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Catholic Record.



great love for us. It might be a mother

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, SEPT. 20, 1884.

NO. 310

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House. N. Wilson & Co.,

Swinburne and the Lords.

Clear the way, mv lords and lackeys; you have had your day;
Here you have your answer—England's yea against your nay.
Long enough your house has held you—Up, and clear the way!

Lust and falsehood, craft and traffic, precedent and gold,
Tongue of courtier, kiss of harlot, promise bought and sold.
Gave you herisage of empire over thralls of old.

Now that all these things are rotten, all their gold is rust; Quench'd the pride they lived by, dead the faith and cold the lust, Shall their heritage not also turn again to dust?

By the grace of these they reigned who left their sons their sway. By the grace of these what England says ker Lords unsay. Till at last her cry goes forth against them— Clear the way!

By the grace of trust in treason knaves have lived and lied, By the force of fear and folly fools have sed their pride, By the strength of sloth and custom reason stands defled.

Lest perchance your reckoning on some lat-ter day be worse, Halt and hearken, lords of lands and princes of the purse. Ere the tide be full that comes with blessing and with curse.

Where we stand, as where you sit, scarce falls a sprinkling spray. But the wind that swells the wave that follows none shall stay;

Spread no more of sail for shipwreck—Out, and clear the way! ALGERNON CHAPLES SWINBURNE [In Pall Mall Gazette.]

OFFICIAL VISIT OF BISHOP CAR-BERY TO DUNDAS.

Sunday, Sept. 7th, will ever be a red letter day in the annals of the church of St. Augustine, Dundas, the occasion being the first episcopal visit of his Lordship Bishop Carbery. His Lordship celebrated mass at eight o'clock, and gave ebrated mass at eight o'clock, and gave first Communion to about 100 children of the parish. At High Mass, at 10.30, the beautiful church presented a pictur-esque appearance. About 40 of the girls who made their first Communion occupied the front rows of one side of the aisle, dressed in white, with flowing white veils and floral wreaths, the boys occupying the opposite rows, conspicuous among them being a number of the orphans from the House of Providence, dressed in white suits of linen, their cheerful, happy countenances denoting the great care which is taken of them by the good Sisters of St. Joseph. Before Mass commenced the following addresses were presented to his Lordship. From the congregation, read by ex-Mayor War-del; the Catholic Mutual Benefit Association, read by Mr. James Hourigan, and from the Emerald Beneficial Association, by Mr. J. Brown.

To the Right Rev. Dr. Carbery, O. P., Bishop of Hamilton : My Lord,-Many times have you been cordially greeted in the various parishes of your diocese. We too of St. Augustine's parish, have longed for the day that we might lay our eyes upon our saintly bishop and express from full hearts our love, veneration and devotedness to our

chief pastor. Welcome, then, Most Rev. Father, sent by and bringing blessings from the Eter-nal City. Caed mille failthe to you, coming from dear Erin, the Isle of saints and apostolic men. It is our greatest joy to be honored by your presence amongst us to-day, to hear your paternal words and receive from you the apos-tolic benediction; to see you impose your venerable hands on a number of our little children, and impart to them the

holy unctions confirming them in the ious gift of Christian faith. But, my lord, although our joy is over-flowing at your presence here to-day, yet we feel a pang of sorrow at the thought of the very delicate health of our venerable pastor, good Father O'Reilly, and well may we feel sorrowful, for he has been our friend and tather for the last 37 years, to whose holy zeal and vigilance, encouraged by our docility, we owe the development of our strong faith; to whose untiring labors, lightened by our cheerful assistance and harmony, we owe the pride we take in our magnificent church and in our schools, so ample and well furnished, where our children can receive a thorough religious and secular education, and we fervently pray that God may soon restore him to us in good health, that he may yet long us and continue his invaluable

good works. For you, also, my lord, we will offer the same fervent prayer, that God may give many years of health, happiness and success in your very responsible charge, asking your Lordship at the same time

to bestow your paternal blessing on ourselves and on our families. Signed— James Hourigan, John Kerwin, Wil-liam Casey, Thomas Hickey, John Hef-fernan, Bernard Conley, Michael Duggan, J. McManamy, B. O'Connor. The Rt. Rev. Dr. Carbery, O. P., Bishop of

