Catholic Record.

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

VOL. 4.

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NO. 203

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To-Day.

Why do we tune our hearts to sorrow When all around is bright and gay, And let the gloom of some to-morrow Eclipse the gladness of to-day?

When summer's sun is on us shining, And flooding all the land with light, Why do we waste our time repining, That near and nearer creeps the night?

We teach ourselves with scornful sadness That it is vain to seek for bitss There is no time for glee and gladness In such a weary world as this. The snare of doubting thoughts has caught us, And we to grim forebodings yield, And fail to learn the lesson taught us By all the "lilies of the field."

They take no thought for each to-morrow, They never dream of doubt or sin, They fear no dim forthcoming sorrow, "They toil not, neither do they spin."

Yet still they tell the same old story To us who crave in vain for ease, That "Solomon in all his glory Was not arrayed like one of these."

CATHOLIC PRESS.

If the charges made by its enemies against the Catholic Church were weighed in the scale of justice and taken for what they are worth, many of the silly stories they are worth, many of the silly stories
—the charges of gross outrages that find a
ready entrance into non-Catholic works
of all kinds—would rapidly sink into
oblivion. Hear what an honest Episcopal
clergyman, the Rev. J. Nightingale, says
in his book, "The Religion of all Nations": "The religion of the Roman
Catholics ought always, in strictness, to be
considered apart from its professors. canonics ought always, in strictness, to be considered apart from its professors, whether kings, popes, or inferior bishops: and its tenets, and its forms, should be treated of separately. To the acknowl-edged creeds, catechism, and other formu-laries of the Catholic Church, we should resort for a description of what Roman Catholics do really hold as doctrines essential to salvation, and as such held by the faithful in all times, places, and coun-tries. Though the Catholic forms in some points may vary in number and splendor, Catholic doctrine cannot;—though opinions may differ, and change with circumstances, articles of faith remain the same. Without a due and constant consideration of these facts, no Protestant can come to a right understanding respecting the essential faith and worship of the Roman Catholics. It has been owing to a want of this discrimination that so many absurd, and often wicked tenets, have been palmed upon our brethren of the Catholic Church: that which they deny, we have insisted they religiously hold; that which the best informed amongst them utterly abhor, we have held up to the detestation of mankind as the guide of their faith and the rule of their actions. This is not fair;

THE first European to behold the falls of Niagara was a Franciscan missionary, the Rev. Father Hennepin. An account of this discovery is thus given by Father Pamfilo da Magliano in his excellent Life of St. Francis: "Father Hennepin was sent as a missionary to Canada in 1676. The first place at which he began to labor was the source of the St. Lawrence: his genius was more adapted to explora-tions and discoveries than a stationary life. Leaving Frontenac on the 5th of December, 1678, he sailed up Lake Ontario to the mouth of the Niagara River. Here further progress was ob-structed by the great Falls of Niagara. He and his companions were the first Europeans to see this prodigy of nature. On the 11th of the same month Father Hennepin offered the Holy Sacrifice of the Mass in sight of the great Falls."

Catholic Citizen.

Catholic Citizen.

Beginning with the publication some years ago of that fantastic brochure, "The Dance of Death," we have every little while fresh testimony against the moralily of the dance. The latest witness is Prof. Welch, himself a master of the art, and a close observer of long and varied experience. Of course there are matters conense. Of course there are matters con-nected with the truthful discussion of this subject, that to touch upon would be to publish scandal. We cannot be expected to allude to its anatomical and pathological aspects. The young feather heads who have learned to dance, generally know little or nothing about the causes of the evil passions excited by the em-braces of the waltz, though they quickly learn how to produce the desired effects.
The attitude of the dancers is shameful.
Poetry has certain immunities from the rules that appertain to sober prose. These privileges constitute poetic license. But poetry cannot transgress the fundamental laws of grammar. Dancing, the poetry of motion, may be an excuse for some exer-sises that would be improped in every day hat would be improper in every day The absurd evolutions of the quadrille and the violent contortion of the old rille and the violent contortion of the old fashioned jig may be permitted as a otherwise is a curious jumble of "religion" and horse talk, if not horse sense. enough to know better. But the sinuous embraces, the slow glidings, the hugging church, according to the rules, for six

and squeezing, the manipulating and palpitating of the round dance violate fundamental laws of morality and decency that no man's conscience is licensed to dis-regard. This perambulating free loveism regard. This perambulating free loveism ought to be condemned by every good influence in society until it may be banished to the low resorts and vicious associations to which it properly belongs. So far as Catholics are concerned there ought to be no necessity of arguing against the propriety of round dancing. The confessional has uncovered its evils to the priest. The wisdom of our spiritual guides is thoroughly against it. The Hierarchy of the Church has expressly condemned it. That is enough! The "Catholic" who still needs to be argued with, will need to be persuaded against "Catholic" who still needs to be argued with, will need to be persuaded against eating meat on Friday when the temptation offers. "Is not meat as good on Friday as on any other day?" That is not the point. Are you or are you not a Catholic? Meanwhile the testimony of non-Catholics, the experience of medical men, the admissions of dancing masters themselves and the testimony of all keen and competent observers go to show the and competent observers go to show the wisdom of the Church's prohibition, and forcibly tell the Catholic that in this, as in other instances, it is best to follow the advice of his pastors.

Boston Pilot.

THAT was a very "daring reconnais-ance" of two English officers who went ance" of two English officers who went out at night to spy Arabi's movement. They travelled seventeen miles, got to Arabi's camp, were seen by the pickets, who flashed electric lights on them from every point, and made them run like rats into a lake, where they lay down in the water for hours, and then ran back to the English fleet without having seen anything but the sentries and the lights and the lake. A few more such desperate feats, and Arabi will lay down his arms.

and Arabi will lay down his arms.

THE Court presided over by Judge Lawson on the trial of Hynes was a special court under the "Crime Bill." The jury was selected strictly by the Government, and was composed of their own most infamous tools. Catholic jurers were excluded from the panel. Cases were sent from various counties for trial in this Court, to ensure conviction. Among these cases was one of the murder of John cases was one of the murder of John Deloughty, at Knockaname, in County Deloughty, at Knockaname, in County Clare, for which a respectible young mannamed Francis Hynes, son of Mr. James Hynes, an attorney of Enis, was arraigned and found guilty. The "Orimes Bill" gives power to change the venue from one county to another, when the Clifford Lloyds knew no honest jury familiar with the facts would convict the persons charged by the Government informers. by the Government informers.

THE loyal citizens of St. John, N. B., want to erect a memorial in honor of the loyalists who emigrated to that province loyalists who emigrated to that province a hundred years ago, rather than remain citizens of the newly-born United States. They held an enthusiastic meeting in favor of the motion, the other day, and generously proposed putting up a hundred thousand dollar hall. Everybody favored it, but only one pocket-book spoke, and that said eloquently "Fifty Dollars!" One of the orators claimed that Boston is ashamed of Bunker Hill Monument because it commemorates the unnatural secause it commemorates the unnatural secession. He ought to step over to Boston some fine seventeenth of June and see the rule of their actions. This is not fair; it is not doing to others as we would have others do unto us." An admirable principle this of the Rev. Mr. Nightingale's, and we commend it to the consideration of those who take for granted whatever is said the Catholic Church, no matter of the conversed with many descendants of the pressure of the penal laws had, to that time, formed a kind of compress force which bound the Catholic of the sincer but mistake on the part of the sincer but refugees, men with historic New England names, Endicotts, Sargents, Mathers, Warrens, etc., and never yet met one who did not frankly admit that it would have been better for his father and himself if the refugees had never sought refuge in Canada's inhospitable clime. The fifty dol-lar contribution to the one hundred thousand dollar monument/speaks volumes for St. John's admiration of the exiles.

Catholic Review.

A SHORT time ago Protestants applauded the rulers in France for banishing the religious orders and doing away with many other excellent Catholic institutions. Now we see by an item in the Baptist Weekly, that they are not so well pleased with re-cent parallel events. In the "lay oath," which had been adopted there, the name of God is not invoked, "Upon my honor and conscience I swear" being the formula.

and conscience I swear" being the formula. This disgust, although somewhat inconsistent in the recent allies of the monastery violators, would not be at all surprising in Catholies, who knew the deplorable result which would follow the wicked course of the wretches in power. Our contempor-ary truly says that as men who demand such an accommodation to their principles are without a God, so they are generally without honor and conscience. But let the Baptist Weekly be consoled, these God despisers are also, and this naturally, the foes of the Catholic Church and Christian civilization. It can therefore lovingly

take them to its heart. WHAT is the remedy for crime? A western theologue has answered that question in a two column sermon in the Chition in a two column sermon in the Chi-cago Tribune, assigning as the first remedy the universal panacea, education, and then a second—"the next great remedy for crime is the Gospel of the Lord Jesus Christ." This gentleman has an orderly and logical mind! On the same page we find another Chicago minister preaching the panegyric of a friend who had been shot by a woman of ill fame, whose fearshot by a woman of ill fame, whose fearful earnings he gambled away. It is an illustration of the value of education, and

months. He remained in this condition, months. He remained in this condition, and was very enthusiastic in revival meetings. He had a fine team and sleigh, and took me with him to small towns in the neighborhood of Dixon. He labored heartily, and was thoroughly enthusiastic in this work. At the end of two months he came to Chicago. I told him and warned him of the dangers of this city, knowing his education and his facility for acquiring certain classes of knowledge." The western "Gospel" and western educa-The western "Gospel" and western educa-tion must "brace up" if they are to cure

Canon Wilderforce, brother of the new Protestant Bishop of Newcastle, has addressed to the Archbishop of Canterbury a rather embarrassing letter in the cause of temperance. The canon tells the primate that the English State Church is the largest owner in the kingdom of public houses and that the Bishop of London, as he drives in his carriage from his town house at Fulham to his town house in St. James's Square, passes 100 taverns which are the property of his church. He adds that one of the public houses in London, which sells £10,000 worth of drink every year, is part of the Bishop's endowment, and it is obvious that the revenues of the church are augmented in proportion as the valueand rent of the "publics" in revenues. CANON WILBERFORCE, brother of the new tion as the value and rent of the "publics" increase. The Primate of England is an ecclesiastical commissioner, and he has promised to draw the attention of the other ecclesiastical commissioners to the reclesiastical commissioners to the contract of the reclesiastical commissioners to the reclesiastical commissioners to the reclesiastical commissioners and the reclesiastical commissioners are reclesiastical commissioners. promised to draw the attention of the other ecclesiastical commissioners to the matter. The communication, coming from such a man as Canon Wilberforce, is an awkward one for the primate and for the Bishop of London, and for the English Church in general. Christian feeling amongst all sections is now actively engaged on the side of temperance, and this new illustration of the connection between "beer and the Bible" is, to say the least, not at all edifying. the least, not at all edifying.

A very curious coincidence, to say the least of it, is pointed out by "S. Y.," a correspondent of the Weekly Register, in this note on Knock: "As I turned the pages of Burke's Peerage and Baronetage the other day, 'The arms of the See of Tuam' caught my eye, and I was struck by the resemblance between the figures seen in the apparition at Knock and those with which the arms of that ancient archiepiscopal see are charged. These arms with which the arms of that ancient archiepiscopal see are charged. These arms
are: 'Az., three persons erect under as
many canopies or stalls of Gothic work or,
their faces, hands and legs ppr.; the first
represents an archbishop in his pontificals; the second the Holy Virgin Mary
a circle of glory over her head, holdingin her left arm the infant Jesus; the third
an angel having his right arm elevated an angel having his right arm elevated, and under the left arm a lamb all of the second. The witnesses of the Knock second. The witnesses of the Knock 'vision' saw standing against the Church gable, figures which they took to represent the Blessed Virgin, St. Joseph and St. John. In the centre stood the Blessed Virgin, erect, wearing a crown; on the right, 'St. John,' mitred, with right hand raised; near him an altar, and resting on its lamb. Knock is in the Architication. it a lamb. Knock is in the Archbishopric of Tuam. I know not if others have re-marked this coincidence; but perhaps a record of it may be worth a corner of

together in a common interest. It was temporal adjunct to the spiritual bond, but since that was relaxed there has been none so constant. There have been, it is true, a few efforts at common action since then; they hardly rose to the condition of union. They appear to have been spasmodic, momentary, as on the threat of Protestant inspection of our convents, on the hostility aroused at the restoration of the Hierarchy, and on the first call from Rome for a tribute to the plundered Pontiff. The fervor of these soon passed rontill. The fervor of these soon passed away, and the process of disintergration still went on. Petty jealousies, petty interests, and even petty nationalities, become the solvents of Catholic union, and impediments to Catholic action.

Western Watchman.

It is said that by reason of the uncompromising attitude of Bishop Ireland on the temperance question nearly all the Irishmen in Minnesota have gone out of the liquor business, whether as manufacturers, retailers or consumers.

OSCAR WILDE says, after leaving America he will go to Japan, the most highly civilized country on the globe. He says versally prevail among all classes. The culture and attainments of these people are little understood in this country. "Next to Japan is France, where, in spite of frequent revolutions, good manners have reached a strange degree of perfec-tion. If you visit France do not waste your time in Paris, among the ruined monuments of the empire, but go into the villages and the remote country hamlets, and note the instinctive politeness of the peasant, who will convince you that you have honored him and honored his country by coming into it. The Englishman abroad is in the main a man of good manners and an agreeable companion. I am a Celt, but I can tell the truth about him. At home the average Englishman is arrogant, ill-tempered, and tied down udices which nothing will induce

him to lay aside.

life the sinner appears to enjoy a pro-longed immunity: he lives for years, glory-ing and even prospering in his sin. But when he dies, and we look back at the shortness of his feverish life and the swift-ness of his fleeting years, we are aston-ished at the summariness of divine justice and the precipitates of His wrath. As and the precipitancy of His wrath. As it is with individuals so is it with nations. and the precipitancy of His wrath. As it is with individuals so is it with nations. If we look back for a moment and view the ruins of the once powerful empires of the world; when in the debris of ages we trace the history of the peoples which have lived and ruled, we shall discover that, however much their fate may have appeared the result of natural causes or the work of their own hands, it will be discovered that God has guided their fate and fixed their doom. One thing is made quite plain in the history of nations, they are all comparatively short lived, but those are longest-lived whose aims are purest. Nations that have cultivated the faculties of the mind and have tried to realize their superiority over the brute creation, have furnished the examples of the longest lives. The nations that have worshipped the objects of passion and have defiled their flesh have had the shortest and most inglorious careers. There is a striking illustration of this truth in the history of the Mohammedans. It is comparatively a short time since they were the terror of the world. In point of military strength and political cohesion they were as superior to all nations of Europe combined as Europe is to-day superior to Islam. The sick Turk of to-day is not half as infirm as was the sick Christian nine hundred years ago. The followers of Mahomet worshipped flesh in this world and in the next. They exercised a grim censorship over their lusts on earth, but it was to snipped flesh in this world and in the next. They exercised a grim censorship over their lusts on earth, but it was to husband their powers and increase the aggregate of animal pleasure; in the next, the highest notion of bliss was illimitable power of indulgence and an inexhaustible supply of beauty. God has permitted that horrid impiety to corrupt its way to perdition. God could have inter-posed His might centuries ago and re-moved the scandal of the Crant moved the scandal of the Crescent:
that would have been a merciful dispensation. He chose the most terrible type of
his awful vengeance, and He permitted the
proud flesh of humanity to rot and fall to
the earth all along the dark and dismal
track of Turkish domination. The track of Turkish domination. The enemies of Christianity are very apt to point to the rise of the Mohammedan power as an offset to the miracle of the Church's extension. Mahomet was so strong in the might of Allah that Jehovah actually seemed weak; but look at the anti-climay presented or Anan that behovan actuary seemed weak; but look at the anti-climax presented to-day. The affrighted children who cow-ered and crouched before the advance of ered and crouened before the advance of Islam are now throwing shot and shell into all the camps of their degenerate followers. It is a fact that needs no demonstration that the Islam of to-day lives by the suff-

to its progress are either dead or dying.

without challenge or contention ; the foes

ing the opportunities for the same and who neglected them.

By all means let the body of Garibaldi be burned, according to his desire. The cockle that chokes the wheat is to be cast into the fire and burnt, lest its seed propagates.

THE Catholic faith is so rich a depository that it can be drawn from without exhausting its treasure. The more we contemplate it the more beauties do we find in it, and the more do we wonder why there are so many who fail to realize its consolations. A CORRESPONDENT asks, "Why has

not the eloquent voice of Father Burke been heard at this crisis in the affairs of Ireland?" The correspondent is behind the times. No longer ago than on the last Sunday in June Father Burke, though still an invalid. went to Glasgow and there preached sermon in the church of the Sacred Heart, in old Dalmarnock Road, on the text of a Biblical prophecy concerning the Jews, "whose destiny it was to go forth into many lands and to be the bondsmen of the stranger.' This text he applied with wonderful force to the Irish, of whom he said, "that in their history for a thousand years past Christianity had reproduced the privileges and glories on one side, and the calamities and mis fortunes on the other which befell the people of God in the olden time. The last fifty-two years, since the passing of the emancipation act, had witnessed their poverty, their misery, their native Parliament taken from them, their metropolis fall by the withdrawal of the nobility of the land. Their native industry was destroyed by the ruthless laws of

more during the last fifty-two years than the people of Ireland; and yet the day that saw them allowed the free exercise of their religion saw them forgetful of their misery, and they had built more churches than all the rest of the nations throughout the wide world. The virtues of the Virgin Mother had been the ideal of the type of a woman; and the Irish woman for ages had been the solitary light and brightest glory of an allowed the ground. When and where did you get the Bible? This answers the whole tract. These efforts of the sectarians are perfectly fruit to the tract peddlers. The perversion of even one Catholic by such means is we between something yet unrecorded. The truth is that Protestant theological controversy against the Church has long ceased to be a danger. There is such an evident weakness in the misinterpreted texts on which Protestantism claims to build, that we can scarcely imagine an intellect afflicted race, combining in herself a mother's love and a maid's purity. Nowhere in the world would they find a woman so grand, so pure, so strong, as the womanhood of Ireland. What wonder, with a womanhood so strong, that, notwithstanding that they had been hewers of wood and drawers of water, one of their attributes was strength, physical and intellectual and moral, asserting itself in a thousand ways, and all derived from that maiden purity and motherly love that they met in the Irish

Catholic Columbian.

What is the use in having spirit-ual directors if their admonitions are unheeded? We have seen Catholic young men who would undertake to discuss a question of morals with their pastor, and yet they say that they believe in the Catholic Church, and that she alone is their infallible teacher.

ADVICE to young men does not seem near so cheap as that to young women, and we think most of it too is undeserved. Our Catholic young men are very often in need of salu-tary advice, but Catholic papers do not attract their attention, and, consequently, the words of caution that should be given them are withheld, and the girls are made the recipients of them. Allowing for the fact that there are more girls and young women than boys and young men, still it is a deplorable truth that there is a very great disparity between the number that go to the Sac-

THERE are many people in the world who, like the Pharisees of old, believe that sin is committed only among the poor Publicans. In the gilded palaces, where luxury and ease reign supreme, it is thought rance of Christian Europe, and this disappearance from the face of the earth will be a fitting conclusion for a career of bloodshed and extermination. The Cross of the Crusader can now go where it lists, heaven is found; and amongst the lowly shanties and dilapidated tenements, sin predominates and crimes remain unpunished. The lascivious embrace of the waltz is nothing out of the way amongst the class that live behind stone fronts and French plate glass, because set to enchant-ing music; but if such were indulged Catholic Columbian.

It is an impossibility for an individual sion, and have become more and more so, gradually, during the last fifty years. The pressure of the penal laws had, up to that time formed a kind of compressing.

Catholic Columbian.

It is an impossibility for an individual to be a faithful, dutiful Catholic and a reader of trashy newspapers. It is a sign of the same hour of the same hour of the night, how often would they be brought before the magistrate for having disorderly houses? There is sometiment from this ignoration is given to their coquetries?

Catholic Columbian.

It is an impossibility for an individual to be a faithful, dutiful Catholic and a reader of trashy newspapers. It is a sign of the same hour of the same hour of the skull and took up another, to which he exclaimed, "Were you not the head of one of those light-minded damsels whose every disorderly houses? There is some-What a consolation it will be to the Catholic upon his death-bed, to reflect that he attended the daily Mass often during life! What a reproach to one having the opportunities for the same and who neglected them.

Catholic Universe.

Our attention has been called to a couple of tracts sent to a Catholic priest. We suppose that many Catholics have received similar leaves of controversy. One of these tracts is addressed "To Sincere Roman Cath-'the other is entitled "Is it in the Bible?" The former is in verse, and begins as follows:

and begins as ionovas.

Kneel down! thou hast a lonely hour,
And thou to seek thy God art free;
The name of Jesus still has power;
Ask and the Lord shall answer thee.
Job 14: 15.

Canst thou not say, "If I am right, Lord, keep me in Rome's strictest way; If I am wrong, 0 give me light To show me where I go astray." Ps. 25: 4 5

Thus the tract continues, placing at the end of each verse a reference to some text of Scripture as if there to some text of Scripture as if there were to be found in the text indicated a proof of the anti-Catholic sentiment expressed. Both of these tracts are issued by the "American Tract Society." They can do very little harm to Catholics. Cloudy, farfetched interpretations of Scriptural passages are the stock in trade of these sectarians, and any Catholic of ordinary mental capacity can generally show without reference to context, by a mere logical examination text, by a mere logical examination of the text presented, the utter incorclusiveness of the objection. The character of the second tract may be judged from its title. Catholics and the corresponding to the correspondin

lead saints?

2. Or a passage in which we are authoreyes. Friends that have no religion can

that we can scarcely imagine an intellectual Protestant advocating with sincerity the peculiar meaning that has been generally attached by non-Catholics to such passages as "Search the Scriptures" and the like. And in fact we do not find the preschera touching the like. And in fact we do not find the preachers touching upon these fundamentals of Protestantism. They seem to shun them deliberately, and rather to devote all their energies to subjects of the "common Christianity" character. The combat of the Church now is with those who are building up a State not Protestant but utterly irreligious and enforcing irreligiousness, or else that peculiar religiousness which is represented by freemasonry. Besides this there is of course the great struggle against the infidels learned in the physical sciences. If Protestants perceived the true danger to Christianity they would issue tracts covering these two points. On these rocks Protestantism is fast being broken to pieces, and the Church lives and grows.

T. F. MAHAR. D. D.

MEDIEVAL PREACHING.

Friar Cuthbert was one of the class of jocular preachers so popular in mediæval times. They preached what was called Risus Pachales-comic homilies for Easter. Their works have been printed, and the student of early manners may consult them with advantage, though he may be repelled by their coarseness. They were bold satirists, dwelling perhaps too exclusively on the baser aspects of human life. In their denunciation of prevailing vices they did not spare the most exalted personages. Maillard, the cordelier, so irritated Louis XII. by his strictures that he threatened to have him thrown into the Seine. "The King may do as he pleases," replied the undaunted preacher, "but tell him that I shall sooner get to Paradise by water than he will arrive by all his post horses." But we shall best give the reader an idea of the style adopted by these jocular clergy by quoting a few sentences from a sermon preached by Father Onorato, the Capuchin, which we have come across in a curious old Italian work. In the course of the sermon he brought into bold satirists, dwelling perhaps too excluacross in a curious old Italian work. In the course of the sermon he brought into the pulpit a skull, which he addressed as follows. "Speak," he said, "speak and tell me whether you were not once the head of a magistrate! You don't answer? Silence shows consent." He then placed your the head a indees as we say his interupon the head a judge's cap, exclaiming at the same time, "have you not often sold justice for gold? Have you not often been in league with the advocate in order to deprive the widow and fatherless Then taking a cull from his sleeve, he placed it upon the hideous relic of hu-manity, crying: "Miserable head, where are now the soft, languid glances that used to captivate the unwary? Where is that beautiful mouth which formed such fascinating smiles? Where are now the pearly teeth, where the rouge, where the cosmetics with which the face was so often painted?" And so on in this strain the Capuchin conof life, and altering the position of the skull, which he held in his hand, according to the subject with which be had to deal. On one occasion Louis XIV, asked Bourdalone, the famous orator of Notre Dame, his opinion of Onorato. "Sire," was the reply, "that preacher tickles indeed the ear, but also pricks the heart. People return at his sermons the purses they steal at mine."—Catholic Review.

A Catholic Musician.

Mozart was noted for his devotion to religion. In that interesting work, "Music and Morals." by the Rev. R. H. Haweis, the author remarks: "Mozart, born in 1756 are aske 1:

1. Can you show me a passage in which God commands, or allows us to pray to dead saints?

says: "Contrasted with these lighter moods, it is striking to observe a deep undertone of seriousness, as when he assures his father of his regularity at Confession, and exclaims: "I always have Cold to the confession, and exclaims: "I always have Cold to the confession, and exclaims: "I always have Cold to the confession of the confession Although the vengeance of God be delayed a thousand or even ten thousand years, when it comes it is terrible. St. Augustin, in his City of God, declares that a long life has no advantage over the land, control when both are over. Between two things that have ceased to be neither has any advantage over the other. In this

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Cured in 10

BY ELEANOR C. DONNELLY How, like unsightly worms, they, ceaseless Leaving a ruin of corroding slime, That which was fair and wholesom

Ah! tell us not new buds will blow in time.

These precious plants will never blossor

Now, 'tis a false report; anon a glance Sidelong, but with secret malice fraught,— We press our hearts, as tho' a poisoned lance Had pierc'd them, and a bleeding fissure wrought.

Then, 'tis a chain of trifles (as we think), Lighter than feathers blown into the air; But when rude hands have forged them, link by link, We view our iron fetters in despair. And, straightway, 'twixt our own and some

A nameless, viewless barrier is set:
And lives, long-mingled, flow, thence unto one common ocean of regret. And tho' we strove to carve, as sculptors do, Our stony trials into shapes serene, Our noblest image of the Pure and True Would be, just then, denounced as base

Ah! it is hard to hold our souls in peace,
To keep our spirits sunny,—while these
things
Haunt us, like evil birds, and Lever cease
Making the sunshine dusky with their
wings.

But there is One who understands it all, The Wounded Heart which 'neath the olive And on the Mount, in bitterness let fall The secret of Its own vast agonies.

And we may trust our faults, and failure too, Unto His love, as humble children should; Content, that if all others misconstrue, By Him, at least, our hearts are understood

From the Catholic World

THE WRAITH OF THE ACH-ENSEE.

A TALE OF OLD MUNICH, IN TWO CHAPTERS.

Founded on fact.) CHAPTER II.

The following morning Moida, mindful of a certain promise she had made, betook herself to Carl's studio. But on her way thither she stopped at St. Michael's Church to say a prayer. For Heinrich was right—she prayed a good deal; yet, in sooth, not more, nay, not so much as Carl. And as Make haste, make haste!"

Moida approached the altar dedicated to St. Joseph, the patron of purity, whom should she discover kneeling there, rant in e discover kneeling there, rapt in deep devotion, but the very sculptor whose studio she was about to visit.

Softly she knelt behind Carl, and, despite herself, she could not help looking at him. And while Moida watched him ferwently praying—his eyes fixed upon the image of the saint—she said to herself:
"How unlike he is to Heinrich! Not once has he ventured on the least familiarity. How all the angels must love him !" But presently Moida remembered the cruel slap she had given poor Heinrich, and she inwardly added: "Well, well, he deserved some return for that cuff, and I hardly think it was a sin for me to let him steal a Paul will say the next time I go to con-fession? Will he give a very long penance? I really meant nothing wrong.

And Heinrich is such a good fellow—so

Moida now clasped her hands and breathed a short prayer, after which she noiselessly rose from her knees and withdrew on tiptoe, pausing a moment at the holy-water font. Her fingers had already dipped, into the blessed water, and she was very glad indeed to rise to her feet again.

But ere she withdrew from the studio she followed Carl's example and passed several minutes with him praying before the small shrine of St. Joseph—praying the saint to ask God for the grace to remain pure and chaste in thought, word suddenly another hand appeared close in main pur front of her, and the sunlight which and deed. streamed through the stained window overhead fell full upon this hand, and the
gleaming dagger which it clutched caused

We need not say that can essential

Moida down the stairway. She did not
dare go without him. Nor was he at all

Your shriek startled me. matter?" But the girl made no response; she continued, blankly staring at one of the side doors of the church, through which a muffled figure had swiftly glided out. "Speak? Tell me what is the mat-ter. I see that you are trembling," pur-

now let us go to your studio. You remember—" "Yes, yes, I remember you promised to come there this afternoon," said Carl. "But before we go you might tell me what has frightened you." And as Carl spoke he wondered whether Otto you Kessler had aught to do with her agitation. By this time he knew how jealous and revengeful Von Kessler was, and he had dis-

in a few minutes they entered the Artbuilding. "It is a hateful stairway,"
answered Moida; but you are with me
and I shall not mind how high I have to
climb." Yet while Moida had no dread
with me tais afternoon in the English at this moment of Otto von Kessler, she could not but think how very awkward it would be if she met Heinrich, who would answered Moida. "I have a horror of it, would be if she met Heinrich, who would surely suspect that she was going to sit as a model to Carl. "You still look quite pale," said the latter, when in a little while they reached his studio. "I do think you might tell me what alarmed you awhile ago in church. Did that miserable Otto von Kessler insult you in any sile speek? Othe brea week!" vile speech? Othe base wretch!" "Some other time, some other time I'll speak about it; not now," answered Moida. distract my thoughts by examining these many interesting heads and figures which I see scattered around me." Then, after a pause, she around me." Then, after a pause, she added: "Did you make them all yourself?" "Yes, all myself," replied Carl—
"all with the exception of this." Here
he pointed to a Venus de Medici. And now, to Moida's surprise—her unutterable surprise—Carl fell on his knees before her. "Dear girl," he went on, "I beg you not to be offended, if I renew the appeal I made the evening before last. You re-member under the willow-tree by the Isar

would mantle your cheek if you saw my statue completed. You said no. But now—now—" "O Carl!" interrupted Moida, "I believe what you say; but I really cannot grant your request." Yet even as she spoke she was tempted to laugh at poor, excited Carl kneeling at her feet. "Oh! but, dear Moida," pursued the youth, "I am sure it would not be a sin. My master, Schwanthaler, has ordered me to make a statue representing a water-sions, not by obeying them." me to make a statue representing a waterme to make a statue representing a watersions, not by obeying them."

And so this afternoon Carl was disposed
as usual, to laugh and chat. But not so
his fair companion: and when presently
he looked at Moida and perceived a
shadow on her countenance he exclaimed:
"Why, dear girl, what troubles you?"

But Moida did not answer. She was
afraid to tell him that she had caught a
dimpres of Cetta yon Kessler, who had my work shall be a masterpiece. But to succeed I need a model as fair and pure as yourself. No, no! it would not be a sin to let me transform you into marble. However if you think it would, go ask sin to let me transform you into marble. However if you think it would, go ask your father confessor. I have already asked mine. He is Father Paul, a most holy monk. He has even blessed beforehand this work of my chisel. And, Moida, all I ask of you is to assume a garb more beseeming a water-wraith than the peasant dress you are now wearing; and in yonder little room, concealed by that curtain, you will find a fantastic habit, spangled with water-lilies, which I know you will not object to."

"Well, well, then I yield," said Moida. "You may have me for your model, all

"You may have me for your model, all except my head; that you cannot have."
"Oh! a thousand thanks," cried Carl springing to his feet. "But pray dear girl, why not your head?" "The reason why is

a secret," answered Moida, who felt sure that Heinrich, if he chanced to see Carl's statue, would not know whom it repre-sented if there was no head upon it. "But now Carl," she went fon, "I wish

you to make me a solemn promise—namely, never to tell a living soul that I am your model." "You may rest assured nobody shall ever know it. I vow to keep it a profound secret," answered Carl, who already felt certain that Schwanthaler would award him the prize of vic-tory; for he did not doubt that ere he got through with his work Moida would con-sent to let him put the crowning touch to

number of anecdotes of student life. He spoke of their duels and love-affairs. He told, too, of the poverty in which some of them lived. "Why, you will scarcely believe me, Moida," he said, "but I know two students who possess only one suit of clothes between them; upon my honor

this is a fact."
"Indeed!" exclaimed Moida, feigning astonishment; yet inwardly she mur-mured: "And I know who those two poor fellows are." For she saw that Carl's fellows are." For she saw that Carl's jacket had lost some of its binding, just in the very place where her scissors had clipped off a bit of binding from Heink it was a sin for me to let him steal and kiss. But I wonder what Father will say the next time I go to converse will say the next time I go to converse will say the next time I go to converse when the say that it is a superior with the say that it is a superi

true!"

When the hour was ended Moida felt And Heinrich is such a good fellow—so good, so warm-hearted!

Moida now clasped her nands and she was very glad indeed to rise to

ning to her side. story about the state walked best de her; "and that is why you walked best de her; "and that is why you asked me to come with you."
"Yes, I have heard that they are houn-

ted," replied Moida. But do you believe it?" "I do." said Carl solemnly. "And we ster. I see that you are trembling," pursued Carl.

"By and by—some other time I may tell you all about it," Moida answered. "But now let us go to your studio. You rememsleeve and looked nervously over her

Carl now proceeded to relate a fearful tale—a tale which had made the hair of even common-sense Heinrich well-nigh stand on end; how one moonlight night, as he was descending from his studio, holding his rosary in his hands and covered, too, that this student had been forced to flee from a University in Hungary on account of some dark suspicion connected with his name.

"My studio is pretty high up—five flights. But you are strong and will not mind climbing so high," said Carl, when

"Agreed," said Moida. And with this she hastened away, thinking to herself how odd it was that she should have dis-Bavaria. covered the two students who wore the same clothes. "And they are both so "I declare, I have a good mind to tell

not stay another day."

At the appointed hour Carl and Moida set out on their walk. And again the girl observed how different he was from Heinrich: for Carl did not ask to hold her had done this, for Carl had a wise head, hand, whereas Heinrich had insisted on walking with her-Munich fashion—handin-hand. But it would be a mistake to suppose that Moida, innocent and pure as was left in the firm belief that Von Kess-I begged you to let me carve a chaste

glimpse of Otto von Kessler, who had ground his teeth and clenched his fists. And well it was that Carl did not see him, nor hear what he muttered, as he peeped at them from around a corner. "Well, I promise you, kind friend," spoke Moida after a brief silence, "I pro-

spoke Moida after a brief silence, "I promise you that in case of urgent need, I will come to you for help. Do not ask me to explain what I mean. Enough to know that I look upon you as my protector." "Your words are clear erough to my mind," returned Carl. "I cannot again fight a duel with Von Kessler—" Fathen Paul has forbidden me—but I can horsewhip him. I can—" "O Carl, dear Carl! do not strike him. Shun him; he is a serpent, a wild beast. Otto von Kessler is capable of murdering you," interrupted Moida, her eyes filling with tears. "I am not afraid of him," answered Carl. But although this was true, still Carl, dur-But although this was true, still Carl, during the remainder of the walk, was not in such blithe spirits as before Moida told him that she had seen Otto von Kessler.

A week passed away, and a fortnight, and a month, while Moida by turns was Heinrich's model and then Carl's. The girl had no longer even the shadow of a doubt that her two friends were very, very years and also also were very, very took and the shadow of a longer even the shadow of poor, and she deeply regretted that she was not able to lay by enough of her starveing wages to buy them some new

sent to let him put the crowning touch to it by modelling her classic head.

And now, while the girl buried her face in her hands and sighed: "Is it possible? I have broken my word to Heinrich. Alas! what am I coming to?"— Carl burst into a laugh and said: "You are indeed very different from any other young woman that I have ever met in Munich. Yes, you are a dear, darling puzzle. But now let us waste no more time. I am anxious to begin my work. did it add to her inward repose to hear Carl praise her piety and devotion, and Heinrich call her an angel; for Moida knew that good girls and angels would not deceive and tell lies. It was during this month that she became conscious of a feeling within her which was not like any other feeling she had ever experienced before. It caused her heart to flutter in the daytime. And more than once in the still

daytime. And more than once, in the still hours of night, Moida had a dream wherein she saw her two kind friends. But never in any of these sweet visions did Carl touch even the tip of her little finger. Then, when she opened her eyes, she would ask herself: "Is it a sin to love to dream about them? I cannot help dreaming." And, with just a tiny scruple on the subject, Moida would hie to church to pray to dear St. Joseph. Of course every second evening, as usual, either Heinrich or Carl repaired to the "White Lamb," where, half-concealed in a cloud of tobacco-smoke, they enjoyed a pleasant hour or two with genial comrades. And Carl, Heinrich and Moida greatly rejoiced when they were informed that the hated Otto von Kessler had left the city and returned to his home in Hungary.

turned to his home in Hungary.

"May he never come back!" saidMoida. "But if he ever does, good-bye! good-bye!"
"Why, what do you mean?" said Heinrich
one evening as she stood beside him, holdone evening as sne stood beside him, holding a glass of beer to her lips—it was Heinrich's glass, who always insisted on her taking the first sip. "Do you mean to say you would fly off to the Zillerthal before working the day would be so that a work is to be so that a w fore my work is completed? Would you leave me only your head to remember me by?" Then lowering his voice, "Dear Moida," he added, "I will never be satis-Ioida to start back and utter a cry.

Why, dear Moida, what is the matter?"

Why, dear Moida, what is the matter?"

Werhaps you have heard a horrible fied with only your head." Whereupon when the rosy hue of her cheek changed to a deathly white. "Why, Moida, you were smiling a moment ago: now you are trembling. Speak!" exclaimed Heinrich. "Do you see the villain we were just talking about? Has he come back?"

> for she could not taste a drop.
> "Well, by St. Ulrich, I'll right him and to death!" said Heinrich in a voice so loud to death!" said Heinrich in a voice so loud that many of the students stopped smoking and stared at him. "O Heinrich! I implore you do not challenge him. He might kill you," continued Moida in a semi-whisper, and at the same time grasping Heinrich by the arm. "Besides," she added, "Von Kessler is already gone. He only peeped in for a second." "Well I have not yet sail; any blood for you." only peeped in for a second," "Well I have not yet spilt any blood for you," went on Heinrich, "but now I am going to do it. "No, no, not this evening. Wait until to-morrow," said Moida, who was determined to prevent a duel; yet in her heart she could not help feeling proud of Heinrich, who was evidently as full of

"Presently, after she had pursuaded him to resume his seat, "Heibrich," she continued, "I never doubted your courage—never. But let me tell you—and I am in downright carnest—if you persist in sending Von Kessler a challenge I will immediately leave, Munich." Here Moida lifted her finger and shook it at him. "What a dear tyrant you are!" said Heinrich; and with this he began sipping his beer. But during the rest of the evening he spoke yery little, and his silence troubled Moida. 'Alas!" she sighed, 'it is time, it is time I must tear myself away. Something I must tear myself away. Something dreadful will surely happen if I stay in Munich." And this night Moida had a

luck as Carl.

same clothes. "And they are both so good to me!" she said. "But for them I would leave Munich at once. I should thought Heinrich when he went home. "Two heads are better than one, and I should not wonder if Carl advised me to speak to the chief of police about Otto von Kessler." It would have been well if he

which led to Carl's studio. But she did not come this time to sit as a model, but to bid the young sculptor adieu. Moida intended, likewise, to confess that she had broken her word to him when she promised to be nobody's model save his own, and to beg Carl's forgiveness. At the same time she dreaded to make this confession; for Carl had a fierce eye. "And I will ask him, too," murmured Moida, to carry my adieu to dear Heinrich. Him also have I deceived." Presently her eyes moistened, and she wondered if she would ever meet these two kind friends again. "But, alas! alas!" she sighed, "I am not worthy of being remembered by them. They will only think of me in scorn." And so slowly and sadly the poor girl mounted the stairs, with only one bright thought to gladden her heavy heart. She knew that she would soon be out of reach of Otto von Kessler. "Yes," she said to herself, "before the sun goes down I shall be a good many miles from Munich."

But Moida, the sun is not yet below

Munich. But Moida, the sun is not yet below But Moida, the sun is not yet below the horizon; you are still in imminent peril. And now look! What object is that crouching yonder scarcely six steps from you? Do you not see it? Yes the trembling girl saw the jealous, cruel stu-dent; but she could not distinguish what was in his hand, for there was no sunshine was in his hand, for there was no sunsine to make his dagger glisten. Moida's head grew dizzy; we shudder to think what might have happened if at this critical moment, when Von Kessler was about to spring upon her, the footsteps of two per-sons had not been heard rapidly approach-ing one ascending the other descending ing, one ascending, the other descending the stairs. The latter was Schwanthaler

But without waiting to recognize the professor Moida turned and made for the bottom of the stairway with all the speed she could; but on reaching the main door of the building she paused, looked round,

then, uttering a great sigh of relief, dropped on her knees.

"Ha! This is Carl Schelling's pious model, and who is somewhat eccentric. too," exclaimed Schwanthaler, smiling, and resting his hand on Moida's head as she was about finishing her prayer. Then, when she had risen to her feet, "But this is a chilly spot for your devotions," he added. "Why do you not go into St. Michael's Church—it is close by—or else into Carl's studio, where there is a pretty their and where it is nice and warm?" shrine and where it is nice and warm?

I have just escaped, you would not laugh at me for offering thanks to God in this public place," answered Moida drawing her sleeve across her eyes. "For those stairs, you know, are haunted; a poor model was once murdered there, and you might have found me murdered."

might have found me murdered, too."
"What do you mean?" said Schwanthaler,
who perceived that she was exceedingly
pale and was weeping; yet as he had
always considered Moida half-witted since Carl had revealed to him that she would only allow her body to be modelled, not her head, he was now inclined to think that the unfortunate girl was simply a little modder than usual. "Never mind what I mean," replied Moida, who longed to be out of this horrid building and on the way to her native mountains. Then, touching Schwanthaler's hand with her forefinger, "But now, before I pass into the street, she said. "listen to me a moment : for I have a secret, a weighty secret, to tell you."
"Indeed! Well, I like secrets and mysteries. Go on. What is it?" said the pro-fessor, smiling inwardly; and he could not help thinking what a pity it was that so beautiful a model should be half-witted. "Well, you must know," said Moida in a low voice, "that your pupils, Carl Schelling and Heinrich Bach, are extremely

between them. That is why they never come to their studios on the same day. For God's sake help them!"

This was all Moida spoke; then off she flew with winged feet towards the Isar-

Thor.
"Is it possible? Can it be true?" murmured Schwanthaler, as he watched the girl hurrying away. "Moida is very eccentric, yet what she has just told me may be she gave him an arch look and answered:
"Nothing more, nothing more."
But scarcely had Moida uttered these words when the rosy hue of her cheek changed work on the same day. Poor, poor fellows! But other eyes besides the great sculp-

tor's were following Moida as she sped down the street. From one of the upper windows of the building which she had "Yes, Otto von Kessler is here again," re-plied Moida, setting down the beer glass,

Let us now return to Heinrich and Carl Let us now return to Heinrich and Carl. On the morrow morning imagine their surprise when they discovered a big bag ying outside their bed-room door, and in the bag two suits of bran-new clothes. the bag two suits of bran-new clothes.
"Oh! what good angel has done this?"
exclaimed Carl making the sign of the
cross with one hand, while he held up the
elegant coat and pants with the other.
"Well, by St Ulrich, I'll say my prayers
this morning," answered Heinrich, who
could not contain his delight. "Ay, the
sight of these fine clothesmakes melpious."
And, now, for the first time in many
months, Heinrich did say a prayer. We
needly not add that Carl joined him. Then
when they had risen from their knees, the
happy fellows lost not a moment in donning their new garments, after which they
set out for the "White Lamb," determined
to enjoy an extra glass of beer. "And a to enjoy an extra glass of beer. "And a dish of sauerkraut and cheese, too," said Heinrich, "for this extraordinary piece of good luck makes me hungry as well as prayerful.

(TO BE CONTINUED).

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OUR CATHOLIC INDIANS. Lo! the Poor Indian!

We called attention some weeks sinces to the fact that a bill was pending in Congress which contemplated consolidating the Tulalip Indian Agency heretofore assigned to the Catholic Church under the "Peace Policy," with the Puyallup and S'Kohomish Agencies, assigned to Protestant denominations. We predicted that the new consolidated agency would not be placed under Catholic supervision, but that the change—like all changes made in the administration of Indian affairs since the inauguration of the present policy the inauguration of the present policy would redound to the advantage of some denomination which, without government favor, could never have exerted any per-ceptible influence over the Indians.

To-day we grieve to have to chronicle

To-day we grieve to have to chronicle the fact that Cengress has passed the bill referred to, and that our prediction has passed into the realm of reality.

The consolidated agency is hereafter to be known as the "Nisqually S'Kokomish and Tulalip Agency," and Mr. Edwin Ells, the old agent of the late S'Kokomish Agency, nominated by the Congregational Church, is to be the future governor of all the tribes of the Pupet Sound district, the President having sent in his name to the Senate for confirmation. enate for confirmation.

A brief historical sketch of the Indians

comprised within the present Nisqually, S'Kokomish and Tulalip Agency may be of interest to the sympathetic reader, and we proceed to give an account of them.

When the Hudson's Bay Company established its trading-posts west of the Rocky Mountains, in 1824, it found number of the control of the state of th merous small tribes of aborigines on the lands bordering Puget Sound, and on the islands which dot that important inland sea. They had never come in contact with the whites except the early explor-ing expeditions of the Spaniards and English. They were all real flat-heads expeditions of the Spaniards and English. They were all real flat-heads— except those held in bondage from in-fancy—and a hospitable and docile people, but steeped in pagan ignorance and bar-

barism. The first missionary of any denomination who visited them was Very Rev. Francis Norbert Blanchet, then vicargeneral to the Bishop of Quebec, but since Archbishop of Oregon. This was in the year 1840. He preached missions amongst them at Risqually, Whidby's Island, Tulalip Bay and other important

points.
The Skagets were then a numerou

The Skagets were then a numerous tribe and he appointed their principal chief, Sneslam, a cathechist, he having been previously instructed at Cowlitz Prairie, near Fort Vancouver. He was followed by Father Demers, afterward Bishop of Vancouver's Island, and later, Father Bolduc, now a professor at Laval University, became their missionary.

In 1853, Washington Territory was separated from Oregon, and Governor Isaac I. Stevens made treaties with all the tribes. During the next few years they were gathered upon reservations in the vicinity of their old homes, namely: Snohomish or Tulalip, Swinamish, Lummi, Kitsay or Port Madison, Muckleshoot, Nisqually, Puyallup, Shoalwater, Chehalis, Squaxin, S'Kokomish, and others.

others.