My Lord:—a few moments ago you received a very affectionate and cordial welcome from the congregation. We, on behalf of the Catholic Mutual Benetit

Association, favored by your kind permission, come next to pay our homage and express our affection and devotedand express our affection and devoted-ness to your Lordship, under whose patronage our branch of the organization has the honor to stand. It is not neces-sary to explain in detail the plan of our society, suffice it to say that it is founded on pure Catholic principles, submission to our ecclesiastical superiors being the first, and secondly its members must be first, and secondly, its members must be practical Catholics. Its object is charity, for it presents to the widow and orphans, if the deceased leaves a family, as direc-If the deceased leaves a family, as direc-ted by his will, the handsome amount of \$2000, which is very often a great relief. And again its aim is to encourage men to join Catholic Societies according to the will of the Holy Father, that they may not be so much exposed to the danger of joining secret societies, so inimical and injurious to the Church of God. We trust, My Lord, that you will encourage and bless this, our branch of encourage and bless this, our branch of the association here in our parish. In conclusion, it is our fervent prayer that God may grant you many years to guide and direct the souls committed to your care into the safe portals of Heaven. Signed: James Hourigan, Pres.; A. S. Cain, David Griffin, John Kerwin, M. Shennard.

The Rt. Rev. James Joseph Carbery, Lord Bishop of Hamilton.

MAY IT PLEASE YOUR LORDSHIP:—We, on behalf of the Emerald Beneficial Association of Dundas, beg leave to avail our-selves of the occasion of your first episcopal visit to this parish to approach your Lordship with the profound assur-ance of our love and reverence for your august person and office. In doing so we are encouraged by the knowledge that your Lordship is well known to be always willing to encourage any society founded on true Catholic principles and having for its object the furtherance of charity and brotherly love. From the charity and brotherly love. From the moment that your appointment as our Bishop was heralded, we felt an abiding interest in your name and fame, and hailed with the liveliest gratitude the announcement that the Providence of God should have committed the charge of this Diocese to the faithful keeping of of this Diocese to the faithful keeping of such an illustrious son of St. Dominic. With grateful hearts, then, we beg of God to pour down his choicest blessings on your Lordship and to grant you many happy years for his honor and glory, and fervently pray the Dispenser of all good to guide your administration so as to contribute to the edification of all. And, in conclusion, we trust our actions in the future may be such as to merit your approval, and in this hope we humbly ask

your Lordship's blessing,
Signed—Joseph Brown, John S. Smith,
C. O'Connor, J. O'Sullivan.
His Lordship replied in his usual kind
and friendly manner, particularly eulogising the C. M. B. A. for their spirit of charity and exharted all to display a pairit ity, and exhorted all to display a spirit of brotherly love on all occasions and to

particularly avoid secret societies. Very Rev. Chancellor Keough was the celebrant of the mass and in the sanctuary with His Lordship, were, Very Rev. Vicar-General Heenan, Rev. Fathers Vincent, president of St. Michael's College, Toronto; Feeney, and Brother Dominic. After explaining the object of his official visit, to enquire into the relations existing between the priests and the people and to adjust any differences, if any existed, which he was proud to learn there were not, as the most cordial feelings existed, His Lordship delivered ar impressive and eloquent discourse, dwell ing principally on the life of Christ, His humble birth, His great humility, and the great love He manifested for the whole human race, giving up His precious life for the sins of fallen man, and previous to his ascension to Heaven conferring that great power on man forgiving sins. Knowing man's weak-ness and that he would be liable to fall again, He left the great legacy to His postles which was handed down by then their successors and which is still retained and exercised by the priests of

the tribunal of Penance, to which he exhorted all, especially the heads of families, to repair frequently.