During the terrible Indian wars of 1856, in the Oregon country, the missionaries of the Order of Oblates found tnemselves obliged to leave their missions among the Walla-Wallas, Yakimas and Cayuses, on account of the hostility of the volunteers, and they retired to Olympia, the capital of Washington Territory, which is situated on the lower end of Puget Sound. From this point the missioneries made frequent this point the missionaries made frequent this point the missionaries made frequent visits to all the tribes of the surrounding country. Having met considerable success, and affairs in the Umatilla and Yakima countries remaining unsettled, they determine the catallities are remained to the countries. determined to establish a permanent mission at some central point on Puget Sound. The Reverend Fathers Chirouse and Durieu accordingly fixed the mission at the mouth of the Snohomish River, at a lo-cality now known as Priest's point, on the Tulalip Reservation, about the year 1856. In a letter dated Snohomish Mission, Feb-

"What a change, my very dear Father, has been operated in two years among these poor savages, who up to that time had, perhaps, been the most corrupt of all the Indians of America. * * * There are now but few polygamists here and there, and these are ashamed to appear among people of good principles. The greater portion of the gamblers have renounced their impositions and have because the property of the p er murders committed by reason of drunk-enness in the whole of the Puget Sound country, than there were formerly in two months at a single point on the Bay. Formerly nearly all the Indians prostituted their wives and daughters to the whites; to-day all of the two thousand Christians have, generally, a horror of this abominable commerce. Formerly the name of Jesus Christ was hardly known among these poor tribes; since eighteen years a great number had been baptised in their cradles by the first missionaries who visited the country—now each village is surmounted and protected by a lor mission cross, which reminds the inhabi-tants of what they are and what they owe tants of what they are and what they owe to their Saviour. Upon the sea-shore, in the forest, and even up to the gates of the newly-born cities of the Americans, assemblies of poor Indians who fear of the world, the praises of the Great Chief on high, of the Blessed Virgin, and of the angels and saints. Formerly the children trembled with fear at the mere mention of the sorcerers; now they make them the object of their jest. For-merly war decimated these poor tribes, who sought only to make slaves of each other, and now they seem to make but one people of friends and allies." * * * time, and being himself an ultra-sectarian

Such was the result of a few years' Catholic missionary labor among the tribes of Puget Sound. Father Chirouse and his companions labored in the same mission twenty-one years—from 1858 to

"Consider now how great must be that

whole Which in such a part conforms itself." We might fill many columns with the testimony of disinterested witnesses, show-ing the practical work accomplished by ing the practical work accomplished by the Tulalip mission, but we have space to present only the testimony of Mr. Edmund T. Coleman, an English traveller and explorer, who visited Puget Sound nearly ten years after the date of Father Chirone's letter, whose statements. Chirouse's letter, whose statements he fully corroborates. Speaking of the

ummis, he says:
"The Indian town is in the form of a "The Indian town is in the form of a triangle, built around a large wooden crucifix and flag-staff, with an ensign bearing temperance mottoes, and contains forty-eight good, substantial board dwellings, as well as a church, and a number of the old Indian 'rancheries' for smoking and curing salmon. The Indians here are very orderly and have improved in mechanical skill. * * * * * * * mechanical skill. * * * * * * * *
Indeed, the Indians conduct morning
and evening service in a commendable
manner; old David Crockett being their

"They have already abandoned their

ancient barbarous habits, and have adopted those of civilization, temperance and religion. They have also given up the religion. They have also given up the practice of polygany, flattening heads, holding slaves and gambling, as well as their belief in Tomanusos,' or medicine men. * * Two years ago, on leaving Mr. Eldridge's for Victoria, I could not get Indians to take me, as Bishop Blanchet, the Roman Catholic Bishop of Idaho, Oregon and Washington Territories, with Father Baudre, of the Tulalip Reservation, was making a visitation, and the Indians would not do any work until the Bishop had left. Indeed Father Baudre had scarcely time to eat his meals, so anxious had left. Indeed rather baudre had scarcely time to eat his meals, so anxious were the poor creatures to confess to him. The following exemplifies the religious teaching of the priests: Mr. Stratton was a straightful the shore of Lucius. one day walking along the shore of Lummi Island, and met an Indian woman quite alone. There were steep banks, so that she could not turn back or get away that she could not turn back or get away into the woods. She showed some signs of alarm, and as Stratton drew near, pulled out a crucifix, and held it up as he passed. It was evident she had been taught that this was a symbol the white man would respect, and that the possessor of it should come to no harm. I observed that the Indiana datashed for every limit of the symbol of the state of the symbol of the that the Indians detached for our expeditions regularly retired every night, and kneeling in a row, said their prayers. I could not but contrast their condition favorably with the poor of my own and other densely populated countries. The loveliness of the scenery around, the comfort and ease with which they gain a subsistence, the gentleness and dignity of their manner, nurtured amidst the freedom of their many haunts, all combine to remind one of the pastoral life or the olden time which have delighted to illustrate and poets

sing. In 1870, when the Department of the Interior allotted the agencies to the several religious denominations the tribes belonging to the Nisqually, Payallup, Squaxin, Shoalwater and Chehalis Reser-Squaxin, Shoalwater and Chehalis Reservations, which formed the Payallup Agency, and those of the S'Kokomish Reservation, which formed the agency of that name, were allotted to the Protestant denominations; while those of the Snohomish, Lummi, Swinamish, Kitsap, and Muckleshoot Reservations, which composed the Tulalip Agency, were assigned to the Catholics. Father Chirouse having been appointed agent at Tulalip, he of course continued to exert a beneficial influence over the tribes of his jurisdiction. But his influence waned at the other agen-But his influence waned at the other agencies since the new agents, who represented Protestant churches, held that a Catholic priest had no right to visit a reservation assigned to Protestants, even to adminisneophytes. Both of the Protestant agen-cies being without ordained ministers for ruary 15, 1860, addressed to a Father of his order, Father Chirouse gives the following interesting account of his mission:

several years, the blacksmith at Puyallup, as agent at S'Komoish, performed the duties of missionaries, preaching, marrying, and of missionaries, preaching, marrying, and the like. Father Chirouse's associates continued to make periodical visits to the Catholic Indians of the Protestant agen-cies, assembling them within or on the outskirts of their reservations, but the adverse influence of the officials necessarily interfered with his labors. Notwithstanding this fact there is to this day-after thirteen years of Protestant regime at those agencies, a large Catholic element all the reservations of Puget Sound, but especially at Puyallup, where one of the chiefs named Spott has manifested heroic steadfastness to his religious convictions. No Protestant missionary has ever labored among the tribes of the Tulalip Agency.

The population of the three agencies just consolidated is as follows: S'Kokojust consolidated is as follows: S'Kokomish, 724; Payallup, 1,089, and Tulalip, 2,817—total, 4,630. From these statistics it appears that the population of the Tulalip Agency is 1,000 more than that of the other two agencies combined. All the Tulalips are Catholics, and a large number of the others are also of the same faith. The last official statement showing "churchmembership" that has been printed by the Government, gives the following figures: S'Kokomish, (Congregational.) 10; Puymembership" that has been printed by the Government, gives the following figures: S'Kokomish, (Congregational,) 16; Puyallup, (Methodist and Presbyterian) 135; Tulalip, (Catholic), 2,260. Under the circumstances was it fair or just that the Congregationalist agent should have been appointed over the consolidated agency? We are no partizan of the so-called peace policy by which constructs a second of the so-called peace policy by which control to the so-called peace policy by which controls are second.

peace policy, by which agents are nominated by the religious societies. We believe that it is contrary to the genius of our American institutions and destructive of liberty and conscience, and we have not Catholic antecedents in whom three-fourths of the Indians would have had confidence? or even a liberal-minded non-Catholic whom the great majority of the indians would not have mistrusted? We have no doubt that Mr. Ells is an honest gentleman and a good citizen, but being the son of an old missionary of the

and the representativ sympathy and co-op to make him attain

It must not be su ferent to the injustic the telegraphic news was proposed to cons with two others, they to know that the des sion, including their the ultimate object of lation. They held is ialized the Government from such a blow.
self-supporting, thei
garded, for it is onl
war-like tribes that t with approximate ju God have mercy less Indians!—[The G

SEPT. 1, 188

A Prayer fo BY MRS. EM

(The following lines, Philadelphia severa written after Dr. Jud Maulmain, to be used ally prayer. Their j to the expectations of of their exceeding bea cast upon the domes since their publication

Poor and needy little Saviour, God, we co For our hearts are ful And no other hope Out upon the restless There is one we dea Fold him in thine arr Spread thy guardia When the winds are I When the angry wa When black, heavy, on his trackless pat Guide and guard him Bid the hurrying te Plant thy foot upon ti Send thy smile to li

When he lies, all pale When he lies, all paic Stretched upon his. With no loving face the No soft hand about Oh, let kind and pity Their bright forms: Let them kiss his best Let them fan his fe

Poor and needy little Still we raise our cr We have nestled in h We have sported or Dearly, dearly do we We who on his bree Pity now our desolati Bring him back to t

If it please thee, heav We would see him
With his olden steps
With the love lit sn
But if we must tread
Orphaned, guideles
Let us lose not, 'mid
His dear foot-print Maulmain, April, 185

HIGHER EDUCA LICS IN PRUSS

Any one who will of the Irish Catholi

er education and th the Prussian Catl May Law which can on June 22, can ha striking parallel. legislation of nine young man could bunless he had not cribed course of stud a special examination ners appointed by sides the infringem rights of the Catho this ordinance, it objection. The e chosen absolutely might select perso from the Catholic as a matter of fact day, Dr. Falk, a m the whole spirit Protestant clergy objectionable pers State-examination the Catholic priest place, the course cribed was both cal weaken, undermine turn the faith of the submission to th Church, and the st boasted that, if it for a few years, it to fall into disuse. of the Catholic cler a par with the Rati tant pasters, so abandoned even t of the primary The Church could The Church could arrangements which cie her clergy, traministers of the transfel fidelity. The rest No young candid priesthood were canti-Catholic boar

> parochial duties d his sacred minis this total cessation pair the inevitable fail to have most fluences. The Prussian G pared to face the n this indirect ex priesthood in its t be curious as impelled its ster relent; but he has arrangement disp examination, subj Those conditions young candidates at the University gently during thre

the ordinations to been suspended the

these nine years. us what would be

age profession, if new members wa

When we recall which the Catho

osophy, history a These were the former State would, plainly, men were forced those subjects of I tic teachers; conse pensable that Ca subjects shall be p be seen whether appoint special C two Universities

and the representative of an unsuccessful missionary association, he must be particularly obnoxious to the people whose sympathy and co-operation are necessary to make him attain the objects for which

the Government appoints agents. It must not be supposed that the In-dians themselves are ignorant of or indifferent to the injustice done them. the telegraphic news reached them that it was proposed to consolidate their agency with two others, they had sagacity enough to know that the destruction of their mission, including their Christian schools, was ston, including their Christian schools, was the ultimate object of the proposed legis-lation. They held meetings and memor-ialized the Government to spare them from such a blow. Being peaceable and self-supporting, their wishes were disre-garded, for it is only the powerful and war-like tribes that the Government treats with anyoximate justice.

with approximate justice.

God have mercy on the poor, power-less Indians!—[The Catholic.

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A Prayer for Dear Papa.

BY MRS. EMILY JUDSON. [The following lines, received by a friend in Philadelphia several weeks slace, were written after Dr. Judson's departure from Maulmain, to be used by his children as a daily prayer. Their publication is contrary to the expectations of the writer, but in view of their exceeding beauty, and the light they cast upon the domestic life of Dr. Judson, since their publication in the Macedonian.]

Poor and needy little children,
Saviour, God, we come to thee;
For our hearts are full of sorrow,
And no other hope have we.
Out upon the restless ocean
There is one we dearly love—
Fold him in thine arms of pity,
Spread thy guardian wings above.

When the winds are howling round him, When the angry waves are high, When black, heavy, midnight shadows On his trackless pathway lie, Guide and guard him blessed Saviour, Bid the hurrying tempests stay; Plant thy foot upon the water, Send thy smile to light his way.

When he lies, all pate and survey.
Stretched upon his narrow bed,
With no loving face bento'er him,
No soft hand about his head,
Oh, let kind and pitying angels

"heis bright forms around him be Their bright forms around him Let them kiss his heavy eyelids, Let them fan his fevered brow.

When he lies, all pale and suffering

Poor and needy little children, Still we raise our cry to thee; We have nestled in his bosom,
We have nestled in his bosom,
We have sported on his knee;
Dearly, dearly do we love him,
We who on his breast have lain; Pity now our desolation, Bring him back to us again.

If it please thee, heavenly Father,
We would see him come once me
With his olden steps of vigor,
With the love lit smile he wore;
But if we must tread life's valley,
Orphaned, guideless and alone,
Let us lose not, mid the shadows,
His dear foot-prints to thy thron
Maulmein, April 1850

HIGHER EDUCATION FOR CATHO-LICS IN PRUSSIA AND IRELAND.

Tablet

Any one who will compare the position of the Irish Catholics with respect to higher education and the situation created for the Prussian Catholics under the new May Law which came into full operation on June 22, can hardly fail to recognise a striking parallel. Under the tyrannical striking paraliel. Onder the tyrannical legislation of nine years ago, no Catholic young man could be ordained in Prussia unless he had not only completed a prescribed course of studies, but had also passed a special examination conducted by examiners appointed by the Government. sides the infringement on the guaranteed rights of the Catholic Church involved in this ordinance, it was open to a double objection. The examiners were to be chosen absolutely by the Minister, who might select persons most objectionable from the Catholic point of view; and, as a matter of fact, the Minister of the cne whole spirit of Catholicism, chose Protestant clergymen and even more objectionable persons to conduct this State-examination of young candidates for the Catholic priesthood. In the accordance who stand without those well endowed institutions. We are only interested just now in noting that the IrishCatholic youths must be for place, the course of examination pres-cribed was both calculated and designed to weaken, undermine, and eventually over-turn the faith of the young men and their submission to the authorities of the Church, and the supporters of this scheme boasted that, if it could be made to work for a few years, it might safely be allowed to fall into disuse. The "enlightenment" of the Catholic clergy would be almost on a par with the Rationalism of the Protestant pasters, so many of whom have abandoned even the outward profession of the primary articles of Christianity. The Church could not accept or tolerate arrangements which were to un-catholicie her clergy, transmuting them from ministers of the truth into apostles of in-fidelity. The result is publicly known. No young candidates for the Catholic priesthood were ever examined by that anti-Catholic board. On the other hand, the ordinations to the sacred ministry have been suspended throughout Prussia during these nine years. Any actuary can tell us what would be the effect on any average profession, if its regular supply of new members was cut off for nine years. When we recall the conditions under which the Catholic priest engaged in parochial duties discharges the labours of his sacred ministry, we must feel that this total cessation of fresh forces to re-pair the inevitable annual losses cannot fail to have most serious numerical in-

The Prussian Government was not prepared to face the responsibilities involved in this indirect extinction of the Catholic priesthood in its dominions. We need not be curious as to the motives which impelled its stern Prime Minister to relent; but he has given his assent to an arrangement dispensing with this State examination, subject to certain conditions. Those conditions are practically that the young candidates for the priesthood shall, at the Universities or other privileged at the Universities of other privileged educational institutions, "attend dilli-gently during three years lectures on phil-osophy, history and German literature." These were the main subjects of the former State examination. Nothing former State examination. Nothing would, plainly, be gained if the young men were forced to attend the lectures on

divinity students. If the Government will not do this, then (the Germania tells us) it will be the duty of the Prussian Ministers to take measures that the in-truction of private Catholic teachers (Private description) or the above the docenten) on those subjects shall be officially recognized. The situation may be briefly summed up thus. The Prussian Catholics -that is, persons who could be fairly considered to represent them-have ac-cepted a certain educational compromise, declaring at the same time that they did not intend to surrender one iota of their just claims. They did this publicly in the Legislature and in the face of their country, and under circumstances which warrant the presumption that they had the concurrence of the ecclesiastical authorities. This compromise entails on the young Prussian ecclesiastics the necessity of passing through a certain prescribed course of studies at the Universities. But this, in its turn, will require the providing of competent instruction in the prescribed branches of study. The Catholics think that the Government is bound in justice to provide the necessary teachers; but, i Catholics must aid themselves. Throughout it is assumed, as a principle which cannot be controverted, that the required teachers must be provided, however they are to be found and whoever is to provide

The Irish side of the parallel is so notorious that it scarcely needs even to be re-ferred to. The Irish Catholics were comferred to. The Irish Cathones were com-pletely excluded from university education and degrees, except under conditions con-demned by the Church authorities, and which an honest Protestant must admit to have been irritating to their sense of self-respect. Now, the doors of a university are thrown wide open to them, and they are exhorted to avail themselves of the opportunities of obtaining degrees and distinctions on a footing of equality with all the other youth of the country. Men whom the world is justified in regarding as representatives of the Irish Catholic e in such matters have declared their people in such matters have declared their willingness to co-operate in those arrange-ments, carefully guarding themselves against any acceptance of them as final against any acceptance of them as man and perfectly satisfactory. The Irish Catholic Bishops have given the same qualified adhesion to the plan; so that it may be said in all truth that the Irish ops, as a body, have undertaken to avail themselves of the opportunities pre-sented to them by the Royal University. And now the hour for the fulfilment of the presumptive engagement implied in those proceedings is at hand; and the Catholics of Ireland are face to face with the duty of seeing that fitting provision exists for enabling the youth of their country to accomplish the task imposed

Whatever may be hereafter obtained from the justice of Parliament, we ven-ture to think that no practical person ex-pects that the State will just now furnish the Irish Catholic youth with the same provision for education which is so amply afforded to all the non-Catholic youth the country. Nevertheless, these unprovided students of the Royal University will have to submit themselves to the same tests of literary and scientific proficiency, will have to be measured by the same standards of educational attainments, which will be applied to those other youths whom the State has so bountifully assisted through the rugged paths of learning. Beyond this, and far above it in genuine importance, is the fact that it is for the honour and future well-being of their native land, and for the credit of their religion, that the Catholic youth of Ire-land shall not be found inferior in any respect in information and knowledge to their fellow-countrymen.

We do not wish at present to dwell on the question of rivalry or competition between the youths trained in the Queen's with the same stores of information on all away, varying my direction from my first branches of secular learning which those institutions dispense to their students, and not these alone. The students who pass creditably through the course of studies and examinations prescribed by the Royal University may be fairly compared with the successful students of Trinity College, Dublin. The education, therefore, of the Catholic youths who are to pass through the course of the Royal University must, if systematic and thorough be equal to that which would be required

for success at Trinity College.
One would be curious to know what provision is really made in Trinity College for the teachings of its students. The College Calendar tells us much, but we suspect not everything. We learn from it, however, that there are no less than 22 professors and lecturers directly engaged in the teaching of a purely Arts' course. To these must be added eight others, engaged in the teaching of various branches of natural science, which are included under the head of Arts in the Royal University scheme. There are, also, junior Fellows, who are not profe There are, also, eigh but are also engaged in Arts' teaching, making a total of 38 college teachers of Arts' subjects. Some account, if possible, ought also be taken of the class of private tutors, familiarly known as "grii who have such an important function and share in the teaching of the undergrad-uates. The annual income of the junior Fellows from educational sources amounts on the average all round, to about £500 The salary of a professor who is not a Fellow seldom exceeds £200. But the same person may, and often does, fill more than one professorship. Even this hasty summary is sufficient to show that, when thorough provision has to be made for the teaching connected with University education, it will have to be varied and extensive; and if it is to be also efficient, it will entail a considerable expenditure.

The Pad cures backache, kidney and bladder affections. \$2 by druggists, or by mail post-paid.

PREMONITIONS OF APPROACHING DAN-GER, in the shape of digestive weakness, lassitude,inactivity of the kidneys, pains in the region of the liver and shoulder blades, mental depression coupled with headache,

ST. ANTHONY OF PADUA.

How a Man who had lost his way In voked the Saint and then Discovered the path.

St. Mary's Co., Mp., August 3, 1882.

Messrs. Editors:—I have for some time past been testing my walking abilities, and have on several occasions walked five miles to church before breaking fast and settlemed here. returned home by the same way after Mass. Being unaccustomed for some years to take any prolonged exercise of this kind, my first efforts were rather try-ing to me, but a little practice has converted what was an effort into a pleasure. Yesterday, being desirous to visit our post-office, nine miles distant by the regular carriage road, but only seven miles by a path route, I started at 2.30 P. M. A portion of the route whereby the great saving distance may be effected traverses a long, narrow valley which has its outlet

A DENSELY WOODED MARSH, at the upper or western end of which I entered the little valley. 1 had never pefore taken the valley route, though had several times gone by other paths starting near by that one, and was over confident I knew the inlet very well. After getting and sending my mail I started on my return, thinking the sun, which was obscured by a heavy cloud, to be a full hour high. I had not proceeded over three miles when I was satisfied that I had erred at least half an hour. could not reach home until about nine o'clock. Yet I decided to return by the new route, as by it several hills were en-tirely avoided. Frequently, as I strode along, the under-brush and grass in the valley was so thick that I could not see the path, and could only know I was in it by its firmness. All went well enough until in getting over a fence at the lower end of the valley I failed to turn sharply to the left, as I should have done, and went on in a direct line. I soon perceived my mistake, but instead of going back to the fence I companied the true to the left, in hopes every moment that my feet would strike the solid path. Heavy clouds increased the darkness, and several times I was confronted by the trunk of a tree, and more frequently found myself entangled in prickly vines. Twisting and turning to avoid the trees and vines, I soon became completely bewildered, and verv soon

WAS IN WATER OVER MY SHOE TOPS. but kept on, thinking it was a mere de-pression. Speedily, however, I was up to my knees, floundering over sunken logs and limbs of trees, running into the tangled prickly thickets, and every effort only made matters worse, until I found myself in three feet water, and had several narrow escapes from falling bodily when drawing up my feet from the mud. Fortunately, my shoes were well tied, or they would have been drawn off my feet—a disaster which I greatly dreaded. I had a terrier dog with me, but after my first floundering he disappeared and would not but after my answer my call. I had also an umbrella with me, which I used as a blind man does to feel his way. Rain began to fall, and I realized I was lost in the swamp. You may imagine my apprehension and nervousness. My thoughts reverted to narratives where the lost parties learned they had been traveling in a circle all the time. The moon had not yet arisen, and I concluded to climb a tree and wait for its advent. It came soon, but owing to his advent. It came soon, but owing to the heavy clouds and rain the horizon was as light in one direction as in its opposite. Tiring of my perch, I slid down again into the water to try to grope my way out, but,

discovering EVERY STEP WAS INTO DEEPER WATER. oncluded to return to my tree again, which was found with some difficulty. Climbing once more, I began to halloo at the top of my voice, but no friendly re-sponse was made. Resting a half hour or ore, I made a second attempt to get But again, after floundering about some distance, returned to my friendly tree, expecting to have to remain there all night, for I discovered the tide was yet rising in the swamp. Thinking it would rising in the swamp. Infinking it would not do to remain there all the hours till morning, for I could not sit down, but with one foot resting against a projecting limb, my only rest was by leaning back against the main trunk (the rain was falling fast and I raised my umbrella to protect my head and shoulders). Imagine the picture for an artist—(a man up in a tree in a swamp with an umbrella). I made a third attempt to get out, trying again a different direction. But once more I had different direction. But once more I nad to return to the tree. You may imagine my thoughts were not idle. Fortunately, I happened to recollect that beautiful and touching narrative of my acquaintance, Judge Dunn, now of Fort Dade, Florida, and which I had read in The Catholic Mirror some weeks ago, wherein he gave a graphic description of his being lost in the desert of Mexico, and of

HIS RESCUE FROM A HORRIBLE DEATH OF THISESTAND HEAT BY ST. ANTHONY.

No sooner did it come into my mind than at once I made an ardent a ppeal to the Saint, telling him I was lost and beseeching him to find me. Once more slipping down into the marsh, I made my fourth effort to get away. This time I turned around the tree to the left, and in a few minutes felt I was getting into shal-lower water, which gave me confidence to proceed. Soon the water only covered my shoe tops, and then again it was up to my knees: but this did not check me; I knew knees: but this did not check me; I knew I was so far from my friendly tree I could never again find it, and it was the only one encountered into which I could climb. So I kept on. Soon I struck dry land, and in a few moments a well-defined path. I forgot to say that on my first climbing into the tree something had dropped into the water with a place, but dropped into the water with a splash, but I could not examine my pockets then to ascertain what had fallen. In a short while I reached a diverging path; but as one led up a steep hill, I decided to take that one as leading farthest from the swamp. I was speedily out of the brush-lined path, and soon thereafter realized

that tic teachers; consequently, it will be indispensable that Catholic teachers of those subjects shall be provided. It remains to be seen whether the Government will appoint special Catholic professors in the two Universities of Breslau and Bonn, which are usually frequented by Catholic ANTHONY HAD REALLY FOUND ME, thanks for his timely aid; and as I walked along the well-known road the thought passed through my mind how thankful we Catholics should be for having the gift age.

of faith. What a blessing and comfort it is, this living, active faith; this relying upon our Father, who aids us through His chosen servants in Heaven. On reaching home about midnight the first thing I met was the dog who had left me in the swamp. My entire clothing was saturated with water and mud. After disrobing, on searching my pockets I discovered that my keys were gone, and that I had no means of opening my truth. Then to means of opening my trunk. Then the idea occurred that the keys had made the splash on my first climbing the tree, and that my trunk lock would have to be forced open, for there are no locksmiths in the county. Just as I was about to force an entrance, putting one hand the top of the trunk it came in contact with the bunch of keys, greatly to my re-lief. I will not aver that St. Anthony had found and placed them there, for it is very likely they had been left there before starting on my tramp. I go again this afternoon to revisit the locale of my disaster and mail this to you, but will not return after dark again. Sincerely.

THE VISION OF A PRIEST.

A quiet little town is Cape Girardeau lying by the side of the beautiful Missouri River. Once, at the close of the war of River. Once, at the close of the war of the Rebellion, she awoke from her repose, as thirty thousand of the Union forces pitched their tents on her green-clad shores; but when the last flat-boat of soldiers lazily disappeared down the river she sank back again into her former

quietude. About ten years ago the people of the About ten years ago the people of the Cape were alarmed at the number of poor families that straggled in from every direction to settle down in their town, and the members of one of the sects, in particular, were affrighted at the demands on their charity. One family, a father and mother and six children, with hardly any clothes to wear, and with nothing to eat, were located down in the cold, damp cellar of the Baptist Church where they e fence I commenced deflecting to the lived for quite a while. One day, howout and put away in the poor-ground, and in a little while after three little graves were by the side of his.

were by the side of his.

Some people said that they had starved to death, and that the rest of the poor family would soon join the others in the grave yard. A Catholic lady, passing by on her way to the Lazarist College at the Cape, to attend Mass, hearing the sad report, ventured down the stairs leading to the cellar, to see how true the statement was. Her horror was dreadful when she saw a woman, scarcely clothed, her cheek bones sticking out through the shrivelled skin, lying on a few rags in a corner of the By her side were the naked dark walls. forms of her children, too weak to make any effort to rise from their wretched osition. The lady approached them and cheered them a little, by a promise to return with some food and clothing. The eldest child was raving from hunger. He pointed to the dark walls of the cellar, exclaiming, "I saw him there, I tell you! He was shining like an angel, and carried a cross on his shoulders!"

"My poor boy!" cried the mother; "his mind is astray." "Yes," continued the sick child, "I saw him last night. He reached out his hands and his lips moved in prayer. He read from a big book, and six big candles were burning before him. Little angels lifted up the cross on his back, and sweet bells

rang as he lifted his hands to the sky."
"He is raving, lady. Oh, if I could only get him something to eat or to arink!" wailed the mother of the boy.
"My God, what suffering!" said

lady, her eyes streaming with tears. "Wait for a little while, and I will bring you plenty to eat and drink. That poor boy must be dreaming of a priest saying Mass. Are you Catholics?" inquired the lady, of the sick woman.

never seen a priest saying Mass."

Bidding them be of good cheer, and promising to return soon, the lady departed. She went to Father D-, one f the Lazarist Fathers, in the College, and

told him of the sufferers. In a short while Father Ddown among the sick, the lady accompanying him and carrying some nourishment with her.

No sooner had the priest entered the

door of the cellar, the light outside strik-ing his face, than the sick boy exclaimed, "There he is! And the angels are with him. He was here last night." The hot tears fell thick and fast down

the good Father's cheeks as he viewed their misery and heard their tale of woe, and it is needless to add that besides furnishing them with bodily food he gave to their fainting souls the waters of baptism to refresh them, and the Bread of Life to feed them. He found them anxious to feed them. He found them anxious to believe, and he gave them all the joys of religion. They were too reduced ever to recover, and they died. Father D— stood by them as they passed away from life, feeling in his heart that God had taken pity on their sorrows, and that it was He who placed in the sick boy's mind "Vision of a Priest."-The Catholic Youth.

Parliamentary.

He was a member of the Maine Legislature and had been sweet towards an Augustz girl all winter and had taken her to attend the sessions until she was well posted in the rules.

On the last day of the session, as they

came near the peanut stand near the door, he said to her:
"May I offer you my handful of peanuts?

She responded promptly: "I move to amend by omitting all after the word "hand."

He blushingly accepted the amendment,

and they adopted it unanimously.

It was a hand-some wedding that followed .- Detroit Free Press.

DAY KIDNEY PAD Co., Buffalo, N. Y. DAY KIDNEY PAD Co., Buffalo, N. Y., Gentlemen—In regard to your Kidney Pad, we would say that we never sold any article that gave as good general satisfaction.
Yours truly, DULLAM BRO'S, Flint Mich.

A LEAF.

From the Diary of an Old Priest.

HIS FIRST NIGHT ON HIS FIRST AUSTRALIAN MISSION.

On a cold and darkish day in November. 1854, a young Irish priest sailed from Liv-erpool in the G—B—for Melbourne. The rpool in the G-B-for Melocarde. sea, the wretchedly appointed vessel, the hoarse babbling of sailors and bewildered emigrants, curses, loud and horrible, and all the other strange surroundings in that busy sea-port united in making him regret "the old house at home," and those sacred halls where literature and science met a holy welcome. For a moment "the blind-ing tears flowed o'er" as a homage to In-nisfail and the memory of the past, while the ship was gliding swiftly on the waters of the Mersey with six hundred passengers. But the thoughts and sacred longings that had been so long preparing him for this departure from Erin quickly dried the tears and kept under the rising infirmity. When only a box he had read the fiberses. When only a boy he had read the "horrors of transportation" by the learned Bishop Ullathorne. It was a thrilling statement, by an eye-witness, of cruelties and wrong-doings of so dark a nature that you could only expect to find the like in Pandemon only expect to find the like in Pandemon-ium. Men, many of them brave and true, with aspirings pure and honorable, wrong-fully transported to Australia, were driven at early morning through the prison gates like beasts of burthen, their ears drinking in at every step the sounds of their clank-ing chains and the curses of their ruthless task-masters. Their food was, indeed, little better than that of the Laplander's dog. Their coarse dress, partly gray and partly yellow, marked out the captive from partly yellow, marked out the captive from the free. Here you met them yoked in couples pulling loaded carts under the di-rection of an inhuman driver, whip in hand. Again and again you saw them sink ex-hausted to the earth, not unfrequently to be caught up in the arms of liberating Death. The lash was the only instrument poor captive tied to a triangle, received

of reform on which British authority relied. Sentenced often to 56 lashes, the then from some wretch recommended for the office by the strength of his arm and the brutality of his nature, the thrilling screams of the sourged and lacerated patriot gradually sinking into a low mean as his strength fainted away. As the boy read this review his hands trembled, the blood flew to his heart, refusing to return, and a cold sweat spread over his whole body. And at once he resolved, with God's blessing, to seek out in their prisons under the Southern Cross, those victims of injustice and haters of oppression, and one day with a priest's words, to console and strengthen them. That day had now come. After lone and earnest entraging come. After long and earnest entreating he had received the blessing of the holy Bishop Healy. From him and a host of clerical friends blessings had fallen on him as he left Carlow College, the cross of Christ pointing the way. 'Tis true the iron of slavery at that time had ceased eating into the captives' hearts; but there were other chains, and a slavery still more galling. For these was he bidden to re-serve his tears and his pity in the land he

harsh domineering spirit which so often renders authority repulsive and hateful to self to love of the neighbor: it is in getrenaitive natures was far from them. They ruled for God's glory and not for their own glorification. The tyranny which alown gormacaton. The tyrainty which ai-ways marks and makes odious the super-ior lifted by some cruel play of Fortune from slavery and beggary into power and position to worry and torture, with cat-like instincts, his miserable subjects, was abhorrent to their principles of justice and

liberty.

The first three years after his ordination

The first three years after his ordination brought still greater happiness to one by nature generous, and yet unacquainted with the world's crooked ways.

They were spent in "old Carlow," of which I have many things to say, but not in this paper. Nearly all the professors, then so happy and joyous in that venerable home of science and virtue, are dead. Only four remain—the present saintly Bishop of Kildare and Leighlin, and his gentle, charitable, Vicar-General: the gentle, charitable, Vicar-General; the scholarly P. P. of Kildare, and the wor-ried, wasted, old priest, whose feeble hand pens these saddening periods.

But I'm forgetting the main purpose of this communication. Having arrived in Melbourne one day in February 1855, the warm-hearted and generous Bishop of that See bade him a hearty welcome, making him feel at once that he was, though in a strange country, in a dear father's house. The good Bishop thought of appointing him to his seminary; but at the request of disinterested friends, he, against his will, sent him to a lone Mission in the bush. Of his arrival there, and how he spent his first night on that Mission, I shall write in my next paper. B.
—Sydney Freeman's Journal, June 17.

Poverty and Distress.

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

UNDER THE SHAMROCK.

Buffalo Union and Times The Union and Times was about the first journal to express the hope that the remains of that noblest Irish gir!—Fanny Parnell—would be laid to sleep in Irish earth. We felt sure that could those mute lips speak they would breathe the wish of another gifted and noble Irish heart.—Thomas Paris who heart-Thomas Davis-when he sung in such sweet sadness:

Shall they bury me in the deep, Where wind-forgetting waters sleep? Shall they dig a grave for me, Under the green-wood tree? Or the green-wood tre Or on the wild heath, Where the wilder breath Of the storm doth blow? Oh, no oh, no!

Oh, no oh, no!

Shall they bury me in the Palace Tombs, or under the shades of Cathedral domes?

Sweet 'twere to lie on Italy's shore;

Yet not there—nor in Greece, though I love it more.

In the wolf or the yulture my grave shall I find?

Shall my ashes career on the world-seeing wind?

Shall they fling my corpse in the battle mound,

Where coffiniess thousands lie under the ground?

Just as they fail they are buried so—Oh, no! oh, no!

st as they fall they are
1, no! oh, no!
2, no! oh an Irish green hill-side,
o! on an Irish green hill-side,
n an opening lawn—but not too wide;
n an opening lawn—but not too wide;
for I love the drip of the wetted trees—
love not the gales, but a gentle breeze,
love not the gales, but a gentle breeze,
love not the gales, put a gentle drie,
for freshen the turf—put no tombstone th
gat green sods decked with dassies fair;
Nor sods too deep, but so that the dew,
matted gfass-roots may trickle thro

Nor sods too deep, but so that the dew.
The maticed grass-roots may trickle through.
Be my epitabl writ on my country's mind,
"She served her country, and loved her
kind."
Oh! 'twere merry unto the grave to go,
If one were sure to be buried so.
Well, that unspoken wish of the now
dead singer will be carried out by her
loving countrymen in America. The

loving countrymen in America. Land League has been honored with the trust of conveying the precious remains to Ireland, and has also been allowed by the family to bear the attending expense. And so the fond true heart, whose throbbings were all for her hapless country, will at last find rest by the murmuring waters of Avoca's vale—under "green sods decked with roses fair"—while the weeping Genius of Ireland, kneeling in the shadows of Wicklow's purple hills, will forward grayshad by the state. will forever guard her sleep.

A HEAVEN OF OUR OWN MAKING.

Do you know why life is so hard, why God and Heaven are so remote? Do you know why He is ever stealing out of sight, leaving our hearts no hint of His presence? It is because we are seeking our own way, absorbed in our personal interests. It is activity of unmitigated self-love, intent only upon pleasing ourselves and satisfy-ing our wants. How importunate and clamerous they are! How hardly will they brook denial. If this dear idol be with held will the sun still shine? Shall the love essential as life be withdrawn and the dreary mockery of life go on? Again and again we are ready to break with life, to throw it aside as a worthless toy. Surely, no grief was ever so poignant, no cross

o hard to bear. How heartless and indifserve his tears and his pity in the land he was going to.

From his 8th to his 26th year young life's stream had flowed on without a ripple within the sacred inclosures of the seminwithin the sacred inclosures of the seminary and the college. His young associates, during his collegiate course, besides giving promise of their own splendid careers, tried to enrich his mind with ennobling ideas, and to stir within his young heart elevating aspirations.

Dear Maynooth, his Alma Mater, could then as now boast of her learned professors as well as her mild, loving superiors. But of all the virtues adorning and enriching their nolle natures, fond memory loves to bring before him their changeless justice, in word and act; their simplicity, made lovelier by a ripe scholarship; and their unaffected devotion to the best interest of the students they so truly loved. That the students they so truly loved. That duties, in learning its lessons, in suborditing rid of doubt and anxiety and fear, and putting in their place an unfaltering trust.—Ill. American.

RRITISH INTERESTS.

"British interests" mean simply the right of John Bull to rob his neighbors, with impunity. Any resistance on their part he considers as an attack on his "in-John Mitchel has hit off John Bull's

character on this point to a nicety, when he says:

"John Bull is a robber. He robs for a living. He robs his own as well as other nations. He robs at home and he robs abroad: he robs on land and he robs at sea he robs in season and he robs out of season; he robs by law and he robs with season; he robs by law and he robs with-out law; he robs by treaties and he robs without treaties; he robs with proctocls and he robs without proctocls. He is an eternal robber. When he meets his victim on the highway he knocks him down and robs him, and if the aforesaid victim ven-tures to remonstrate, John forthwith despatches him on the principle that dead men tell no tales. If he meets an ugly customer, however, he lets him pass, fully satisfied that for his present lack of force he will amply compensate by his future success in land."—Jas. Redpath.

The Springs Did No Good.

The following item is given for the con-The following item is given for the consideration of those of our readers who are in search of just such an article as that referred to in the following statement of Mrs. Geo. A. Clark, a well-known lady of St. Catherines: "I cannot refrain," says Mrs. C., "from bearing testimony to the wonderful effects produced by the use of the very best remedy in the world, St. Lacebs Oil for the unatism. I had rhen-Jacobs Oil, for rheumatism. I had rheumatism and dropsy and did not walk a step for fifteen years. I tried nearly everything our most skillful physicians prescribed,—Clifton Springs,—St. Catherine Springs, etc., residing with a cele-brated German doctor who pronounced my case incurable. Thinking everything of no use I was induced to try St. Jacobs Oil, and it has certainly done wonders for me. I heartily recommend it to any who may be suffering as I did. I have not had any use of my right arm for more than a year; now, however, I can raise it very nearly to my head." The Catholic Mecord

THOS. COFFEY, Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP

WALSE.

London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what ilhas been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that me can be considered and confident that me can be considered and confident that me can be considered and confident that the cause of the Church and confident that me can be considered and confidence of the confidence of the church and the commend it to the patronage and encouragement of the clerky and laity of the diocese.

Believe me, Yours very sincerely, Hohn Walsh, Eishop of London.

Mr. THOMAS COFFEY LETTER FROM MGR. POWER.

The following letter was given to ou gent in Halifax by Mgr. Power, adminis rator of the Archdiocese of Halifax. st. Mary's, Halifax, N. S., June 20, 1882.

Dear Mr. Walsh,—It is with pleasure that I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.

From my long personal knowledge of your high character for integrity, I can cheerfully recommend you to those on whom you may call, in the course of business, as a person in every respect worthy of confidence.

Hoping you may obtain a long list of subscribers, and wishing a blessing on your good work.

FROM HIS GRACE ARCHBISHOP HANNAN. FROM HIS GRACE ARCHBISHOP HANNAN.

I have had opportunities during the last
two years or more of reading copies of the
CATHOLIC RECORD, published in London,
Ontario, and approved of by His Lordship
the Right Rev. Dr. Walsh, the Bishop of that
See. I beg to recommend that paper to all
the faithful of this dlocese.

+ MICHAEL HANNAN,
Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, SEPT. 1, 1882.

THE LATE FRENCH CRISIS.

It is extremely difficult to arrive at the real significance of the vote in the French Chamber of Deputies by whose operation M. De Freycinet fell from power. Many explanations are given of the extraordinary strength of the majority which disapproved of the attitude of the late government on the Egyptian question, but none seem to us quite satisfactory. For the majority comprised men of every shade of opinion on this and other important subjects. It appears to us that there was general dissatisfaction amongst the Deputies with M. De Freycinet and his government upon his whole foreign policy, and on the part of many with his domestic policy. The dissatisfied eagerly awaited some opportunity to condemn him and by some strange motion, without any seeming concerted action, seized upon the Egyptian question as that most suitable to meet the ends of their hostilradical element for support. M. De body without fundamental laws, Freycinet, personally a respectable without established maxims, withgentleman, could not endorse the out respected rules of proceeding, views of these political fanatics, but was too weak-minded to offer them system whatsoever. Their idea of vigorous resistance, and therefore incurred on the one hand the displeasure of the ultra-liberal groups petency, and their examples for without inspiring confidence in the common cases, from the exception friends of order. Upon the fall of Gambetta, a death blow might have been given the radical factions in France, but M. De Freycinet was not the minister to do it, nor the exist- in talent, inferior even in legislative ing Chamber of Deputies the body to sustain a minister courageous enough to attempt it. Had M. Grevy at his disposal any statesman of really sound principles ready to formulate a programme of justice, order and moderation, he should have entrusted to him on the fall of mentary incapacity, governed solely Gambetta the reins of administrative rule, and brought about an appeal to the people. But there is not, directs it." The same writer, speakit appears, in the republican ranks, ing of the fall of the De Freycinet any such statesman, while none of government, says: the various monarchical factions, each one hating the other as intenstrength required for such an occa-

ment, but especially the constitutional, he was no friend of disorder or irreligious destructiveness, which seems to be a mania with so many of the deputies in the present chamber. Indeed, it is a sad thing to reflect on the fact that almost every popular assembly selected in France since the Revolution for legislative purposes has been infected with that same spirit of anti-national, because anti-Christian, hatred of social order and solid progress, based on sound morality, that prevails in the present Chamber of Deputies. To this body may well be applied the words of Burke, speaking of the first national assembly of France: "I am convinced," said he, "that there are men of considerable parts among the popular leaders in the national assembly. Some of them display eloquence in their speeches and writings. This cannot be without powerful and cultivated talents. But eloquence may exist without a proportionate degree of wisdom. When I speak of ability, I am obliged to distinguish. What they have done towards the support of their system bespeaks no ordinary

men. In the system itself . . . I confess myself unable to find out anything which displays in a single instance, the work of a comprehensive and disposing mind or even the provisions of a vulgar prudence. Their purpose everywhere seems to have been to evade and slip aside from difficulty. Difficulty is a severe instructor, set over us by the Supreme ordinance of a parental guardian and legislator who knows us better than we know ourselves. Our antagonist is

our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with one object, and compels us to consider it in all its relations. It will not suffer us to be superficial. It is the want of nerves of understanding for such a task, it is the degenerate fondness for tricking short-cuts, and little fallacious facilities that has in so many parts of the world created governments with arbitrary powers.

. . Is it in destroying and pulling down that skill is displayed? Your mob can do this as well at least as your assemblies. The shallowest understanding, the rudest hand is more than equal to that task. Rage and frenzy will pull down more in half an hour, than prudence, deliberation and foresight can build up in a hundred years."

With very good purpose might we borrow from the same author the remarkable impeachment of the first which nothing can keep firm to any their powers is always taken at the utmost stretch of legislative comof the most urgent necessity.'

The present Chamber of Deputies is, if anything, inferior to that so sharply criticized by Burke, inferior capacity and power of initiation, equal to it only perhaps in point of ability to uproot and destroy.

"This beclouded assembly," says a French journalist speaking of the present Chamber of Deputies, "will figure in history as a type of parliaby its destructive instincts, no sound political idea, no noble inspiration

"Ministerial crises have become a chronic malady in France. This sely as they all hate the republicans, | means the permanency of disorder, of affairs which leads to national desion could be found. The President cadence." With this latter view we tion. The Times never hesitates to took M. De Freyeinet, who formed a quite agree, and on that account alone advise either the colonies, or any cabinet of men who held, on nearly regret the fall of the De Freycinet other portion of the civilized world steady, turbulent and loving of not have while her government and large, but we do take issue with it or change as the French. For the late | legislature are actuated by those | any other paper that would attempt Premier it must, however, be stated anti-Christian sentiments which to do an injustice to an important Press Association excursion to Winnipeg. that though wanting in that firmness have, especially of late years, char-country and a respectable legislature, Mr. Higgins is one of the pioneer journalof purpose so essential to a first acterized the course of leading by denying that country and legislatists of the Province of Ontario, and is, Minister under any form of govern- French politicians.

NOW AND THEN.

Time there was when the British

ress, now so severe on Canada and

Canadians, because our Parliament

saw fit at its last session to offer

some sensible and much-needed ad-

vice to Britain on the subject of its relations with Ireland, scrupled not o interfere in the domestic affairs of other nations. A quarter of a century ago, that press, now so eager o condemn and malign us because we have done a noble duty, took active part in inciting the masses in these journalists to point out to other Italy and elsewhere against their countries and governments what ruling powers. Whenever the friends of order in Italy and other fare of the people under their concountries protested against this in- trol. Now these same organs of terference on the part of English British public opinion deny the writers, they were told that it was right of even British subjects to set in the interest of liberty, progress, forth to the imperial government a and happiness that these existing systems of government on the continent, especially in Italy, should be made give place to others. How times have changed! Englishmen who would, strangers as they were to all matters affecting continental peoples, insist upon dictating to them | tion to the fall elections. There will, the forms of government and course of course, be no presidential contest of legislation they should adopt and this year. The Congressional elecfollow, now tell us Canadians, tions will, however, be very keenly whose rights they often bartered to secure themselves some temporary the coming elections will centre in advantage, that we have done wrong the contests in New York and Pennin pointing out to them the necessity sylvania. In the former state there of some change in their course are serious divisions in the demotowards Ireland. Canadians, not cratic ranks and in the latter only in the sense of their being col- amongst the republicans. In Pennonists of Britain, but also in the sylvania Mr. Cameron, the stalwart sense of their being Irish to the ex- leader of the state, has been losing tent of about one-fourth of their en- more ground than he seems to think. tire population, have a great deal of His party has grown tired of his interest in Ireland, and have unques- rule, and will, unless we are greatly tionably the right of giving Britain | mistaken, show their disapproval of and the world their views on the his dogmatic and absolute personal system of government followed out rule by throwing in a great portion in regard of that unfortunate coun- of their strength with the indepentry. The Parliament of Canada, at dent republican movement. In New its last session, in deciding on ad- | York Mr. John Kelly seems still out dressing the sovereign on the subject of Irish grievances, did that which it was perfectly entitled to do. It nowise interfered with the special rights and inherent privilleges of the Imperial government. It gave expression to opinions prevalent not only in Canada but throughout the civilized world. All thinking men outside of Britain, in Europe and America, felt that the entire course of British legislation since the land agitation took hold of the Irish people, was out of place with those ideas of good government now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now prevalent the world over. Lord Kimberly has told the Canament now pre dressing the sovereign on the sub- of accord with the other leaders of ity. His government was a weak one from its very organization, and largely dependant upon a wicked impeachment of the first one from its very organization, and largely dependant upon a wicked largely dependant upon a wicked impeachment of the first one from its very organization, and largely dependant upon a wicked impeachment of the first ing to Ireland. The noble lord of many earnest democrats them selves that the committee appointed to centrol the committee appoin relating to the interests of any por- elections in the interests of the demtion of the people of the British empire, Canadians have a right to express their views. We might push our assertion further, and in doing so act on British precedent, by stating that any legislature in the world has the right of expressing its opinions in all matters relating to human happiness and progress. For the present, however, we will not go so far. We will content ourselves with expressing our surprise and indignation that British journalists should attempt to deceive themselves and contradict their own clearly expressed views by holding up the Canadian people to ridicule and condemnation because our chief legislative body had the courage and honesty, if not to condemn the iniquitous course of Britain in regard to Ireland, at all events to point out some measure of justice and clemency tending to remove the ill-feeling and effects of misgovernment prevalent in that country. The Times especially has shown itself particularly offensive in its absurd and ill-grounded complaints of undue no man of that commanding political chaos and embarrassments, a state meddlesomeness on the part of the Canadian people on the Irish quesevery question of great national in- government, more especially as it as to what it considers their duties. terest, opinions quite diverse, and in has given way to an administration We have no fault to find with that or to have a visit from our esteemed friend, some instances irreconcilable. No which must also soon perish. France any other journal for an honest exsuch Cabinet could endure, especi- needs above all things administrative pression of opinion upon any subject London, but for some years past carrying ally in a legislature so very un- stability, but that stability she can- of general interest to the world at

not offensive or ill-founded, such as hearty. Amongst the other gentlemen those most frequently employed by who formed part of the excursion were the Times in dealing with matters of European continential interest, but in language though expressive just and moderate. Times have indeed changed since the leading English journalists thought fit to condemn the internal and domestic policies of governments as good as, if not better, than any Britain ever

Our American neighbors are all

ready bestirring themselves in relacontested. The greatest interest in ocratic party has not shown that good judgment and activity required in the face of the important issues at stake. If these complaints have any real ground of existence, the party cannot hope for the success necessary to secure a majority in the whole to secure a majority in the whole house. The elections, no matter how keenly contested, are not likely to arouse the bitterness prevalent on previous occasions. The American people, being now in a prosperous condition, are not apt to rush into excitement in their electoral contests. They will not, however, fail, wherever the despotism of party organization will permit it, to select the very best men available for the positions open to popular vote. The next congress will have many important duties to perform. It will be the first Congress elected since the late apportionment of representatives, and will, therefore, prove to be the largest body of national legislative representatives elected in the United States. The election will be watched with interest in Canada, as many questions of international importance depend for solution on the composition of the next Congress.