Immediately after Mass His Lordship addressed the children who were to be confirmed. He explained to them the manner in which the Holy Ghost des-cended on the heads of the Apostles, the same Holy Spirit being now about to descend on them. The children then advanced to the altar rails and received the Sacrament of Confirmation, seeming fully impressed with the importance of

the Holy Roman Catholic Church in

the great blessingabout to be bestowed His Lordship expressed himself as highly pleased with the manner in which they had been instructed in the Chris-tian doctrine by Rev. Father Feeney and the Sisters of St. Joseph. Very Revd. Dean O'Reilly being in a delicate state of health to the regret of all who have the pleasure of his acquaintance, the duty of attending to the spiritual instruction of the children devolved principally on Father Feeney, who assiduously

charged the sacred duty, as evinced by the intelligence of those confirmed. At 3,30 the young ladies of the sodality, rearing their ribbons and medals, nun bering about 100, presented the following address to His Lordship, which was read in beautiful style by Miss M. Hourigan. To Right Rev. Dr. Carbery:

My Lord :—Bright, sparkling, gushing as the holy wells of your own dear na-

tive Isle, have been the words of welcome that have greeted your advent to our diocese. Faithful, loving Catholic hearts, children of Mary and children of the Sacred Heart have with united voices joined in the glad refrain still sounding over hill and dale, giving cordial welcome to our beloved Bishop, to him who comes

in the name of the Lord. But nowhere does the glad sound find a more joyous echo than in the hearts of the Sodalists of St. Augustine's parish, whose proudest boast is that Mary is their Mother. In her name then, my Lord, in Mary's name, we have the state of the we present ourselves before you, and ask you to accept our heartfelt greeting to-gether with the assurance that never did more loyal subjects gather round an earthly sovereign than the fond hearts that now bid you welcome.

that now bid you welcome.
Yes, My Lord, a thousand, thousand welcomes from the children of Erin's exiles, those dear parents who through weal and woe have transmitted to us that sacred inheritance, the precious gift of faith, of far more value in our estimation than the richest diadem that ever glittered on a monarch's brow; and precious, we trust, that sacred inherit-ance will ever remain to us, the beacon light to direct our steps in the paths of virtue, conducting us safely to our heav-enly home where neither exile nor death will ever separate us from those we love

and revere.

In conclusion, My Lord, we pray that Almighty God may bless your every action, and that Mary our Immaculate Mother may be your guiding star over life's stormy sea. For ourselves we also your that we may ever prove to you the pray that we may ever prove to you the best of children, sweet flowers mingling with the thorns of the mitre, and bringing consolation to your paternal heart by our faithful discharge of every sacred duty, thus assuring for ourselves an hon-

duty, thus assuring for ourselves an honored place in the esteem and prayers of our beloved Bishop.

Signed on behalf of the Sodalists, M. Hourigan, Prefect; K. Shea, Secretary; M. Gallagan, Treasurer; K. Graham, 1st Assistant; N. Grant, 2nd Assistant, His Lordship expressed great pleasure at receiving such a beautiful address from the Young Ladies of the Sodality, and after encouraging them to adhere to and after encouraging them to adhere to the paths of virtue and purity as chil-dren of Mary the Immaculate, he gave them his blessing, after which he estab-lished the Societies of the Holy Family and the Angelic Warfare, under the patronage of St. Thomas. At 7 o'clock his Lordship sang vespers. The choir performed their part, very satisfactorily performed their part very satisfactorily morning and evening. Father Feeney took up a collection at High Mass and Vespers in aid of the fund to build an Episcopal residence. The congregation responded cheerfully.

BISHOP CARBERY IN GALT.

Bishop Carbery, accompanied by the Very Rev. E. T. Heenan, paid his canon-ical visit to Galt on Monday, Sept. 2nd. It was expected that his Lordship would arrive by the 5.37 p. m. train and arrangements for his reception were made accordingly but he arrived by an earlier made with respect to his reception at the depot were disarranged. It was about 6 p. m, however, when his Lordship entered the church with the usual ceremonies. Arrived at the sanctuary he James McTague, Reeve of the Town :

ADDRESS.
To His Lordship the Right Reverend Jame Joseph Carbery, D. D., O. P., Bishop of Hamilton.

MAY IT PLEASE YOUR LORDSHIP : We, on behalf of St. Patrick's Congregation, Galt, desire to embrace the present opportunity of numbly tendering to you a most cordial and affectionate come on the occasion of this, your first official visit to our Parish.