PERSONAL.

We were very much pleased last week Thomas Smith, Esq., a former resident of on business in San Francisco.

We had the great pleasure and privilege of meeting our friend Mr. W. H. Higgins, of the Whitby Chronicle, on the ture the right of expressing, in terms | we were glad to perceive, quite hale and |

Messrs. Young and Creighton, M. P. P's, and Mr. McCraney, M. P. A number of Quebec journalists also formed portion of the party. We noticed among them Mr. J. Tasse, M.P., E. Pacand, N. LeVasseur, Oscar Dunn, and Cyrias Pelletier, Q. C.

THE NEW URSULINE MONASTERY AT LAKE ST. JOHN, P. Q.

not better, than any Britain ever onjoyed. Then, and the days are are not out of the recollection of this generation, it was thought right by these journalists to point out to other countries and governments what should be done to promote the welfare of the people under their control. Now these same organs of British public opinion deny the right of even British subjects to set forth to the imperial government a great national disgrace and suggest means for its removal.

THE FALL ELECTIONS.

AT LARE SI. JOHN, F. Q.

The solemn inauguration and benediction of the new Ursuline Monastery of Notre and the Monastery of Notre and the Provincial than the proposed of the set. Jean Baptists Society, the Children of Mary, the Clergy, including His Lordship or. Dominion government by the Bishop, who had the happiness of assisting. The Rev. Mother St. Catherine is sister of Mr. T. D. Tims, Fresident of the R. Partick Society, and Accountant of the Provincial than the properties of the properties of the properties of the properties of the new Ursuline Monastery of Notre are not out of the new Ursuline Monastery of Notre to the mew Ursuline Monastery of Notre and the properties of the new Ursuline Monastery of Notre are not out of the new Ursuline Monastery of Notre and the Act Jean. The Ursuline Monastery of Notre and the Institution of the new Ursuline Monastery of Notre are not out of the new Ursuline Monastery of Notre and the Ursuline Monastery of Notre and the Ursuline Monastery of Notre and the Institution of the new Ursuline Monastery of Notre and the Ursuline Monastery of Notre and the Monastery of Notre and the Institution of the new Ursuline Monastery of Notre and the Institution of the new Ursuline Monastery of Notre and the Institution of the new Ursuline Monastery of Notre and the Institution of the new Ursuline Monastery of Notre and the Institution of the Provincial Theorem and the Institution of the Provincial Theorem and the Institution of the Provincial Theorem and the Institution of the Provincial Theorem

RRANTFORD NOTES.

The following letter arrived too late for The following letter arrived too late for last issue:

The contract for plastering the church has been given, Mr. Patrick Griffin's tender for plastering and Mr. Jas. Sinon's for the wood work having been accepted. It is encouraging to see members of the Congregation able and willing to do the work in competition with all comers. The work will be well done, and we hope to see one coat of plaster on before cold weather sets in.

On Sunday evening an Altar Society was formed, nearly all the ladies in the congregation giving their names for membership. The Sodality received a Lumber of new members on Sunday afternoon. After the reception the Benediction of the Blessed Sacrament was given.

Mr. James McGregor was elected President of the Conference of the Society of St. Vincent de Paul at its last meeting. He has acted as Secretary for the past three years.

Mr. John O'Grady, who died in Stratford last week, was for many years a resident of this city. Mrs. Dayd Shannahan was buried on Sunday. Her death was caused by paralysis. Mrs. Alexandria McNeil died last

last week, was for many years a resident of this city. Mrs. David Shannahan was burled on Sunday. Her death was caused by paralysis. Mrs. Alexandria McNell died last week, aged 72 years.

Miss Waller, of Port Huron, Mich. was in NAYE.

NAYE.

Advantad himself to tell it to others. He days tall the service of Alexandria himself to the service h

PORT LAMBTON.

The annual picnic of the R. C. Church, Port

Picnic at Blythe.

It is the intention of the Catholic people of Blythe, Morris and surrounding efforts of the popular pastor, Rev. Father O'Connor, and his parishioners, to attain this object, will be crowned with success. Parties from London may leave at ten

LOCAL NEWS.

The Grand Trunk passenger station will not be used any more. All trains will now come down to the old Great Western

station. On Tuesday night the store of Wm. Mills on Burwell Street was broken into and the safe was blown open. About forty dollars was all the burglars got.

Herr Wilkens, a well-known sculptor of Hamilton, has just completed two fine plaster of Paris medallions of Miss Fannie Cooper and Mr. W. Glass, who were drowned in the ill-fated Victoria disaster. On Thursday last a farmer named Jas. Judge, residing on the 3rd con. of West Nissouri, was driving into the city with a heavily loaded wagon, when he off the load and the wheels pass his body. He was carried to Dr. Eccles office where his injuries were attended to On Friday afternoon the body of an

aged man was found in the water near the Cove Bridge. The body was that of a man about 60 years old, about five feet eight inches in height, hair quite gray and heavy and gray beard below the chin. The body brought to the city and an inquest held, but no clue has as yet been obtained

Dean Swift once met a Catholic priest at a friend's house, and in his own witty, sarcastic way, asked him: "Why do you in the Catholic Church use pictures and images, while the Church of England does not?" "Because we are old housekeepers and you are only beginners," retorted the priest; and it so nettled the Dean that he

There are thirty-nine Catholic churches n Philadelphia, and it is estimated that the Catholic population is about 200,000.

SERMON BY FATHER BURKE. St. Columbkille-His Life and Labours.

The Cork Examiner of July 29, says : On Sunday week the Very Rev. Thom as Burke, O. P., who is now engaged in the task of collecting funds for a new Dominican church at Tallaght, near Dublin, preached in behalf of that object at the parish church of Swords. The village of Swords is remarkable as being the site and containing the ruins of a monastery founded by St. Columbkille, and at present it is the centre of an extensive Catholic district. This was shown by the large congregation which crowded congregation which crowded the sacred edifice in response to the invitation to meet the eloquent preacher. The church, a handsome structure, has recently been painted and decorated, and a new altar has been supplied. High Mass was celebrated, and after the first Gospel the Very Rev. Thomas Burke preached a powerful and effective sermon from the text: "At that time Jesus said to his disciples. All power time Jesus said to his disciples, All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have com-manded you; and behold I am with you always." (Mait. xviii. 20). More than four hundred years, said the

reverend preacher, after those words were spoken by Christ to an island far out in the sea, possessed of a quick, irascible, but generous race, a man came from Rome. The land was almost unknown to Greece and Rome, though it possessed civilization and tradition older than either. He came and preached to them who were pagans and baptised them in the rivers of this ancient island. Its king, its statesmen, its bards, its Druids, were baptised by Patrick and the light has never been for an instant quenched since he kindled it upon the ancient hills of Tara, on that Easter eve, fifteen hundred years ago.

And before St. Patrick died the land

was holy among nations. And from Ire-land the faith was spread into savage, strange and foreign lands. About half a century after the faith was brought into Ireland by St. Patrick a man was born Ireland by St. Patrick a man was born away in far Tyrconnell in the north. He came from a race of kings, and he was called by the name of Columbkille of the Cell. His figure was strong and His figure was strong and and he was further devoted himself to the service of Almighty God, and he became the most wondrous of preachers. Men even beyond the sight of his face heard thunders of his voice as it resounded the Gospel. He founded over a hundred monasteries throughout the island, and amongst them this very one which you see in ruins outside—the ancient and sanctified Monastery of Swords. Olden writers tell us that on account of some rash act the great and holy priest left his rash act the great and holy priest left his native land. He crossed the sea and landed in Scotland to preach the Gospel to the wild and savage Picts. What Patrick was to Ireland Columbkille was to Scotland. He went to the lone Island of Iona, and he covered it with one large monastery. He was the light amongst lights. And is it a wonder, when it is called to my memory that the "Dove of the Cell" once stood upon this very spot, that I should lift up my voice with fear and trembling in this holy place? But though he has gone to his heaven his spirit remains and must for ever remain in the Church. About six hundred years after St. Columbkille's death a man was born away among the olive-groves of Spain. This man was St. Dominic, the founder of the Domini-can Order. He also was of noble if not imperial birth. He was filled with the love of God. He found the Church dismen trying to enforce the heavenly truth with arms of flesh, while they were injur-ing the cause by the immorality of their lives. He restored peace in the Church by preaching, a feat that was impossibl to all the forces in Christendom. while the Order of the Dominican Friars spread to Ireland, and the Irish people took the white robed missionaries to their hearts. Three hundred years after a persecution gathered over the island. nationality was taken from her, and the sword was drawn to make her give up her religion, to give up Mary, and to blasreligion, to give up Mary, and to blas-pheme God. Martyrs were found all over the land, and the holy island was sanctified by the blood shed for the true faith. In that unhappy time what did the friars of St. Dominic? Did they quit the land and return to Spain, where they could practise their religion without danger to them-selves? No; they chose to remain, and rather mingle Dominican blood with Irish throughout the sanguinary reign of Elizabeth. In ten years one hundred and fifty Dominican friars suffered martyrdom in Ireland. After an eloquent exposition of the services of the Dominican Order to the cause of religion, the Rev. Father Burke concluded with an earnest appeal to the congregation for aid towards the erection of his new church at Tallaght. ion subsequently taken up realized a considerable sum.

An Excellent Composition.

Dryden was once spending the evening with a party of brilliant noblemen, it was suggested that they should all write some piece of poetry or prose and place it under the candlestick, the office of judge of their merits being assigned to the poet.
The man who finished first, but who seemed satisfied with his performance was Lord Dorset. When Dryden began to read he seemed much pleased and amused with several of the pieces submitted, but at length, reached one which evidently gave him extraordinary satisfaction. Presently he said that while satisfaction. Tresency he said that while he had before him an abundance of good things, the palm must be unhesitatingly assigned to Lord Dorset, whose compositions that in tributal transfer and the said that while said th tion both in style and subject, revealed not only the essence, but the quintessen of excellent language, brief as it was. It ran: I promise to pay John Dryden, Esq., on order, or demand, the sum of five hundred pounds, Dorset." The company all concurred in the poet's decision.

The To which shall it be, d To which home sha The grand old castle Or the little brown

Which shall it be, do A tiny, plain gold r Or wealth of gems an That would ransom

"My child your hear

Choose with your he Let pride be swept Flowers are fairer th Gather them while Often glittering diam Conceal but an act And the chill heart's Bear record of false

Truth is the brighter That womanhood This world is not all

Remember this life Must have some thor Among its fairest But thorns, and tear

FATHER SHE

On Monday even St. Michael's, Birn following lecture of My dear fellow-Having learned sojourn of three or you are anxious t found things there is a singular and d Irish character—nater of any other p tense and undvin ssigned for this

their own green isl be its old faith, pure patriotism,-faith, and its cent gle for political may be enumerat country, the beau agreeable cheerful manners of society for her faith; we her sufferings; we grounds of your a from the old land comply with your fail to gratify so an aspiration? from Ireland, and people are conv the nations of Ch eminent degree dispensation by once received—be nation to the wil by her love of p learning—by he her zeal for the g house—by her re kingdom of Goo hearty obedience unbroken submi its Supreme Pon practice of these -virtues. Yes

> of faith, hope, the standard of Cl would either aba insulted for "a the Irish excel because, God and possessi do otherwise. A with religion. S must suffer from things that has You will be glad is the truth. I lin and elsewher week days as we to stop in a I Mission was bein can Fathers. S our o'clock in had to be opene for confession. asked to be all church all night to get their turn reach the sacred from six o'clo eight or ten think, then, we religion has suff ordeal through ing. With reg of affairs, I hav and while pass everything seen and orderly as

n the new law,

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severity of the

I was there, an

The Choice.

"Which shall it be, dear mother?
To which home shall I go?
The grand old castle by the sea,
Or the little brown cot below?

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"Which shall it be, dear mother? A plain white muslin gown, Or the richest and rarest of lace and silk, To be found in Insleytown.

Which shall it be, dear mother? A tiny, plain gold ring, Or wealth of gems and diamonds rare, That would ransom a captive king?"

"My child your heart must answer The question your lips have asked, Lest sowing in pride you sorrow, When the harvest is overpast.

Choose with your heart, my darling; Let pride be swept away; Flowers are fairer than jewels, Gather them while you may. Often glittering diamonds Conceal but an aching brow, And the chill heart's bitter throbbings, Bear record of falsehood's vow.

Truth is the brightest jewel

Never a silken robe can cure
A heart grown sick with care This world is not all sunshine,

So choose from your heart, my daughter, Remember this life of ours Must have some thorns and briers Among its fairest flowers.

But thorns, and tears, and darkness Matter not, so love is true; While you climb keep step together, With the higher life in view."

FATHER SHERLOCK ON IRISH AFFAIRS.

On Monday evening Father Sherlock, of St. Michael's, Birmingham, delivered the following lecture on "Ireland in 1882." My dear fellow-countrymen and friends of the Land League of Great Britain,— Having learned that I returned from a sojourn of three or four weeks in Ireland. you are anxious to hear from me how I found things there, and how I left them. Your anxiety does not surprise me, as it is a singular and distinguished trait in the Irish character-more than in the character of any other people—to possess an in-tense and undying love for their native land when once they have become exiles from it. There may be many causes assigned for this strong attachment to their own green isle, but the chief seems to be its old faith, which always promotes pure patriotism,—its sufferings for the faith, and its centuries of perpetual struggle for political liberty. Besides these may be enumerated the loveliness of the country, the beauty of the scenery, the richness of the soil, and, above all the agreeable cheerfulness of the customs and manners of society. We love her, then, for her faith; we sympathize with her for

her sufferings; we admire her for her love of liberty. Knowing these to be the grounds of your anxiety to hear the news from the old land, how could I refuse to comply with your request?—how could I fell to gratify so noble and heaven-born an aspiration? Yes, you desire to hear from Ireland, and of her, because we Irish people are convinced—whatever others may think to the contrary—that among the nations of Christendom, she seems to have been selected to exhibit in a pre-eminent degree the virtues of the new dispensation by her tenacity of the faith once received—by her indomitable resignation to the will of God in sufferings by her love of purity—by her thirst for learning—by her always rejoicing—by her zeal for the glory of God and of God's house—by her readiness to seek first the kingdom of God and His justice—by refusing to deny God before men-by hearty obedience to God's Church, and by unbroken submission and attachment to its Supreme Pontiff. What other nation,

its Supreme Pontiff. in times past or at the present time, has ever been able to vie with her in the practice of these Christian—these Gospel virtues. Yes, my friends, you are anxious to hear from Ireland and her people, because you believe them t in the new law, the "chosen people," THE EXAMPLE TO THE WORLD ou believe them to of faith, hope, and charity—of hoisting the standard of Christianity when all others would either abandon it or allow it to be insulted for "a mess of pottage." Yes, the Irish excel in love for their native land, because, in the dispensations of God and possessing the faith, they cannot do otherwise. And now, to comply with your very laudable desire, I begin first with religion. Some may fancy that it must suffer from the distarbed state of the property of the state of t must suffer from the distarteed state of things that has been lately prevailing. You will be glad to hear that the contrary is the truth. I saw the churches in Dub-lin and elsewhere as crowded as ever on

In and eisewhere as crowded as ever on week days as well as Sundays. I happened to stop in a parish a few days where a Mission was being given by the Dominican Fathers. Scarcely was there one in by the blessing of the Mission. At four o'clock in the morning the church had to be opened to admit the applicants for confession. In some cases people asked to be allowed to remain in the church all night, that they might be sure to get their turn for confession first next morning. This shows the multitude of zealous believers, as it was so difficult to reach the sacred tribunal, although there were from ten to fifteen priests at work from six o'clock in the morning for

from six o'clock in the morning for eight or ten hours each week-day. I think, then, we may have no fear that religion has suffered, or will suffer, in the ordeal through which Ireland is now passing. ing. With regard to the political aspect of affairs, I have to say that while there, and while passing through the country, everything seemed to move on as quietly and orderly as ever. Of course, I can't and orderly as ever. Of course, I can't land to contribute, as now, her portion deny that there were some outrages while towards supporting the burdens of the

I was there, and two or three murdersone in Meath, near where I was staying—but the whole population abhor and

blame the Bishops and clergy for not preventing murders and outrages. They have constantly denounced them. While I was there the Bishops all signed an appeal to the people denouncing them. But the perpetrators of these horrors despise de-nunciation. They are persons that fear neither God nor man. And so long as eviction and coercion exist we may make up our minds to expect them. But let us hope that a time is close at hand when things in Ireland will return to peace and contentment. The Land Act, although defective, and, in some points, not put into operation according to the intention of its framers, is, on the whole, acknowledged to be a vast improvement on the previous state of things. The land system for cen-turies had been the barrier to all prosper-ity. How could it be otherwise, when, as ity. How could it be otherwise, when, as John Stuart Mill, a great authority in England on political economy, has said: "The landlord took everything from the people except the potatoes"? The landlords made the laws, and as Mr. Bright said, "they were such Laws as the cats would make for

The farmers had the last farthing squeezed from them by the landlords, and they in turn had to screw down the laborer to the lowest penny. I knew them fifty or sixty years ago to be working for 3d. per day. No wonder that Cobbett should then write that the people of Ireland seem to be wearing the cast-off clothes of England. No wonder that the Whitzhamien. ing the cast-off clothes of England. No wonder that then Whiteboyism and other secret societies abounded, and that Australia and Botony Bay was overcrowded with the victims of the land laws and the landlords' rapacity and tyranny. The other day the Prime Min-ister said that "Arrears which were never expected to be paid were, nevertheless, kept hanging over the tenant, in order to influence him to do anything the landlord required of him." For fifty years every report of a Land Commission—and there were nearly fifty of them-acknowledged were nearly inty of them—acknowledged this state of things, and yet for fifty years Parliament could never get time, because it lacked the will, to legislate effectively upon the subject. No doubt there was some gifted advocates and devoted laborers sent to Parliament from time to time, pledged to work for a change in the ini-quitous land laws, but they labored in vain -nay, sometimes their efforts were treated with insolent contempt. And so it con tinued, as the landlords, in and out of Par liament, had everything their own way

THE MICE."
The farmers had the last farthing squeezed

till the Providence of God sent seasons o distress, raised up Michael Davitt, and inspiring him to start the Land League, and inspiring the friends of humanity everywhere to encourage and suppor RAISING UP CHARLES STEWART PARNELI and his little band of honest, indomitable fellow-labourers in Parliament who have said to the Government and Parliament "You have neglected to legislate on the Irish land question long enough; you now shall neglect us no longer," And we all know what has followed. They had to be heard—that had to be done in Parliament which they demanded. Out of Parliament the case of the landlord is a sad one, nearly as sad as that of the Zulu ex-King, Cetewayo. Their former insolence is changed into gentle mildness,

their tyranny into utter impotence: they must leave it to the Land Court to fix

their rent, and never again can the tenant

be exterminated for voting contrary to

the wish of his landlord or his agent. No; the former state of things will never re-turn in Ireland. And in the course of two or three years, when the Arrears Bill and other improvements in the Land Act will have come into operation, it may, I think, well be hoped that a very much improved state of living and comfort will prevail in the country, so much so that not only in Ireland, but even in this country and in Parliament, will Michael Davitt, C. S. Parnell, and their fellow-labourers be held in veneration. I am convinced that many now living will live to vinced that many now living will live to see these things come to pass. But, perhaps, some Home Rulers among you may ask, Do I give up the idea of self-legislation for Ireland? If asked this question, my reply would be, 1 can't give up what, in the nature of things, it must race of people on the face of God's earth. pass. But. up what, in the nature of things, it must be impossible for the Irish people to ab-andon. No nation so situated as Ireland can be satisfied and contented unless it have the management of its own inter-

nal affairs in its own hands. And the peace and comfort I have alluded to above as likely to be brought about by the new legislation will, in my opinion, only lead more surely to a successful demand for more surely to a successful demand for self-government. For centuries Ireland possessed self-government in some shape or other, and had it wrenched from her at the beginning of this century, by means than which none is found more iniquitous or tyrannical in history. Knowing all this, and having the instincts of men, how can they rest quietly without it? Now, some one who is not a Home Ruler may say, "Oh! you are clearly for the separation of the two countries. Self-government for Ireland would surely local countries." government for Ireland would surely lead to her separation from England in a very few years." This is an objection to self-government for Ireland that is plausibly put forward not alone by Conservatives, but even by most Liberals. But when one

comes to examine it impartially, one is forced to the conclusion that it is NOTHING BUT A GIGANTIC DELUSION. Nothing But a greatful delusion.

Let us suppose such a system of selfgovernment were granted as would
give the Crown a veto in all
matters of legislation, as is possessed now
by the Crown—such a system as would
leave to the Crown the power of sending
and leaving an army in Ireland, just as and keeping an army in Ireland, just as now-such a system as would require Ire empire—such a system as would leave the management of her own affairs in the ing—but the whole population abhor and grieve at these murders and outrages as they injure the cause of legitimate agiration as well as give offence to Almighty God by the breach of His laws. Let people say what they may, they proceed not from the Land League. They are perpetrated by persons who are deluded to think that

soon, under their own management, find themselves so happy and contented that they would cordially cultivate most friendly relations with England, so that their established prosperity might be perpetuated. But even in the incredible supposition that they would desire—even at the risk of wrecking their own prospers condition—to separate themselves. perous condition—to separate themselves from England, would not the Crown and Government of this country have the same resources for reducing them to the obedience of the international law as they possess now? Ireland would have no navy, and there would be nothing to hinder the British Government from sending as many troops as necessary for any emergency. With this knowledge of the circumstances, could any sane man think that there would be the least danger of separation! This fear of separation might separation! This fear of separation might be somewhat excusable some eighty or one hundred years ago; but with so many modern examples, in the colonies and in

foreign countries, of SELF-GOVERNMENT LEADING TO UNION rather than to disintegration, it seems astounding that men of intelligence and statesmen should seriously put forward such an objection. Many people said forty years ago that if Canada received self-government she would soon unite herself to the States. Did she? Is she not more loyal to the mother country since the establishment of her legislative independence than she had ever been before? I think it may well be doubted whether she would be a British colony to-day if that independence had not been granted. And may not the same be said of the Australian colonies and of the Cape? Have they ceased to be loyal by the possession of a parlia-mentary system that suited their own ideas, customs and general circumstances? Why not grant to Ireland what has been granted to the Isle of Man? With the naval power of Great Britain it would be quite as easy for the one to separate as the other. The Isle of Man never dreams of it, neither would Ireland. We never hear of the Isle of Man difficulty; neither would we of the Irish difficulty if Ireland was allowed to regulate her own internal affairs in her own Legislature as the Isle of Man does? Perhaps the strongest example is that of Austria and Hungary. Austria was always weak while she with-Austria was always weak while she with-held independence from Hungary; but she has been acquiring strength since she conceded Hungary's autonomy; and on the face of the globe there does not seem a more prosperous or happy empire than that of Austria. And now we see what a baseless bugbear this is of fearing the sep-aration of the two countries if self-government were conceded to Ireland. But has she not from time to time tried to establish a separation from England, and is anyone so foolish as to fancy she would not attempt it again if she got the opportunity—if she got England in volved in war? It is true she did at-tempt to rebel but was it not because she was misgoverned and goaded to it by re-pression? Was she ever known to desire rebellion under mild and impartial treatment? Never! And it is said she would be sure to take her opportunity, if she got it when she had her legislative inde-pendence; but what would she do if that independence be still withheld? Would she not be glad to have the chance of sid-ing with England's enemy if she be under coercion and tyranny, as she has been hitherto for at least eighty years? If, then, England wishes to have Ireland with her in her emergencies, let her concede to Ireland her legislative independence. Then the words of the poet would be

Oh, Erin! oh, Erin! though long in the shade Thy star shall shine out when the proudest shall fade.

And now, fellow-countrymen and mem bers of the Land League of Great Britain in Birmingham, I would say in conclusion, persevere legally and constitutionally in your organization. Your cause is a just and holy one. You are trying to stay the e oppressor by Proceed, then, and desist not, for as surely as your cause is a just one, it will, before many years, be crowned by a successful termination.

THE SALVATION ARMY.

The Salvation Army occupies a great leal of space in public attention just now. It is a group of itinerant preachers—
"rag-tag and bob-tail"—exhorting the neople to come to the Lord and be washed people to come to the Lord and be washed clean. That is the formula. To howl and to shout and to sing meaningless rhymes seems to be the condition on which this self-styled army offers salvation which this self-styled army offers salvation to the world. "Roaring Bill" and "Screeching Sal," who hold up their vile past as an inducement to a gaping crowd to listen to them, are the leaders of this mob which makes a burlesque of religion.

The Church of England has taken these ranters under its protection with a view of reaching the masses. The aspect of the missionaries, as they file through the streets of New York, with a tawdry Army. A more stupid, coarse and brutal-looking set of persons does not exist looking set of persons does not exist outside of the models from whom the illustrated papers take their pictures of mur-

INJURE THE CAUSE OF LEGITIMATE AGITATE CAUSE OF LEGITIMATE AGITATE AGITATE CAUSE OF LEGITIMATE AGITATE CAUSE OF LEGITIMATE AGITATE AGITATE CAUSE OF LEGITIMATE AGITATE CAUSE OF LEGITIMATE AGITATE AGITATE CAUSE OF LEGITIMATE CAU

people use Our Lord's name is blasphemous, and their awful familiarity with the intentions of God is shocking to every reverent mind.

The Salvation Army's vagaries only

offer men like Ingersoll new arguments against the reasonableness of religion. When the Church of England finds itself reduced to the use of bands of evidently insincere emotionalists to convert the "masses," which it has always neglected, it shows another sign of disintegration. With rampant Methodism, and the Salvation Army working for them, the num-berless sects of Protestantism may reasonably ask to be delivered from their in this respect.

The fall of our first parents brought

ENGLAND'S POLICY AND STRENGTH.

England's whole policy, when reduced down to its true intent, has ever been of conquest and annexation. Her whole intent has been that of forcing people abroad to buy her wares at whatever price she chooses to set upon them. this she starves and overworks her factory profit from the slaves she makes abroad. With the Bible in every soldier and sailor's hand, with so-called ministers of the Prince of Peace on every war ship and in every regiment, she sends shot, shell and texts among people in every quarter of the earth with whom she has literally no business. Her policy is a commercial and mercenary one backed up in its demands by the sword in one hand and the Bible in the other. Its true inwardness is a compound of selfishness, greed, hypocrisy and force. As in 1840, when, against the protest and her treaty with the Chinese Government, she forced upon that nation the traffic in that soul and body destroying drug, opium, in every war she has undertaken in every war she has undertaken there will be found greed at the bottom. In India it was the sale of cotton goods and Birmingham manufactured ide for diamonds, ivory and ostrich feathers, the Zulus might have remained intact from English intrusion through all eternity: and Egypt might have remained unmolested for centuries but that it hap-pens to have cut through it a great com-

mercial highway.

The policy of England in a nutshell is to sell the most goods at the greatest pro-fit whose manufacture is wrung from her own bone and sinew at the least possible cost. Money, money, money is her one great aim and object. Not money for the many, but money for the few, whose superior brain enables them to use all the

physical power for that object. Thus far this policy has succeeded, England's grasp, octopus-like, is on every quarter of the globe. Her drum beat, indeed, follows the rising and the setting sun, and is echoed by the jingle of coin in-cessantly falling on her treasury. Yet this policy is as to its ultimate success, when looked upon not by the light of a year or a century, a most short-sighted one. England's strength and glory are, after all, but things of a few generations. Less than four hundred years ago she ranked inferior to Spain, France and Holland.
She is now, as to physical, mental and

moral strength, burning her candle at either end. The best of her brain and muscle are on her fleets or in her army. She has millions of factory operatives,—for generations overworked and underfed—whom a week's campaign in the open field would send by the thousand to the hospital. Her strength is really greatest on the outside—her bank, her army, her great war ships—yet at best, like an egg shell, it is a feeble strength.

Her most dangerous enemy, Ireland, a part of herself, lies at her door—ance them, and to maintain the treasury practically in both open and secret rebel-lion—quick and vigilant to use every agency of modern destructive art, science and invention against her. No man may tell what hostile combinations of nations may to-day effect. This age as to England's strength to resist foreign attack and invasion is not to be gauged by the Napoleonic era when so gallantly she resisted by land and sea the powers of Europe.— N. Y. Graphic.

WHO ARE THE CARMELITES?

New Orleans Morning Star The appeal of the Carmelite Nuns of this city, naturally suggests the question: Who are the Carmelites?—and it is one to which many, even among practical Catho-lies, must answer, "I do not know."

The name Carmelite is taken from

Mount Carmel, which lies in north-west-ern Palestine, upon the sea-coast, and forms the southern boundary of the Bay of Acre. This sacred promontory is the termination at the sea of the Carmel mountains. The word Carmel itself means "Vineyard of the Lord," a desig-Baal as related in Kings, chap. xviii.; and it served as an asylum and place of retreat for both Elijah and Elisha.

derers.

If there were anything in these demonstrations which would appeal to the head or the heart—could lead the soul nearer to the love of God by inculcating the fear of Him—the exhorters and exhortations would be worthy of a certain respect. But, "O you dear people," exclaims a crack-votced woman with a military band around her hat, "I was once bad like you:

by the grace of God, sacrifice human liberty, human appetite and human aspirations, and who impose suffering upon the body, are industrious and zealous laborers of the Church who store its granaries with graces and merits. We who have not received this high vocation nevertheless have in the view of the state. theless share in the virtue of these holy mortifications and penances, for, by reason of the Communion of Saints, these as all other good works, are the common pro-perty of the Church, participated in by all who are on earth, in Heaven or in Pur-

who are on earth, in Heaven or in Pur-gatory, each so far as he is capable. With Catholies no argument is neces-sary to convince of the truth of this dog-ma, for it is our happy privilege to found religious belief upon something infinitely higher than human logic. Nevertheless. compels the acquiescence of sound and unbiased reason, and the dogma of the Communion of Saints forms no exception

the human race under the dominion of original sin, whereby, until the coming of the Redeemer, all men were deprived of the rights to enter Heaven. of the rights to enter Heaven. Jesus, God and man, was crucified on Calvary, and, by the stupendous merit of His sufferings and death, humanity was delivered. Have we not here the agony and death of our Divine Master proving effective for others; and has not every one shared in their merit, as well as in the merit of His sacred life and virtues?

They who admit that Christians should imitate their Master, Jesus Christ, by what warrant do they divide the sacred lesson of His life? Did not our Lord voluntarily endure mortification and pain as well as practice the most exalted virtue; and if we should imitate His other picties why not imitate his penances as well? Surely what He has done can not be

other than meritorious! Furthermore, His fasts and agonies were for the welfare of the human race in general, and if so why may not Catholic Monks or Nunsimpose sufferings on them-selves with the same intent? May not all who recognize the fact that the pains of our Lord constitute, in great measure, the Treasury of the Church, lawfully strive to contribute, in the same way, their mite to the same Treasury?
We may make one reference from the

Oli Testament; the portion descriptive of the destruction of Sodom and Gomorrah. It will be remembered that, when the Lord announced the approaching destruction of those wicked cities, He declared spared if so few even as ten just men could be found therein; that He would spare the place "for their sake." Here, had it not been so thoroughly reprobate, a to Abraham that Sodom should be whole city, despite its prevailing abominations, would have profited by the merit of ten virtuous men, and been saved from the dreadful penalty of its crimes.

The Carmelites are of those who put into practise the more difficult lesson of our Blessed Saviour's life and death. They seek the bloody footprints of the Bedgemen in His will grippen to Colorer Redeemer in His pilgrimage to Calvary, and to strive, so far as in the power of humanity to follow in His steps. There-fore is liberty sacrificed, and they become in the cloister willing prisoners for Christ. They fast, they scourge themselves, in fact as well as in figure; deny themselves in all the pleasures of life, even that of family association. And, if any question their conduct, can they not point to Jesus, and say his example is our warrant? And when they make such a reply, who that

believes in Jesus can dispute with them.

Think, oh, fellow Christians! with terror, how nearly the world resembles Sodom and Gomorrah, and be anxious to multiply among you the number of the truly just! Consider the blasphemies, the sacrileges, the sins against faith, purity, honesty, the murders and violence, the profanations of holy places, persons and things with which the world abounds, and ance them, and to maintain the treasury | able to walk anywhere he chose, though of good deeds in which we, by the mercy of God are allowed to participate. Let us, therefore, rejoice at the extension of these orders, whether Carmelite or other; and now that the Carmelites are appealing for "The facts within our own knowledge" assistance, in our own behalf and that of our children, let us respond liberally, for thus will we multiply the number of the truly just among us, so that when the time comes we may not, like Sodom, be without Saints whose virtues shall be the bulwark of protection.

A Specimen of an Irish Landlord.

One of the acts of Lord Leitrim, who was finally killed by one of his tenants, shows how, under the present system of Irish land laws, a tyrannical and greedy landlord can appropriate to himself, and without compensation, the tenant's years of labor. He was riding over his estate when he discovered his tenant at work on a long trench which he had been a long time in digging for drainage purposes.
"Who told you you might cut a ditch on
my land?" asked Lord Leitrim; then he added, "you have that dirt all back by Monday morning or out you go." The man saw the trap into which he had fallen. He ought to have got the landlord's permission. Failing that, he could be ejected and robbed of his years of labor. He told his situation to the parish priest, who filled in.—Detroit Free Press.

Louisville a Fortunate City.

This city has been singularly fortunate, as several citizens have of late gotten small fortunes in drawing prizes in the lottery. The last fortunate one is Mr. Wm. W. Irwin, a Clerk in the Auditor's Office of the L. & N. R. R. 2nd and Main sits. Mr. Irwin yerterday, in the output in two works in the working in the office, receiving in the offin

A CURE BY THE WATER OF

Ave Maria.

The following letter was received some ime ago from the Rev. Father Onellet, the zealous rector of the Cathedral of the Immaculate Conception, St. John, N. B .: St. John, N. B., June 20, 1882.

REV. DEAR SIR: - Whilst travelling in the West a few weeks ago, I was told that a wonderful cure, by means of the celebrated Water of Lourdes, had taken place, if I remember rightly, in the State of Iowa. It was said that some years ago a young boy, crippled from an early age, and whose infirmity had baffled all the efforts of medical skill, was at last persuaded to have recourse to Our Lady of Lourdes; that having, with humility and childlike confidence, applied the miraculous water, it was not long before he recovered the perfect use of his limbs. Now, Rev. and dear sir, the publication Now, Rev. and dear sir, the publication of ampler details relative to this extraordinary case could not fail to greatly edify the pious readers of your excellent periodical, and, at the same time, increase their love and devotion towards the Immaculate Mother of God.

That the Almighty may bless you and your labors, is the sincere wish of Yours faithfully in Xto.,

A. OUELLET.

REV. D. E. HUDSON, C. S. C.
An account of the truly remarkable

An account of the truly remarkable cure to which our esteemed correspondent refers—one of the most extraordinary indeed that has ever come under our notice—was published in The "Ave Maria" at the time it was effected. However, we gladly reprint the narrative for the benefit of our Rev. friend, and that of many of our readers to whom it will doubtless be quite new. We may add that within a year we have had the pleasure of meeting Mr. P. M. Guthrie, a prominent and much respected citizen of Carroll City, Iowa, Mr. P. M. Guthrie, a prominent and much respected citizen of Carroll City, Iowa, who corroborated the following statement of the Carroll Herald, the editor of which, if we are not mistaken, is the son of a Protestant minister. The cure took place

"Many of our citizens have noticed Albert Bechler, a little crippled boy, son of Louis Bechler of this place. When he was three years old, he was attacked by seme mysterious disease which no physi-cian—and the most eminent in the profession were consulted—was able to diagnose or cure. After months of ill-ness, he lost entirely the use of his limbs, which soon shrank up, and hung useless appendages upon the body. For eighteen months he was not only unable to walk a step, but even to lift or move his feet a particle. After consulting medical men from every locality, and every time receiving the answer that the case was be-yond their skill, the fond parents reluct-antly concluded that their beloved boy antly concluded that their beloved boy would never walk again. Mr. P. M. Guth-rie, who had heard of the marvellous cures performed by the Water of Lourdes, and was personally cognizant of one such cure, which occurred in Hardin county, lowa, urged Mr. and Mrs. Bechler to prolowa, urged Mr. and Mrs. Bechler to pro-cure some of the Water and try its efficacy. They consented, and about six weeks or two months ago commenced using it. The prayers of the Church, as prescribed for such cases, were enlisted, and the Water was given internally, and applied externally to the affected parts. To their great delight, a manifest im-provement was soon noticed in the case. The child was soon able to move his limbs, and the circulation through them, which had been almost entirely suspended, began to be renewed. Still he made no began to be renewed. Still he made no attempt to walk, nor was it supposed that he was able to do so. Last Monday morn-ing the little fellow, while sitting in his chair, suddenly said to his mother: 'Ma, I believe I can walk.' She encouraged him to try, and he actually got up and

render this case most remarkable. He has been pronounced incurable by the best physicians, and no treatment had ever benefited him in the least. He is too young to be influenced by imagination or excitement. He was certainly helpless four days ago, and yesterday we saw him walk so well that we would not have suspected him to have ever been a helpless cripple. He has had no treatment for nearly a year, except to use the Water of which we have spoken. These are the facts; we leave our readers to form their

"When I shake hands wid a stranger," said Brother Gardener, as silence fell npon the members, I doan' keer two cents wheder his great gran' fader was a cabinet officer or a cobbler; wheder his own gran fader sold silks or kaliker; wheder his fader was a cooper or a statesman. De man I have to deal wid am de man befo' me, an' not de dust an' bones an' coffins' ob his predecessors. He may size up well, or he may run to remnants; he may be squar', or he may be a bilk; he may be honest, or he may have de right bower up his sleeve— dat am fur me to find out. I doan' propose to jine hands wid a stranger becase his gran' fader cum ober wid de Pilgrims. Neither shall I lend five dollars to one o' told his situation to the parish priest, who on Sunday morning repeated the story to his congregation asking them to come each man with his spade and put that earth back again. They came, plenty of them, and when Leitrim appeared ou Monday morning to take possession of the estate, the ditch, much to his surprise, had been the ditch, much to his surprise, had been such as the parish price of the state, the ditch, much to his surprise, had been such as the parish price of the state, and the parish price of the parish price wuss. Size up your man on his own per-sonal shape. It doan' matter to you what sort of a head his fader had, or how big his uncle's feet war'; he am de man you am doin' bizness wid. De pusson who am doin bizness wid. De pusson who trables from dis kentry on nothing but de record made by some relative half a century since will land in jail as so on as in good society."—Detroit Free Press.

An old smoker declares that he has been using Myrtle Navy tobacco ever since the second year of its manufacture and that during that time he has never suffered from a blistered tongue or parched tonsils or any other of the unpleasant effects which most tobaccos will leave behind them. His experience, he says, is that no other tobacco which he has ever tried is quite its equal and that in value for the money no other comes anywhere near it. Spake the boy, "I'll pluck thee, grand Rose all wildly blowing." Spake the rose, "I'll wound thy hand, Thus the scheme thy wit hath planned Deftly overthrowing." Deftly overthrowing."
O! the rese, the rose so grand,
Rose so grandly glowing.

But the stripling plucked the red
Rose in glory growing,
And the thorn his flesh bath bled,
And the rose's pride is fled,
And her rose's pride is fled,
And her rose the rose once red
Rose once redly glowing.

-From the German of Goethe, by Jame
Clarence Mangan.

THE EVILS OF INTEMPERANCE.

COTTER, BY RIGHT REVEREND BISHOT KEANE, OF RICHMOND, VA. [From the North Western Chronicle.]

Richmond, Va., July 5th, 1882.—Since I cannot have the happiness of being present at the convention, I will willingly comply with your request that I should "state my views on the subject of Catholic total abstinence."

Personally, I trust that my views on

the subject are well known to the Union. For two years before the Union was organized, I was doing my best in the cause of Catholic total abstinence. When the Union began I had the honor of being one of those who laid its foundations. And the years that have passed since then only have deepened my conviction that the cause of Catholic total abstinence is one of the noblest, one of the most truly Catholic, one of the most necessary to our generation, in which the energies of any minister of God can be enlisted. And the weightier and wider my responsibility for souls has become, the more have I felt myself constrained, not only by charity, but by bounden duty, to persevere in and to redouble my efforts for the dis-semination of Catholic total abstinence.

The Church of Christ can never ally herself with Manicheism or fanaticism, by teaching that intoxicating drinks are bad in themselves, or that whoever used them in any way is guilty of sin. But neither can she ever omit her sacred duty of teaching and proclaiming that even the best things must be given up by them to whom it became a proximate occasion of mortal sin, and that one is bound to lay aside even what is harmless in itself, if the use of it be a scandal to his weaker brethren. On these two undeniable principles rest the cause of Catholic total abstinence.

Sad and bitter experience has but too well proved the following points: First .- The drinks most in vogue among our people, and the drinking custon prevalent among them, have a natural tendency to lead to excess, to intoxication, and to frequent or even habitual drunkenness. In the bulk of cases, nothing but the strongest resolutions and the most careful precautions can guard against these results. That it would be rash to count upon the use of these safe-guards by people in general, is proved by the hundreds of thousands of drunkards

in every generation.

Second.—To the bulk of those who have contracted the habit of drunkenness, or who are drifting towards it, the further or who are drifting towards it, he further use of intoxicating drinks is proximate occasion of mortal sin; and there-fore they are bound to give it up. It is generally admitted that whoever has fallen into the awful habit cannot trust himself to take even a glass of liquor; and that if any one feels the habit taking and that if any one feels the most taking hold of him, his only salvation is to stop. Cardinal Manning uttered the verdict of universal experience when he declared his conviction that the only efficient remedy for drunkenness is total absti-

Third,-Intoxication is the painful Thrd.—Intoxication is the paintum source of innumerable other grevious sins. The prelates of the United States, assem-bled, declare that from drunkenness proceed the worst scandals which the church has to deplore. Hence that which is the proximate question of intoxication is, in most cases, the proximate occasion of many other grave sins besides; and this increases exceedingly the grievousness of the evil and the obligation of shunning it. This might, if necessary, be forced by detailing the shocking consequences to individual characters and fortunes, to the welfare of families, and to public trusts in high and low places, which flow from this one fell But these things are but too well known, and we can be spared the sad recital. It was the knowledge of these cital. It was the knowledge of these things that moved the assembled Prelates to implore all pastors of souls for the love of Jesus Christ, to make use of every means in their power for the extirpation of drunkenness; and hence too did they bestow special approval and blessing on all who, the better to guard against excess, pledge themselves to total abstinence. Fourth.-When we look around and

consider how widespread, how destructive, and now scandalous is the evil in question, and when we call to mind our duty to God, to the Church, to ourselves, and to our neighbor, then it becomes selfevident that it is every one's duty to do what God's province makes it possible for him to do, toward arresting such an evil and removing such a scandal. And this must mainly depend, not on the efforts of drunkards, but on the efforts of good and sober men. As a Bishop said to me years ago, "The backbone of the Cathoyears ago, "The backbone of the Catholic total abstinence movement must be men who never were drunkards." How any Catholic could feel indifferent to this desolating and soul-destroying evil, I cannot understand. How any Catholic could fail to use any opportunity that God gave him to check this flood of destruction, I can still less comprehend. And the greater can still less comprehend. And the greater the influence any one may possess toward hindering the evil, the more do I wonder by what logic he can possibly excuse himself from exerting it. But that any Catholic should, in any way, help on the evil; that he could be bribed, at any price, to harness himself to this demon engine of desolation, and help it onward in its desolation, and help it of the dear in the horrid course, is to me a mystery beyond all solution. The bare facts of the case ought to create among all Catholics a hatred of the vice and everything that tends to produce or maintain it.

Fifth.—Every Christian knows that he have to have any good resolutions

cannot hope to keep any good resolutions

without the grace of God, nor to have the grace without using the means to obtain it. Hence the earnestness with which the Council already quoted ex-ll to bear in mind that, without prayer, the sacraments, and the other means of divine grace, their own frail efforts can never produce good and lasting results. Hence, too, the wisdom of the Catholic Total Abstinence Union, which aims at extirpating drunkenness and spreading the blessings of temperance, not merely by the force resulting from organized and fraternal union, but above all, by the incomparable power of religion; by keeping their organization and their other efforts under the constant guidance and influence and blessing of the Church of Christ.

These points seem to me to be statements of undeniable facts, and of the unquestionable teaching of good sense, of natural morality, and of the Church of natural morality, and of the Church of God. Any organization that is built squarely on this foundation holds an impregnable position; and if it be faithful to these principles, and animated by the zeal which these facts ought to inspire, it cannot fail to do great good, and to be an invaluable auxiliary in the Church's work for the welfare of mankind and the salvation of souls. A POWERFUL PAPER ADDRESSED TO FATHER

salvation of souls.

The Church's heart is wrung by the evils caused by intemperance, and especially among her own children. She appeals any among ner own cunterer. She appears to us all to join with her in stamping out the accursed vice. The call that will go forth from your convention, will be an echo of her cry of serrow, of alarm, and of entreaty. May it find a response in thousands of hearts. May it make a new people in the greet work of referrer. epoch in the great work of reform. May it create throughout the length and breadth of the land a sentiment of indignant protest against intemperance and all that leads to it. May it arouse every one deserving the name of Catholic to unite in strangling the monster of disgrace and destruction.

Sincerely yours in Christ, John J. Keane, Bishop of Richmond.

THE CREED OF PROTESTANTS. Catholic Universe.

It seems to us that there is no better It seems to us that there is no better evidence of the decline of Protestantism than the very subjects of the discourses of its ministers. Let anybody take up the daily newspapers of a Saturday in which announcement is made of the subjects to be treated by the ministers on the following day, and it will indeed be a rare thing to find one single subject that suggests an instruction on a point of Christian doctrine. Sensational titles are frequently met with and are themselves suggestive of met with and are themselves suggestive of the necessity of some novelty as an attraction. If congregations were easily assembled recourse would not be had to this straining for something new. The fact that topics of the day, that have a few small hooks on which to hang a religious consideration, are often selected for treatment is still further evidence in the approximation. ment, is still further evidence in the same

It is to be remembered in this connection that the reading of the Bible among non-Catholics is not at all as common as years ago. It is not rare to find among aged Protestants considerable knowledge of the Sacred Books. It is true that the knowledge is confused, desultory, but at the same time there is a familiarity with texts and events so that they can be easily spoken of. This is certainly not the case among those who are growing into man-hood now among non-Catholics. The old men among Protestants twenty years hence will know very little of the Bible as compared with the old man of to-day. It being evident then that the Bible is read less, there is clearly a greater need of posi-tive plain instruction on Christian dectrine. Yet avowedly the very opposite is the fact. There is less reading of the Bible and less instruction from the pul-

we are often inclined to wonder how bers" really know the peculiarities of the Churches to which they belong. It seems to us scarcely possible that the number of persons so instructed can be great, since nstruction on that point does not seem to be given unless very seldom. Besides, the very "liberalism" which has entered into Protestantism, and which is manifested in the exchange of pulpits, and many similar consortings must have the effect of rendering lines indistinct, which amounts to the same as rendering all Christian teaching indistinct, as we can easily under-stand when we reflect that the sum of the differences of the sects cover the whole ground of Christianity. Freemasonry, too, with its small and obscure allusion, rather mockery than acceptance, of Christianity, and yet combining men of all creeds, proclaiming a compromise and harmony. must necessarily effect the silencing of

We know that figures of church memberships are large, rather indicating at first sight an increase, but we are satisfied that the increase is simply in name in most instances. It is certain, as the figures of non-Catholic reporters have plainly shown, that the church attendance is as nothing compared to the figures of church membership. The item in last week's editorial columns relative to Berlin may serve to show that Protestantism in

Europe is very much like our own.