After many months of anxious prayer and expectation, it was with great joy we learned of the appointment, as our Bishop, of so distinguished a member of the Order of St. Dominic, and we beg to express our appreciation of the great honor conferred upon us by our Holy Father, Leo. XIII, in appointing as our Chief Pastor one so distinguished for learning and piety, and on whom he had already be

lowed so many signal marks of favor. We also humbly desire to take the pre sent opportunity of expressing our un-alterable love and unswerving attachment to the Holy See, and our solemn protest and indignation at the recent spoliation and insults that the Vicar of Christ has been subjected to by the Italian Government. The Holy Father has our profound sympathy and sincere prayers in his tribulations and sufferings for righteousness' sake, and we trust that the time is not far distant when the patrimony of St. Peter will once more be

restored to its rightful owner. We are fully sensible that in quitting your native land—that "Isle of Saints and home of Catholicity"—to accept the chief pastorship of this diocese, you have done so at great personal sacrifice, which marks in you that apostolic zeal and spirit of self-denial which rendered illusrious your deceased friend and confrere,

Father Tom Burke. Although of different nationalities, we are happy to be able to inform your Lordship that we are united as a congregation, and that whatever differences may have existed in the past, have, through the exertions of our pastor, been allayed, and that we are living in harmony not only among ourselves but also with our Protestant brethren throughout the town, who have ever shown a friendly disposition by their willingness to extend a helping hand when called upon.

You will find in our midst many devout Catholics who have always remained faithful to the teachings of their youth and a credit to the lands that gave them

We can also point with pardonable

pride to our financial condition, as the debt on our church which has but lately been erected, has, through the energy of our Pastor, not only been almost paid off, but a parochial residence has been purchased and many other necessary improvements made. Our school is likewise in a flourishing

condition and keeping pace with like in-stitutions throughout the Province.

We also take the present opportunity we also take the present opportunity of expressing to you our appreciation of the self-sacrificing and zealous manner in which our worthy Pastor has per-formed his duties in guarding the welfare of our congregation, both spiritual and temporal.

In conclusion, we again beg to tender you a most cordial welcome to our Parish, hoping and praying that you may long be spared in the performance of your sacred duties,—that we may share in the benefits of being guided by so able a pre-late—and we humbly ask your Lordship's benediction on our families and our-

selves.
Signed on behalf of St. Patrick's Congregation, Galt,

James McTague, Timothy Spellen. Joseph Wagner, Edward Radigan, Oliver Cooper, P. Radigan, jr., James Bodkin, P. D. Kelleher, Peter Danahy, P. Radigan, James Skelly, P. Kelleher, Edward Barret, M. T. McSweeney Peter Lavin, N. Corridan. George Murphy, B. Maurer, Dennis Callaghan, Owen Sullivan, And. Lanigan, M. Kingfarmer, REPLY.

Bishop Carbery responded as follows:

Mr. McTague and Gentlemen:

I thank you very much for the kind

I thank you very much for the kind words with which you have received me. Your address gives me great pleasure, not so much in its application to my humble individuality as in its application to the appointee of the Holy Father. I have been pleased to find in my visits through this Diocese, from the far North to the other extremities, the same law to the other extremities, the same love and attachment everywhere for the centre of all Catholicity—that great man, Leo XIII. I know it will be very gratifying to the Holy Father when he reads the report that I shall send him after I the report that I shall send him after have finished my canonical visits through this Diocese. I am glad to know that differences of nationality make no difference among you as Catholics. Why, my dear children, should it do so? Are we not one in religion. It makes no difference whether we belong to Africa, Asia, Europe or Australasia—we are all working for the same end. The Church is one, and in that oneness lies our strength. I am pleased, Mr. McTague, to learn that you are all living in har-mony with your separated breth-ren. That is right and as it should be. I would impress upon you earnestly never to omit an opportunity of saying a kind word or doing a kind action for them. train and in consequence the original arrangements which the congregation had Always be slow to give offence to those who differ in faith from you. Never do anything that would reflect discredit on apything that would reflect discredit on the properties of the drink of this blood of years and the properties of the monies. Arrived at the sanctuary he gave Benediction, after which he proceeded to the throne which had been erected for him, when the following address was read and presented by Mr. James McTague, Reeve of the Town:

James McTague, Reeve of the Town:

The however, when his Lordship entered to the two had been the faith in which you have been brought up. On the contrary, show by your good works and the practice of the Mass. What a difference between those Christians and the prosperity by submitting to England's demands and denying their religion and their country. Never which was both impressive and eldouent. tial. But you should always remember that though you may have fine books and learned teachers, unless they are thoroughly grounded in the fundamen-tal truths of religion they are of little value. You have referred to your finan-cial position with just pride. The church though small is indeed beautiful. The purchasing of the house contiguous to the church is a great advantage not only for your pastor but for yourselves. It is also a proof of your appreciation of his labors, which you have spoken so highly of in your address. In conclusion, Mr. McTague and gentlemen, I pray that God may bless not only you and your kith and kin, but your flocks, herds, goods, and

everything that you may possess, with which blessing I once more thank you for your kind and affectionate welcome. The leading members of the congrega-tion were then introduced to the Bishop who had an appropriate word for each and every one. The examination of the children in their catechism was then proceeded with. The Bishop was highly The examination of the pleased with the proficiency displayed by the children and expressed himself to that effect. This brought the cere-monies to a close for the evening.

On the following morning at 9, High Mass was celebrated by Father Keough, of Hamilton, at which service the Bishop delivered an impressive and learned discourse explanatory of the objects of his visit. He began by saying that his visit was a canonical one, and the first thing that was done on a visit of that kind was to offer prayers for the faithful departed, especially those belonging the parish. When the cemetery those belonging to near and convenient they went to it and said the prayers there, but, as was in this case, the cemetery was not near and convenient they said them in the church. Speaking of prayers for the dead he showed that the belief in Purgatory or a middle state was the inevitable conclusion of a logical consideration of that question, and but consistent with our notions of things and the infinite justice of Almighty God. In a clear, forcible train of argument he showed that a man may so live as not to be good enough to merit Heaven and yet not bad enough to merit Hell, and in consequence, must go to some place of purga-tion in order that he may be able to enter into the Sanctuary of the Elect, that place into which nothing defiled It was our duty to pray for can enter. the departed, and more especially the souls of our friends. It might be that they were now suffering for their

who by her too great affection for children had wronged others through this overweening affection. It might be a father who in this life was too anxious to give his ability and the same of the same give his children good social positions and in order to do that had accumulated and in order to do that had accumulated property and money in a way that was displeasing to Almighty God. It was, therefore, our duty to pray for them. Could they speak to us they would cry out in the language of Job, "Have pity on me, have pity on me at least you my friends, for the hand of the Lord is laid heavily on me." This is why the Bishop with the congregation offers up on this with the congregation offers up on this occasion special prayers for the faithful departed. The next thing then, his Lordship said, was to enquire into the state of the parish; to see if the Pastor had any complaints to make against the congregation, and vice versa. He said he was sorry to hear from the Pastor that there were some in the parish who had not performed their Easter duties. The Church, he said, was like the mother of a family, who, though having an equal affection for all her children, yet when she perceives one falling away, refusing the nourishment necessary to sustain life, she redoubles her attention to that life, she redoubles her attention to that ailing one, watches by its side with unremitting zeal, tries by coaxing and persuasions to get it to partake of the necessary nourishment, and when this fails, takes the spoonful of food and forces it down its throat in that its life may be preserved. As it is in nature so it is in religion. The church, like the fond mother, has an equal affection for all her children, yet when she sees any of those children falling away, refusing the divine nourishment of the Church, she, after all persuasions, finds herself she, after all persuasions, finds herself compelled to force them to take that divine food under the pain of excommunication. "I am the living bread which came down from heaven, unless you eat of this bread you cannot have life in you." These were the words of our Saviour to the Jews when they asked him to give them a sign. They mur-mured and said this is a hard saying Our Lord saw that they understood him to speak of his own flesh and blood but made no attempt to correct them by telling them that he spoke figuratively. He said, "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever. And the bread that I will give is my flesh for the life of the world." The Jews said among themselves how can this man give us his flesh to eat. Our Lord said to them, "Amen, amen, I say unto you, unless you eat of my flesh and drink of my blood you shall not have life in you." The church of our divine Lord is like himself, unerring and infallible. He has commanded that all her children must receive at least once a year and