It is very easy to find the cause of this decline of Protestantism. To pass over other facts we may simply reflect on the contest waged against all revelation nowa-days by men learned in the physical sci-ences. The inconsistent weak Christianity that has broken into dozens of fragments on the rise of every innovator—and that is the history of Protestantism—must finally fade away entirely before such a terrible revolt as that against all revelation in our times. It is very easy for Catholics to understand from the innate inconsisto understant from the finate means stancy and change of Protestant belief that its best hope of prolonging its days lies in shunning a conflict, without which its days will be ended at some near time at any rate. There can be no doubt to the impartial observer, and we think sci-entific infidels see most clearly, that were it not for the prestige of Catholic mem-bers and Catholic history furnishing a sort of shelter and support to Protestantism, all its Christianity would have perished before this.

T. F. Mahar, D. D.

RESTITUTION. How Confession Brings it About.

Messrs. Davidson & Crichton, of this city, dry goods merchants, last week received a letter from a Roman Catholic clergyman of Charlottetown, P. E. I., en-closing \$895 as restitution. The amount was a sum of which they had been defrauded, and the person who had so de-frauded them desired to make restitution and took this method of doing so .- Halifax New Era, July 29th.
This reminds us of the following, told by Monsgr. Segur:— In June, 1858, I was constantly meet-

ing, at Paris, a very worthy man named Francis Atger; he was about forty-five years of age, and had exercised for twenty years of age, and had exercised for twenty
years the profession of a Protestant pastor.
He had been for some time pastor at
Pont-de-Monvert, in the Cevennes. He
was a clever man, upright and honorable,
and singurely religious. and sincerely religious. For a long time his different colleagues had been in the habit of laughing at his sympathy for Catholic institutions, and had given him

the name of the canon.

This poor man first wrote to me, and afterwards spoke openly to me of his great uncertainty with regard to the truth, and of his growing antipathy to the doctrinal anarchy of the various Protestant sects; and in the end he did not fail to recognize the only way which leads through truth to life. "My decision is made;—I am a Catholic," he said, when leaving me. "I am going to arrange my family affairs, and then I will return with my two sons and my poor wife, if she will onsent to follow me."

He was never able to return; first his

affairs, and afterwards his health detained him in the mountains, where he died some months ago. Notwithstanding the violent opposition which pursued him even up to his last moments, he was able, I have been informed, to confess to the have been informed, to confess to the venerable cure, Pont de Montfort, to adjure upon his death-bed the heresy of Calvin, and to appear "having on a wedding garment" at the tribunal of the eternal Bridegroom of the Church.

He related to me during the course of our discussions and confidential talks, the

our discussions and confidential talks, the two following incidents which had hap-pened to him to prove to him the religious excellence of confession:-

excellence of confession:—
"Years ago," he said, "I was engaged in a
mission, and was riding to a little town
at which I was to preach. I carried
behind me at the horse's saddle a small portmanteau, which contained amongst other things, a rather large sum of money -more than seven hundred francs. Some clever thief, by cutting the straps of this portmanteau, contrived to rob me with ch dexterity that I have never been able to discover where or how it was done. A singular idea instantly presented itself in my mind. The country through which I am passing, I thought, is chiefly Cath-olic; if the thief only happen to be a Catholic by birth, and should go sooner or later to confession I have some hope of recovering my property. I could scarcely refrain from laughing at myself for build ing upon a wild probability, and yet it often recurred to my mind.......A few weeks after the Paschal season, what was my surprise, and at the same time, my thankfulness, to receive a letter from the priest of the place in which I had been robbed, informing me that I could re-cover at his house the exact sum which I had lost. 'Some one owes it to you,' he wrote, 'and I am charged to restore it. Another time I was robbed in another village which was entirely Protestant 'There is no hope for me this time,' I said to my wife. 'There are no Catholics here,' and in fact my money was never returned to me. I received these curious details from

the very lips of the pastor himself.—Antigonish Aurora.

A Heroic Bishon.

The new diocese of Portsmouth, in England, is to consist of Hampshire, the Isle of Wight, the Channel Islands and Berkshire. contains, therefore, the ancient town of Abingdon, the birth-place of St. Edmund of Canterbury, and it is for this reason, it may be assumed, that the Bishop intends to petition the Holy See that the Blessed Virgin and St. Edmund may be chosen as e patrons of the diocese. Bishop Virtue, who was consecrated on

the Feast of St. James the Great, at the Pro-Cathedral, Kensington, by his Emin-ence Cardinal Manning, the assistant Bishops being the Bishops of Salford and Amycla, will enter on his high charge with the applause and good wishes of all. His zeal and devotedness are well known and tried. During his labors for more than a quarter of a century as chaplain to the forces, he has endeared himself not only to those under his spiritual charge, but all to those under his spiritual charge, but all with whom he has come in contact, and has received the special thanks of the War Office for his self-sacrificing conduct on an occasion which ought to be more widely known than it is. When the yellow fever was raging in Bermuda, Monsignor Virtue's time of service then expired. In due course, therefore, he was to be removed. course, therefore, he was to be removed course, therefore, he was to be removed, and another chaplain appointed to succeed him in the colony. But he specially applied to be left where he was, lest any one else should be exposed to the danger. His clergy and his flock will know that they have a mater which was a mater when a succession. have a pastor who is ready to risk even hi life at the call of duty, and the civil authorities will, we are convinced, be well pleased at the elevation to the Episcopate of one who is not only a zealous priest but a valued public servant.

Dr. Pierce's Extract of Smart-Weed cures colic, cramp in stomach, diarrhoa, dysentery (bloody-flux), and kindred affec-

tions. Sold by druggists. Dr. J. Corlis, St. Thomas, "During ten years' active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. before this. T. F. Mahar, D. D.

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

any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system."

A Relic of One of the Early Jesuit

Mr. C. A. Hirschfelder, the Toronto archæologist, has lately come across, while excavating in the ancient Huron country, an exceedingly interesting relic of the early Jesuits in North America, a short historical account of which may be of interest. The relic dates previous to 1649, as in that year the Huron or Wyandottes were nearly exterminated by their invet-erate foes, the Iroquois, and Brebouf, who was a missionary among them, was killed at the same time. The locality where he fell is in Medonte township, and is marked by a plain stone put there a number of years ago. The particular relic which Mr. Hirschfelder refers to now is a rosary, and was found quite near the spot where Brebouf fell, and was undoubtedly in his possession either at the time of his death or shortly before. The rosary consists of round beads of wood joined together by pieces of link wire attached to which is a crucifix which appears to be brass. The death of the great Jesuit martyr was an exceedingly sad one, and the tortures he bore were something almost superhuman. It seems he was a man of wonderful nerve, and no pain could either make him distort his face or utter a groan, which so incensed the Iroquois that they could not think of any tortures cruel or painful enough.

Liver, Kidney and Bright's Disease. A medicine that destroys the germ or

cause of Brights Disease, Diabetes, Kidney and Liver Complaints, and has power to root them out of the system, is above all price. Such a medicine is Hop Bitters, and positive proof of this can be found by one trial, or by asking your neighbors, who have been cured by it.

A prominent member of the House of Commons, who talks much on foreign affairs, but not wisely, says London Truth, was passing through Palace Yard, when a man ran against him. "Do you know, sir, who I am?" said the member, "I am Mr.—. M. P." "What," irreverently answered the man, "are you Mr.—, the greatest fool in the House of Commons?" You are drunk," exclaimed the M. P. "Even if I am;" replied the man, "I have this advantage over you—I shall be sober to-morrow, whereas you will remain the fool you are to-day."

flies, roaches, bed-bugs, ants, vermin, chip-munks. 15c.

Carpets out fats, mice, curtains always on hand. Largest stock of house furnishings in America. Carpets

*** "Troubles often come from whence we least expect them." Yet we may often prevent or counteract them by prompt and intelligent action. Thousands of persons are constantly troubled with a combination of diseases. Diseased kidneys and costive bowels are their tormentors. They should know that Kidney-Wort acts on these organs at the same time, causing them to throw off the poisons that have clogged them, and so renewing the whole

Kidney Complaint

The secretion from the Kidneys is often loaded with foreign and poisonous matter, a thick brickdust like sediment or a ter, a thick brickdust like seament of a mucous collection forms. The Kidneys are often inflamed and congested, causing pain and weakness in the back and many pain and weakness in the back and many distressing symptoms. Diabetes, Brights Disease, Dropsy, and all Urinary Com-plaints are promptly cured by that grand combination of diuretics, alterative oniss, &c., Burdock Blood Bitters.

DON'T DIE in the house. "Rough on Rats." Clears of bed-bugs. 15c. Clears out rats, mice, flies, roaches,

Dyspepsia

the most common of all disease, and under ordinary drug treatment the most difficult to cure, it is a chronic weakness of the stomach with indigestion. The sensitive mucous membrane coating the stomach becomes irritated, and nearly all of Wind, Nausea. Headache, Variable Appetite, Costive Bowels, etc., are its prominent symptoms. Burdock Blood Bitters is a positive cure for this miserable disease.

Mr. George Tolen, Druggist, Graven-nurst, Ont., writes: "My customers who hurst, Ont., writes: have used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure say that it has done them more good than anything they have ever used." It has indeed a wonderful influence in purifying the blood and curing diseases of the Digestive Organs, the Liver, Kidneys, and all disorders of the system. Sold by Harkness & Co., Druggists, Dundas St.

A Word of Caution.

Beware of Opiates and powerful astringent drugs in the treatment of Bowel Complaints, they may lull the pain and check Diarrhea, etc., but are liable to produce inflammation. Dr. Fowler's Extract of Wild Strawberry is guaranteed safe and reliable, even for Infants, and is a specific for Cholera Morbus, Dysentery, Colic, Acute or Chronic Diarrhoea and Summer Complaints generally.

Robert A. Wilson, Dispensing Chemist, Brockville, says under date of June 5th, '82: "I have not the slightest hesitation in saying that Dr. Fowler's Extract of Wild Strawberry has given my customers more satisfaction than any medicine in my store for the cure of Summer Com plaints, Diarrhœa, Dysentery, Pain in the Stomach, Sea Sickness, Piles, etc., you can use my name, etc."

J. R. Bond, Druggist, &c., Schomberg, writes, "I have sold medicines for over twenty years, and no medicine could give better satisfaction than your Dr. Fowler's Extract of Wild Strawberry." This medicine is the old reliable cure for Cholera Morbus, Dysentery, and all Summer Complaints.

John Hays, Credit P. O., says: shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Eclectric Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it

Mr. Parpetus Boileau, Ottawa, says: "I was radically cured of piles, from which I had been suffering for over two months, by the use of Thomas' Eclectric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life."

Neuralgia, Sciatica, Lumbago, Backache, Soneness of the Chest, Gout, Quinsy, Sore Throat, Swell-ings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted

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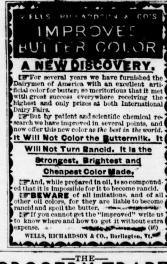
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Wend & Com	No.					
MAILS AS UNDER.	C	LOSE		DUE FOR DELIV'RY		
MAILS AS UNDER.	A.M.	P.M.	P.M.	A.M.	P.M.	P.M.
Great Western Railway Going East—Main Line. For Places East—H. & T. R., Buffalo, Boston, East-		2	1,11	ST.	1	
ern States	5 00	1 00		8 00	1 30	6 30
New York, &c. (Thro Bags)		1 00	10 30	8 00	2 45	6 39
treal, Quebec and Maritime Provinces		1.00	5 00	8 00		6 30
For Toronto	5, 7 30	1 00	5, 10 30	8 00	1 30	6 30
For Hamilton	5, 7 30	1 00	10 30	8, & 11	1 3042	15 6 30
ThroBags—Bothwell, Glencoe, Railway P. O. Mails for all places West of London, Detroit, Western	5 00	1 15		8 00		2 45
States, Manitoba, &c		1 15	1.000		2 45	
Thro Bags-Windsor, Manitoba, Detroit, W'rnStates		1 15	10 30	8 00	2 45	
Thro Bags-Chatham			10 30	8 00	2 45	
Mt. Brydges	5 00	1 15				6 30
Newbury		1 15				2 4
strnia Branch, G. W. R. Thro Bags-Petrolia, Sarnia, Watford and Wyom-						
ing	6 30	1 15		849	2 45	
ing	0.30	1 15		000	2 45	
Strathway 1. O. Maiis for all places west	6 30	1 15		8&9 30	2 45	
anada S. R., L. & P. S., & St. Clair Branch Mails.		110		000		• • • •
Glanworth	7 30	: :::		1	2 45	
Wilton Grove Canada Southern East of St. Thomas, and Pt.		1 15		9 00	••••	•••
Bruce and Orwell	7 30				2 45	
Aylmer	530&73	0 1 15			13042	15 63
C.S.R. West of St. Thomas, Essex Centre, Ridge-					2 45	
town and Amherstburg	7 30	1 15			2 45	•••
to St. Thomas, &c		1 15			2 45	
St. Thomas	530473	0 1 15		9 00	2 45	6.3
Port Stanley	7 30	1 15			2 45	63
ort Dover & L. H. Mails	.1 7 15			8 00		
ondon, Huron & Bruce-All places between Lon- don, Wingham, Hyde Park, Clinton, Seaforth						
White Church, Ripley, Kincardine & Lucknow	7 00				6 30	
Alsa Craig	7 00	12 15			6 30	
Alsa Craig	. 500			8 00	1 30	63
etween Harrisburg and Fergus		1 15		8 00		
L. H. West of Stratford	. 715					63
T. R. West of Stratford		12 15				63
. L. H. between Paris and Stratford		13 15			1 30	6 3
. L. H. between Paris S. and Buffalo	. 5 00	12 15	· · · · ·		2 45	
T. R. between Stratford and Toronto		12 13			1 30	
eorgian Bay and Lake Eric Division	. 7 15			11 15		
st. Mary's and Stratford		12 15		8 00	11 30	13
Thro Bags-Goderich and Mitchell	6 30					63
elton, Thorndale, (daily) Cherry Grove, St Ives				1		
(Tuesday and Friday)	1	12 15				6.3

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The proprietor takes great pleasure in announcing that these celebrated Baths are now open for the accommodation of invalids and the public.

Besides being most refreshing in summer season, they are pronounced by the best medical authorities as containing great curative properties. Those suffering with chronic diseases should at once avail themselves of this opportunity of obtaining relief and eventual cure.

The Baths have been fitted up with all modern improvements. The Plunge Bath is now ready. is now ready.

A. MASSIE, Proprietor.

Wilson & Munro SUCCESSORS TO

FRANK SMITH & CO.,

GROCERS. WINE AND SPIRIT MERCHANTS,

DUNDAS ST., LONDON.

This is one of the oldest and most extensive establishments in Ontarlo. The business will be carried on in the same manner as formerly, and customers may rest assured that the quality of goods and prices will be such as to retain for the House that popularity which it attained under the former ownership.

WILSON & MUNRO.

THE CHEAPEST ---AND---

BEST PLACE

TO BUY YOUR Dinner Sets,

Tea Sets, Dessert Sets,

Crockery, Glassware,

Cutlery,

---IS AT---REID

Fancy Goods, &c.,

Crystal Hall,

197 DUNDAS ST. LONDON. MENEELY BELL FOUNDRY. Favorably known to the public since 1825. Church, Chapel, School, Fire Alarm and other bells: also Chimes and Peals. MENEELY & CO., WEST TROY, N. Y.



TRADE MARK REGISTERED. Pride of the Valley cures Catarrh, Dyspepsia, Liver Complaint, Coughs, Colds, Chills and Fever, Fever

and Fever, Fever and Ague.

Read one of the testimonials of which we could give thousands, "I certify that I was troubled with Catarrin the head, gathering of phiegm in the throat, choking and coughing at night for years, so I could not sleep, often trouble with dul, lifeless feelings, pains in the ches and back. After giving hundreds of dollar to doctors and giving up all hopes, I tried the PRIDE OF THE VALLEY, and am now able to omy work after seven year's sickness." o my work after seven year's sickness."

MRS JAMES MCNEIL,

202 Simcoe Street, London, On

The above statement of my wife's is correct.'
JAMES MCNEIL.
For sale ty all druggists, manufactured by Prof & M Shrives. London, Ont.

THE KEY TO HEALTH. BURDOCK BLOOD

Unlocks all the closes Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the ions ; at the same time Correcting Acidity of the Stomach, curing Bili-ousness, Dyspepsia, Headaches, Diz-ziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dim-ness of Vision Jaundice. Salt Rheum, Erysipelas, Scrofula. Fluttering of the Heart. Nervousness and General Debility all these and many other simi-Debility; all these and many other sim

of BURDOCK BLOOD BITTERS. Sample Bottles 10c; Regular size \$1. For sale by all dealers. A. MILBIRN & CO., Proprietors, Toronte

"NIL DESPERANDUM."

Important to Nervous Sufferers. Important to Nervous Sufferers.

THE GREAT ENGLISH REMEDY
for Nervous Debility and all Nervous
Affections, &c. is GRAY'S SPECIFIC
MEDICINE. This is the only remedy
which has ever been known to permanently cure Palpitation and other
affections of the Heart, Consumption in
its earlier stages, Rushing of blood to the
head, wind in the stomach, Indigestion,
Loss of Memory, Want of Energy, Bashfulness, Desire for solitute, low spirits,
indisposition to labor on account of
weakness, Universal Lassitude, Paln in
the back, Dimness of vision, Premature
old age, etc. Full particulars in our
pamphilet which we send securely sealed
on receipt of a3 cent. stamp. The Specific
is now sold by all Druggists at \$1.00 per
package, or 6 for \$5.00, or will be sent freeby mail on receipt of money, by addresslog.

JUST RECEIVED AT

J. J. GIBBONS

A LARGE ASSORTMENT OF

-LADIES'-

CORSETS!

In the latest Styles. Also

BLACK CASHMERES.

PERFECT IN COLOR

AND EXCELLENT VALUE.



Please observe that we will remove on or about September 1st, to the grand premises, 214 Dundas street, where we are now fitting up a Photograph Emporium and Art Studio, the finest and most complete in this country.

With greatly increased facilities in every department, we will be enabled to serve our patrons with thorough efficiency.

EDY BROTHERS THE LONDON BRUSH FACTORY BRUSHES of every discription. All kinds of Mill and Machine Brushes made to order. To secure a first-class article, ask for the London Brushes. All branded.

branded.
THOS. BRYAN,
and 75 Dundas street, west. IRES MPROVED ROOT BEER licious, wholesome, aparking Temperance been generally and for Ec. G. E. HRES, 68 X. Dela. A.W., Thindelphia, Pa.

Jnne16,3m Jnn·16,3m

55 TO \$20 per day at home. Samples
Son & Co., Portland, Maine. nov10-81.ly

CLEARING SALE TO MAKE ROOM FOR

FALL IMPORTATIONS

GOOD TWEED SUITS \$7.50.

ALL WOOL TWEED PANTS \$2.00.

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FITZGERALD

SCANDRETT & CO. ARE AMONG THE LEADING

GROCERS

IN ONTARIO. An immense stock of Goods always on hand, fresh and

good. Wholesale and Retail. A CALL SOLICITED

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BENNET SCHOOL FURNITURE CO

School, Church and Office FURNITURE LONDON, ONT.

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

FOR THE BEST AND CHEAPEST SHEET IRON

VASSAR COLLEGE.

nt. Catalogues sent. S. L. Caldwell, D. D., President. W. M. MOORE & CO.

REAL ESTATE AGENT: dc.

Have a large list of Farms, Wild Lands and City Property of every description for sale.

Also about 55,000 aeres of Land in Manitoba

Parties wanting to sell or purchase should call on us. Wm. M. Moore & Co., Federa Bank Building. London. BUCKEYE BELL FOUNDRY.

1 FOWLER'S EXTRACT OF WILD

STRAWBERRY Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

FOR SALE BY ALL DRUCGISTS. T. MILBURN & CO., Proprietors, Toronto.

UNDERTAKERS.

W. HINTON (From London England.)

UNDERTAKER, &C. The only house in the city having a Children's Mourning Carriage.

FIRST-CLASS HEARSES FOR HIRE. 202, King St., London. Private Residence 254 King Street.

CARRIAGES W. J. THOMPSON, King Street, Opposite Revere House,

CARRIAGES & BUGGIES IN THE DOMINION.

Special Cheap Sale During Exhibition Week.

Don't forget to call and see them before you nurch have anywhere else. W. J. THOMPSON.

THE COOK'S FRIEND BAKING POWDER FIRST PRIZES

Awarded everywhere exhibited. Ottawa, 1879. Toronto, 1880. Montreal, 1880 and 1881. and ISSI.

BRONZE MEDALS AWARDED. **S.

Toronto, ISSO. Montreal, ISSI.

Composed of ingredients, the healthulness
of which is unquestioned, the COOK'S

FRIEND D has long held a first place in
the esteem of the public as a perfectly reliable article of household use.

The very extensive patronage bestowed on
the COOK'S FRIEND indicates the favor
with which real merit is ever regarded.

Manufactured only by the proprietor,

Manufactured only by the proprietor,

55 College Street, Montreal
Retailed everywhere.

means to assist the movement.

Dublin, Aug. 22.—The corporation of Dublin has passed a resolution of sympathy with Gray. The resolution describes Gray's imprisonment as arbitrary and appreciate the opinion of the control of the con oppressive, and expresses the opinion that proceedings for contempt should be regulated by statute. The Conservative members of the corporation were absent from the meeting which passed the

cars scour it nightly.

The decision of Lord Spencer was given In reply to the deputation of the corporation of Dublin, headed by the Lord Mayor, who complained that Gray's sentence was arbitrary and excessive, and asked that a searching enquiry be made on oath as to the conduct of the jury which convicted Hynes, and the alleged abuses in regard to encouncilling it. Senerger, said be was been shot while attempting to escape. Judging encouncilling it.

constables have been dismissed for partici-pating in a meeting here last night. Many

Limerick constables and opened subscriptions to sustain them.

The dismissed constables were loudly

cheered as they quitted the barrack.

There have been thirty resignations from the constabulary in consequence of the dismissal of the five sub-constables. The inspector-General made an attempt

roplitan police. Four hundred of the latter met to complain that they were not comroplitan police. Four hundred of the latter met to complain that they were not compensated for extra work. While the meeting was proceeding the Chief Commissioner appeared and ordered the chairman to quit the chair. The chairman refused. The Commissioner threatened to make an example of him. The men pledged themselves to compensate the chairman for any loss he sustained. The Inspector-General told the Limerick force on Sunday that the transfers to the north of Ireland of the sub-constables which occanily insured. All the Company's property was fairly insured, there being land of the sub-constables which occasioned the excitement in the ranks, were \$190,000 on the elevator and tower. sioned the excitement in the ranks, were not meant as a punishment. He said in-

Cork, Aug. 28.—Telegrams inquiring what day will be fixed for the resignation of the constabulary in a body are passing

The agitation among the metropolitan police has subsided, they being satisfied by the assurance of the Chief Commissioner and Spencer, who promised that inquiry should be made into their grievances.

that proceedings for contempt should be regulated by statute. The Conservative members of the corporation were absent from the meeting which passed the resolution.

Dublin, Aug. 22.—Gray has written to Lord Spencer claiming the right to be present at the inquiry into the conduct of the jury which convicted Hynes of murder. He offers to attend in the custody of an officer if necessary.

Sir Charles Gavan Duffy has written to Gray expressing sympathy.

London, Aug. 22.—It is stated that Finigan, who resigned his seat in the House of Commons on account of ill health is suffering from a stroke of paralysis. His chances of recovery are slight.

Dublin, Aug. 22. Archibishop Croke, of the diocese of Cashel, Bishop Dorrian, of Clonfert, and Bishop McCormack, of Achonry, have written in approval of the efforts to establish a fund for the benefit of the evicted tenants. Archibishop Croke promises a subscription of fifty pounds.

The Cong police have found three eyewitnesses to the massere of the Jovec family. They have positively identified 10 of the prisoners, and another witness has identified four of the ten as having been overheard plotting the murder. The police believe the tragedy to be the direct outcome of secret societies, with which the west of Ireland is permeated. The witnesses are under police protection, and their names are withheld. It is believed the trial of the prisoners will begin in a few days.

The prisoners were positively identified. Police protection is unnecessary, as the entire population are their body guard. The people shook hands with the witnesses, saying: "God bless you," and expressing gratitude and joy that the murderers' gang had been run to earth. During the investigation the prisoners frequently put questions which only helped to prove their guilt.

Lord Spencer has declined to hold an inquiry should be made into the canduct of the given fight. The status of the gratian trouble to the gratiant to be the gratian troops and artillery. The advance was met by a rapid and destructive fire,

been run to earth. During the investigation the prisoners frequently put questions which only helped to prove their guilt. Lord Spencer has declined to hold an inquiry into the conduct of the jury who convicted Hynes, but intends to examine the affidavits submitted to him in the case in order to ascertain if sufficient grounds exist for interfering with the due course of the law.

are very vague regarding the British losses in Saturday's action, it is admitted that the casualties were heavy, and Gen. Wolseley's action in ordering all his reserves to the front is taken to indicate a determination to rectify the error into which has fallen by some bold and desperate efforts, and the outcome of the next movement is awaited with anxiety.

In the casualties were heavy, and Gen. Wolseley's action in ordering all his reserves to the front is taken to indicate a determination to rectify the error into which has fallen by some bold and desperate efforts, and the outcome of the next movement is awaited with anxiety.

the law.

Ismailia, Aug. 28.—A dragoon signalling on the bank of the canal near Mah. Commission Court to-day Lawson com-plimented the jurors on the way in which they had discharged their duties in con-the things captured Friday are a tent, said the things captured Friday are a tent, said where there was fair ground for disagreement. He thought the Attorney-General exercised a wise discretion in removing the venue in the recent trials to Dublin, Dublin, Aug. 23.—Chas. J. Kickham. an English officer before he was cut

In State Cong, Ireland, Aug. 23—The coroner's jury in the Joyce case to-day found a verdict of murder by persons unknown.

Of ten persons arrested in connection with the murder of the Joyce family five are named Joyce, four Casey, and one Philibin.

Limerick, Aug. 24.—The corporation of Limerick, Aug. 24.—The corporation of the Mekalines and their artillery is strong.

Philibin.

Limerick, Aug. 24.—The corporation of Limerick unanimously voted the freedom of the city to E. Dwyer Gray.

Dublin, Aug. 25.—The Lord Lieutenant has declined to interfere with Judge Lawson's course in the case of Gray.

London, Aug. 25.—In consequence of the disturbed state of the country in the vicinity of Athlone, soldiers and police on cars scour it nightly.

Dwar. There are seven thousand men on the Mekalines and their artillery is strong.

MOVEMENT ON MEKS POSTPONED.

It is understood the proposed movement in the direction of Meks has been postponed. Several of our officers are suffering from dysentery and sunstroke. It is evident Arabi means to make a stand at Kafrei-Dwar, as in the event of defeat he could

escape into Trippoli.
Ismailia, Aug. 28.—Troops are continuempannelling it. Spencer said he was satisfied no juror would be set aside on the ground of religion, and that the sole desire of the law officers was to obtain the ground of religion, and that the sole desire of the law officers was to obtain a fair and impartial jury.

London, Aug. 25.—The Archbishop of Canterbury is suffering from an attack of fever accompanied by congestion of the lungs.

Limerick, Aug. 28.—Fig. 2007.

information. United States.

Outhers are resigning in consequence.

Dublin, Aug. 28.—The Kings County
Constabulary approved the action of the of elevator dust. The dust in the upper part settled down by the operation of the machinery, and reaching a gas jet on the ground floor was ignited and exploded, tearing the building and machinery terri-bly. The explosion was immediately followed by a conflagration. Vessels in the vicinity were removed to places of safety Five lives were lost—James H. to address the men who resigned, but they refused to listen. The city is without the usual police on beat to-night, Dublin, Aug. 27.—The discontent of the Constabulary has extended to the metalization. The body of the clevator and contents.

Canadian.

SAMUEL R. Brown,

The heart finding in could not be tolerated.

Dublin, Aug. 28—The people of Limerick have practically become their own policemen, the large majority of the constabulary having refused to do further duty. The men ascribe the blame for the whole trouble to Clifford Lloyd.

Rev. Father Twohey announced on Monday that Kingston's portion of the diocesan debt had been wiped out. Now those members that have not yet made diocesan debt had been wiped out. Now application for Beneficiary Certificates, and those members that have not yet made diocesan debt had been wiped out. Now application for Beneficiary Certificates, and those members that have not yet made diocesan debt had been wiped out. Now application for Beneficiary Certificates, and those members that have not yet made diocesan debt had been wiped out. Now application for Beneficiary Certificates, and those members that have not yet made application for Beneficiary Certificates, and those members that have not yet made application for Beneficiary Certificates, and the proposition of the proposition of the successive diocesan debt had been wiped out. Now application for Beneficiary Certificates are notified to do so at once. This is mecessary in order to save trouble and litting the proposition of t

LATEST BY TELEGRAPH.

Ireland.

London, Aug. 21.—A deputation of Irish members of Parliament will be sent to America by the Dublin Mansion House Committee for the Relief and Protection of Evicted Tenants, to secure the assistance and conference of the Celtic Confederation to be held to consider the best means to assist the movement.

Dublin, Aug. 22.—The corporation of Dublin has passed a resolution of sympawere recovered after they had been an hoar under water.

Port Colborne, Ont., Aug. 24.—The schooner Florida, of Quebec, laden with 962 tons of coal and bound from Black River to Toronto, foundered yesterday about eighteen miles from here in the direction of Long Point. Capt. J. G. Smith and crew were picked up by the propeller Blanchard, of Buffalo, and brought here.

The alligator at the Toronto Zoo on

The alligator at the Toronto Zoo on Thursday swallowed one of the turtles, which choked him.

Pinkeye has been doing its deadly work again among the horses in the district around Ottawa.

A deliberate attempt was made to wreck a Kingston & Pembroke Railway train by placing an iron obstruction on the track near Kingston yesterday. An engine and six cars were thrown off, and the road was

six cars were thrown off, and the road was blocked for five hours.
Ottawa, Aug. 25—Detective McVeitty, of this city, arrived here last evening from Montreal, having in charge a man named W. Cooper, who is charged with being an accomplice in the late Rajotte-Sparrow counter-feiting case. It will be remembered that these persons were charged with placing in circulation about \$2,000 worth of Le Banque Nationale bills, and Cooper is now in custody charged with engraving is now in custody charged with engraving the plates. He has already served a term for counterfeiting British American Bank

The Academy of the Sacred Heart, London, Ont., will re-open for boarders on Tuesday, September 5th; and for day pupils on Wednesday, September 6th.

C. M. B. A. NOTES.

OFFICERS OF THE GRAND COUNCIL OF CANADA.
President—John Doyle, St. Thomas, 1st Vice—D. B. Odette, Windsor, 2nd Vice—John Kelz, Toronto, Recorder—Samuel R. Brown, London,

Recorder—Samuel R. Brown, London, Treasurer—D. J. O'Connor, Stratford, Marshal—J. H. Reilly, Chatham, Guard.—Joseph Reaume, Amherstburg. Trustees—Rev. P. Bardou, Cayuga, one year, W. J. McKee, Windsor, one year, Rev, J. P. Molphy, Maidstone, two years, J. E. Lawrence, St. Catherines, two years, A. Forster, Berlin, two years. Representatives to Supreme Council—Rev. J. P. Molphy, Thomas Coffey, John Doyle. Alternates—Rev. P. Bardou, W. J. McKee, P. B. Reath. Grand Chancellor T. A. Bourke is also a member of the present Supreme Council.

present Supreme Council.
LIST OF BRANCHES.
No Rec. Secretarie
1 WindsorJ. M. Meloch
2 St. Thomas
3 AmherstburgJohn G. Muller
4 LondonAlex. Wilson
5 BrantfordA. Hawkin
6 Strathroy
7 SarniaM. Lysagh
8 Chatham F. W. Rober
9 KingstonOwen J. Clear
10 St. Catherines
11 DundasDavid Griffi
12 BerlinLouis von Newbrou
13 StratfordR. A. Purce
14 GaltThos. J. Wagne
15 TorontoJohn S. Ke
16 PrescottJohn Gibso
17 ParisJno. Sheppar
18 Niagara FallsJames F. O'Ne
The following appointments have be
made by Grand President Dovle :-Gran

The following appointments have been made by Grand President Doyle:—Grand Deputies—D. B. Odette and A. Forster. District Deputies—D. J. O'Conaor, A. R. Wardell, and J. Kelz.

Mr. Thomas Coffey will represent the Canada Grand Council at the meeting of the committee of the Supreme Council the committee of the Supreme Council A. Constitution, to be

A. Constitution, to be

10 Market.

London Stock Market.

Sh. Name.

Sh. Name.

Sh. Name.

Sh. Name.

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Sh. Ocanadian Sav.

120 Canadian Sav.

121 Stock Market.

Sh. Name.

122 Stock Market.

Sh. Name.

123 Optimition.

124 Stock Market.

Sh. Name.

125 Optimition.

126 Dominion.

127 Stock Market.

Sh. Name.

128 Sh. Name.

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120 Optimition.

120 Financial A. of Ontario.

121 Stock Market.

Sh. Name.

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held at Buffalo on Sept. 5th.

The following are at present members of the Grand Council of Canada:—
Windsor Branch No. 1—T. A. Bourke, M. J. Manning, W. J. McKee and D. B. Odette; St. Thomas Branch No. 2—J. Doyle, P. D. Reath, and J. Lahey; Amherstburg Branch No. 3—C. W. O'Rourke, and Joseph Raume; London Branch No. 4—S. R. Brown, Thos. Coffey, and P. F. Boyle; Brantford Branch No. 5—Rev P. Bardou and J. H. Barry; Strathroy Branch No. 6—Rev. J. Molphy; Sarnia Branch No. 7—Rev J. Bayard and D. McCart; Chatham Branch No. 8—J. H. Reilly; Kingston Branch No. 9—D. Sul-Reilly; Kingston Branch No. 9—D. Sullivan; St. Catharines Branch No. 10—J. E. Lawrence; Dundas Branch No. 11— A. R. Wardwell; Galt Branch No. 12— James Skelly; Stratford Branch No 13
D. J. O'Connor; Berlin Branch No 14—
A. Forster; Prescott Branch No. 15—Dr.
W. P. Buckley (was not present at our late Convention) Toronto Branch No 16
Jno. Kelz; Paris Branch No 17.—Thomas O'Neil; Niagara Falls, Ont., Branch No. 18

James Quillinan.
At each assessment a sufficient number f assessment notices for the membership of each Branch is now sent to the Recording Secretaries ready for signing and mailing; this will save Branch Secretaries a great deal of labor. The cost of those assessment notices will be about the same as heretofore. We request Branch officers to remit Assessment amounts as soon as possible after receiving notice. soon as possible after receiving holder. Nos. 11 and 12 Assessments are due, and unless Branches remit at once, the Benefi-ciaries cannot be paid at the time they should. If we pay our Beneficiaries promptly the public will have confidence

in us, and our C. M. B. A. membership will certainly increase more rapidly. We would again remind Branch Record-ing Secretaries, that it is their duty, as soon as a member is initiated, to forward

soon as a member is initiated, to forward to the Grand Recorder, the member's "membership report," and "application" for a Beneficiary Certificate; neglect in this will greatly disarrange our work.

Notice is thereby given to all members under the jurisdiction of the Grand Council of Canada of the C. M. B. A. to notify me, through the Rec. Secretary of the Branch to which they belong, on or before the 5th day of September, if they have not received Beneficiary Certificates, and those members that have not yet made application for Beneficiary Certificates y Certificates, and have not yet made neficiary Certificates to 650; fall wheat, 1 35 to 1 40; spring wheat, 1 30 to 1 35; barley, 70 to 75; peas 0 75 to 0 80; save trouble and litisave trouble and



Canada's most successful School of business training RE-OPENS MON-DAY SEPT. 1871. Special rates offered to all students entering on the first two days. Railway fare allowed to students from a distance. For full particulars send for our catalogue, which contains handsome Engravings from the work of our penman, to

D. McLACHLAN, Principal.

PURE AND WHOLESOME TEAS!

The Toronto Tea Company is the longest established Tea House in the Province, and from its Branch in the market Lane, London, Ont., is supplying the best Teas for the least money of all dealers. Prove this for yourselves. Read this price

11.5	•	cu. c.			Our	Prices Elsewhere	1					Prices Elsewher
370	1	Young	Heenr			80c	No.	1 Gunpow	der		70c	85c
NO.	4	1 oung	11,501		60c	75c	66	2			60c	70c
**	2	**	**		55c	70c	1 "	1 Natural	Japa	n	65c	75c
**	4	**	44		50c	60e	44	2 "			60c	70c
**	5	44	**		45c	55c	. "	3 "	**		50c	60c
	6	**	**		40c	50c	"	1 Garden	**			75c
44	7	**			33 c	45e	1 "	2 "	**			60c 50c
**	8	**	44		28c	35 c	1 "	3 "				
F	En	glish E	reakfa	st Blac	k Tea t Iyson.	o match	1	All Pure,		desome th care.		selected

Save Money. Buy at Wholesale Prices.

TORONTO TEA CO.

Branch No. 4, Market Lane, London, Ont.

COMMERCIAL.	Canada Business College, Chatham.
London Markets. London, Ont., Aug. 28. GRAIN	Our readers are referred to the announcement of this College which appears in this issue. The institution has attained a Dominion reputation for the excellence and thoroughness of its method of imparting a first class commercial education, while the terms are exceedingly reasonable. Send for a catalogue to D. McLachlan,
ans	Principal, Chatham. NOTICE TO CONTRACTORS.
Trimeal \$2 5 to 3 50 control of the control of	SEALED TENDERS, addressed to the undersigned and endorsed "Tender for additions and alterations to Post Office, London, Ont." will be received at this office until THURSDAY, the 31st day of AUGUST, inclusive for
ggs, retail. 20 to 0 21 * basket. 19 to 0 20 * titer per lb. 20 to 0 22 * crock 18 to 0 20 * tubs 17 to 0 19 * tubs 17 to 0 19 peese № lb. 10 to 0 11	Additions and alterations to Post Office, LONDON ONT. Plans and specifications can be seen at the office of Thos. H. Tracy, Esq., architect, Lon- don, on and after Tuesday, the 15th day of

SKINS AND HIDES.

London Stock Market.

London, —noon. Aug. 28.

Name. Buyers. Sellers
cultural, xd 121 120
dian Sav. 130 2114 2104
inion xd 2114 2104
90 76

Superior.....Ontario Investment Ass'n 136½ London Life...... 110

Toronto Markets-Car Lots.

Montreal Market. Montreal Market Montreal, Aug. 28. FLOUR-Receipts, 4 (00 bls.; sales, 500; Markauiet, unchanged. Quotations are as follow Superior, 6 00 to 6 10; extra, 5 5 to 5 75; sprii extra, 5 55 to 5 65; superfine, 5 00 to 5 1 strong bakers, 6 50 to 750; fine, 4 00 to 4 to 10; nollard, 8 50 to 3

ddlings, 3 80, to 4 00; pollards, 3 50 to 3 75 tario bags, 2 50 to 2 75; city bags, 3 50 to

Bacon, He to 15c. Hams, 15c to 17c.

HAMILTON, Aug. 28—Wheat, white at 1 00 to 1 08 red, 1 05 to 1 10; spring, 1 05 to 1 08, barley, 00c to 00c; oats, 50c to 00c; peas, 58c to 50c; corn, 98c to 1 00; rye, 89c to 82c; clover seed 4 30 to 6 40; timothy 2 50 to 0 00. Dressed hogs, choice, 8 00 to 8 5c; No. 2 do., 7 75 to 8 60; live hogs, none offering. Hams, 13c. B. bacon, 13c; roil do., 12;c; shoulders, 10]c; long clears, 11c. C. bacon, 10;d. Butter-tubs, ordinary, 12c. to 18c; good, 13c to 15; extra, 00c to 00c; small rolls, fresh, 15c to 18c. Eggs—Fresh, in cases, 14c to 15c. Lard—Farmers' tried, 12;c to 13c; tierces, 13]; kegs, 14c; palls, 14jc held firm. Tallow—tried, 7; to 20. Dried apples 5;c to 6; BSSAFORTH. Aug. 28.—Flour, No.1[super, 0 00]

Tallow-Hied, 17 to 20. Direct appress of co 0.0 MSEAFORTH, Aug. 28.—Flour, No.Ilsuper, 0.0 to 0.00; fall wheat, 1 15 to 1 18; spring wheat 120 to 122; barley, 0.00 to 70; peas, 0.75 to 0.80 oats, 40c to 45c; hides, 0.00 to 0.00; butter, 15 to 16c; cggs, 17 to 18c; cheese, 11c to 12c; pota oes., 0.50 to 0.00, corn, 0.0c to 0.0.

oes, 0 50 to 0 60, corn, 00c to 02.

ST. CATHARINES. Aug. 28—Flour, No.1 super, 5 75 26 6 00; fall wheat, 1 03 27 1 04 barley, 70c 27 5c; peas, oc 20c; oats, 48c 25 52; cattle, (11ve weight) 4 00 25 00; beef, 5 00 26 6 00; mutton, 7 0 28 00; dressed hogs, 0 00 27 0 00; indes, 9 00 10 10 00; sheepskins, 1 20 to 1 25 butter, 20c 20 25c; eggs, 18c 20c; cheese, 11c 20 13c; hay, 8 00 20 17 00; potatoes, 0 70 20 0 80 corn, 80c 26 85c.

"

MISCELLANEOUS.

Chickens, & pair

Ducks per pair

Beef, & cwt

Mutton, & b.

Lamb, "

Veal, "

Dressed Hogs.

Potatoes & bag

Apples, & bag

Onions, & bh.

Hops, & cwt

Wood & cord.

Hides, No.

ERS, addressed to the undendorsed "Tender for adations to Post Office, Loner received at this office until sist day of AUGUST, in Ilterations to Post Office, NDON ONT. ifications can be seen at the Tracy, Esq., architect, Lon-r Tuesday, the 15th day of

IS MARKED

TOTORIO Markets—Car Loss:

Toronto, Aug. 28.

WHEAT—Fall, No. 1, \$0 @ to \$0 @. No. 2
\$1 l4 to \$1 15. No. 3, \$1 12 to \$1 13. Spring—
No. 1, \$1 21 to \$1 22. No. 2, \$1 19 to \$1,20.

BARLEY—No. 1, @c. to \$0 @. No. 2, 0 %
0 \$0 57. No. 3 extra, \$2c to \$3c. No. 3, @c to IN BRONZE LETTERS. 90 00.

PEAS—No. 1 ooc to \$0 oo. No. 2, \$1c to \$2c.
OATS—No. 1, 60c to 60. No. 2, ooc.
FLOUR—Superior, \$5 35 to \$5 40; extra.
\$5 30 to \$5 30.
BRAN—\$13 00 to \$13 00.
BUTTER—13c to 19c.
GRASS SEED—Clover, \$5 10 to \$5 25.
BARLEY—(street)—60c to 65c.
WHEAT (street)—Fall, \$1 27 to \$1 29,

NONE OTHER GENUINE.

YOUNG MEN able time in the future by attending the of (Mich.) BU SINESS COLLEGE, where they a thorough, quickening, PRACTICAL of for COLLEGE JOURNAL. We recommend a cation to Eastern and Southern Young Mer





Employment for Ladies.

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RICHMOND STREET,

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${ t BOOKS}$

INCLUDING PRAYER BOOKS.

Also BEADS, SCAPULARS, STATUES, and other objects of devotion.

The stock will be the largest and best assorted ever imported into Ontario. It has been bought for cash, and the prices will be such as to be within the reach of

A LARGE AND VARIED STOCK OF

STATIONERY

SCHOOL BOOKS

WILL BE ALSO KEPT ON HAND.

THOS. COFFEY.

WELLAND CANAL ENLARGEMENT.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on FRIDAY THE IST DAY OF SEPTEMBER next, for the deepening and completion of that part of the Welland Canal, between Ramey's Bend and Port Colborne, known as Section No. 34, embracing the greater part of what is called the Rock Cut."

Plans showing the position of the work, and specifications for what remains to be done, can be seen at this Office, and at the Resident Engineer's office, Welland, on and after FRIDAY, THE ISTH DAY OF AUGUST after FRIDAY, THE 18TH DAY OF AUGUST next, where printed forms of tender can be obtained.

next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of four thousand dollars must accompany the respective tenders which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The cheque or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY,

Secretary.

Department of Railways and Canals, 198.6w

Department of Railways and Canals, Cottawa, 15th July, 1882.

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which are sold at prices to meet the prevailing competition and stringency of the times,
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attention given Physicians' Prescriptions.
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572 A WEEK. \$12 a day at home easily made. Costly Outfit free. Address!
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CPIUM to 20 Days. No Pay until Cured in 10 to 20 Days. No Pay until Cured, J. L. Stephess, M. D., Lebanon, Ohio. 196-13w
BIG PAY to sell our Rubber Printing Stamps
—Samples free. TAYLOR BROS. & CO., Cleveland, O. 189-26w, eow TEACHER WANTED.

A Teacher, Male or Female, holding a 2nd class Certificate for the Separate School of Parkhill. Service to commence after the vacation. Apply to

JOHN McNEIL, Secy.,

Parkhill P. O., Ont.

VOL. 4.

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> N. WILS Sincer

Oh, bring me now since A true and living verit Let life be short and ev In everything we think Let's have Alas! the world is levit Yet there's scant truth And cruel wit is sharp Regardless of how othe Who love s

Cease, world, this idle in This worse than foolish For souls are lost upon Of mocking words that In truth size I ask not sullen gravity Nor apish, fawning su But simple, quiet, geni All brightly told by ch With warn

Then all would live so All nature would seem True smiles would wre And beauty gain that God's own

Extract from Pa

We solemnly pro cause a High Mass to first Friday of every of ten years, for the welfare of the ben Cathedral. The cel said Mass will begin the month following request of the Reve this fact well know to explain the great be gained thereby. Persons purchasi tickets for the comin above favours.

Lordship Bishop Wal

CATHOL

M. HYACINTHE L tises in Galignani's ers who want "ho According to Abbe schism in the New fusing to carry Ma M. Loyson has very to spare. From the to the keeping of a boarders! Facilis d THE time is at ha decide what to do w schooling for the co-given them great I

next they must exe

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profit a man to gi soul to "colorless" nothing-not even success? It is true Catholic parents ha schools without los dren have had unus and more instruct in the fifty-two ho Sunday-school ter child can, under t cumstances, attend great risk ; no c without having fai engendered. Pro which the public Ward Beecher and of materialism rabout the "Ameri dren of naturali This "Americaniza ing of them from ences. A Catholi impregnated with must live in a Ca home does not a phere. His fath busy to talk rel and pictures, with bible which nobo mon. The Rosa his prayers and se to be prepared for and Confirmation

> education teache "PRIESTS are France. Some dog on the Abbe ology, in Paris I his cassock to mane passer-by man serious ir ju dragging him to ler, an eminer

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Honor for pla