that at Easter time. Now what are we to think of those recalcitrant Catholics who turn their back on religion and the divine nourishment which the Church offers in the body and blood of Jesus Christ. Unless you eat of this flesh and all. His Lordship brought his discourse, which was both impressive and eloquent, to a close by conjuring and imploring those recalcitrant Catholics to approach the sacraments of Penance and Holy Eucharist and, as St. Paul says, to prothemselves, remembering the words of our divine Saviour, "he that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at

the last day."
His Lordship afterwards administered confirmation to quite a number of children and a few adults. He addressed a few words to them explanatory of the sacrament they were about to receive. He set forth the effects it would have on their lives and what would be expected of them in return. Confirmation being through, the Bishop with the priests, chanted the "Libera Domine," the congregation joining in the prayers. This brought the service to a close, throughout was very beautiful and in pressive. The choir under the talented leadership of Miss McKenna added not a little to the beauty of the service.

In the afternoon His Lordship, accom-panied by Fathers Heenan, Cleary and the Pastor, the Rev. M. Maguire, visited the school, where a song of welcome was sung in splendid voice by the pupils as soon as he had entered the school, after which the following address was read and presented to the Bishop by Master Skelly on behalf of the children

To the Right Rev. James Joseph Carbery, D.D.
O.P., Bishop of Hamilton.
My LORD:—With feelings of the deepest respect and reverence we greet you on this your first visit to us and bid you a your own sweet musical language, Caed mille failthe.

mille failthe.

Since we first heard that Our Holy
Father, the Pope, had chosen your Lordship as a Prince of the Church from
amongst the sons of that grand old Isle whose fidelity to the faith has been won dered at throughout the world, and of which we had so often heard our parents speak, so that we seemed to know its oly wells and sacred shrines as well as our own Canadian home. Since that day have we longed for the time when our beloved Bishop would be with us and we could tell him of the affection and veneration with which our young hearts regard him; of the love which is felt for him throughout the diocese over which

God has appointed him the ruler.

for us the words which we in vain would try to say. The Lily speaks of the purity of your life; the Rose of the love which we bear you; the Laurel tells of your fame; the sweet Pansy and fragrant Heliotrope entwined with Erin's green immortal Shamrock speak in their own

In conclusion, My Lord, we beg your lordship's blessing for ourselves, our parents and friends, and ardently hope that God may give your Lordship a long and happy reign in this diocese and when your earthly work is done, reward you with an immortal crown of glory, Signed on behalf of the pupils of St.

Signed on behalf of the pupils of Mary's Separate School,
Ed. Skelly Daisy Conner
Wm. Callaghan May McTague
John Trottier Chas. McTague Minnie Lanigan
John Barrett Minnie Collins
Thos. Realigan Symb Fagan Thos, Radigan Surah Eagan.

During the reading of the address he was presented with a beautiful basket of flowers by Eva Collins, a demure little maid of possibly some six summers. His Lordship seemed very much pleased with the children's reception and in reply expressed himself to that effect. He complimented the pupils for their crudition and impressed on them that they should make up their minds to be second to none in learning. Every one should try to be first. He spoke at considerable length, interspersing his crys talized words of wisdom with a good deal of humor, which was evidently appreci-ated by the children, judging by the expansiveness of their faces at times. The Pastor and the teacher, Miss Mc-Cowell, were certainly worthy of all the praise given by His Lordship, as the school presented an appearance which was gratifying to all present. The Bishop left on the afternoon train highly Bishop left on the afternoon train h pleased with his visit in every way.

CATHOLIC FRESS.

Baltimore Mirror.

Says the Rev. Orby Shiply, writing in an English paper: "We have oppressed the Celt in a manner, under varied con-ditions, with a malignity, for a length of time, which is without a precedent in the dealings of one civilized, not to say of one Christian, country with another. We have governed, or rather subjugated, the Celt with cruel, with ferocious, even with brutal laws, which could not fail, which did not fail. I had almost said which were deliberately intended to degrade our victims. We have in time past absolutely prevented his education —saving on terms which he was power-less to accept—or have allowed his edu-cation on a past system which the enlightened and unprejudiced historian of Ire-land, who has told her sad story (I mean Mr. Lecky) has denounced as the most atrocious and immoral system which the world has ever seen." All this is true. To talk about remedies now is mere waste of words. What the Irish want is freedom from England's will the Irish believe that England has any regard for them unless England voluntarily takes the chains off their country. She will have to do so in the end; why not do it before being forced? The proud spirit of the Irish race will never endure a chain whether it be of iron or of gold.

Brooklyn Catholic Examiner

If there is one thing more than another that touches a tender spot in our heart it is the infinite pity with which good Pro-testants regard the poor, ignorant, deluded creatures who are under the spell of the Church of Rome. One of our Presbyterian contemporaries gives an example of this in an extremely pathetic story of a truly good lady, who spent a whole day wandering through a great city observing and lamenting the lack of "Christian work" among the poor and ignorant by the Protestant churches. The story goes on as follows: "As she returned in the dusk of the evening, she passed under the shadow of the huge structures of Roman Catholic schools, asylums, churches. As she reflected on the energy which had accomplished all this, and how many an orphan was comfortably sheltered there, she sent up a silent prayer that the time might not be distant that 'the truth as it is in Jesus, free from the shadowings of human traditions and delusive ceremonies, might be taught with clearness and power to the multitudes who guther within those walls." What infinite pity is here exhibited! What depth of sympathy—cut biased in the Calvanistic style—is manifested? How thankful we poor,ignorant, deluded Papists should be

A Patriotic Lady.

The following is the last will and testament of the late Miss Haughton, formerly residing in Eccles street. Dublin—"I give and bequeath after my death the sum of a thousand pounds sterling (£1,000) to the National cause for the Independence of reland—liberty for my country to rule herself. Being a Repealer in my youth, I am unable to understand the political phases of later days. I prefer the interest of the £1,000, which I hope will be £50 per annum, to be given yearly to the My Lord, we are but children, and cannot express our feelings for you properly in words. Please accept this basket of flowers, for in "Eastern lands they talk in flowers," and we hope these will speak highest and purest form of mane

SEPT. 20

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The Chronicle

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PERE

O voices still beneath the church-yard sod. Bright eyes that glistened from behind long Warm beauty early given back to God, Red lips that now are ashes!

h, so it is! all that hath ever been Experienced by the spirit is immortal; ach hope and joy and grief is hid within The memory's sacred pertal.

And yet the soft glow of midnight hour, A strain of haunting music sweet an A dream, a bird, a bee. a leaf, a flower, A sunset rich and golden—

Can fling that portal open; and beyond Appears the record of each earlier feeling All hopes, all joys, all fears, all musings fond, In infinite revealing.

Till all the present passes from the sight— Its cares and woes that make us weary hearted,
And leaves us backing in the holy light
Of golden days departed.

THE FIRST SISTERS OF CHARITY

CONTINUED.

Twelve years before, in 1617, "la Charite" had been founded. Monsieur Vincent had been on his way to the pulpit in a country church at Chatillon, when a lady asked him to recommend to the people a case of extreme distress—a farm household about a wile and a half distant, where nearly all the children and the laborers were lying sick and in great poverty. were lying sick and in great poverty. After vespers that day, M. Vincent was on his way home, when he was astonished to meet troops of people coming towards Chantillon, and some, by reason of the summer heat, were resting under the trees exhausted. It was the concourse returning from the home of the poor family, after carrying to them an abundance of bread, meat and wine. And seeing that his words had an effect beyond expectation and beyond the actual need, his practical and beyond the actual need, his practical mind thought at once, "These poor sick mind thought at once, "These poor sick people must have too much provisions now all at once; some of it will be spoiled and good for nothing, and then they will be as destitute as before." So conferring with the most zealous members of the parish, he put order in the work of charity, which had so suddenly kindled at his word; he arranged a rule and meetings every month. And so the recommendation from the country pulpic, and the untion from the country pulpit, and the un-thinking generosity of the response, led to the founding of "La Charite," in whose ranks a few years after even the brilliant and notice of the Court enrolled themselves and served. And out of this Chat-illon incident, as we shall see, sprang the beginning of the Sisters of Charity—an origin small and remote as the first mois-ture on the rocks, before it has even be-come the stream that is to swell into a river. Two things we gather from the things we gather from the incident: first, the persuasive power that must have come not from the voice alone but straight from the heart of St. Vincent de Paul; and the other, the characteristic of all his foundations of charity—that he did not plan beforehand, nor was he solicitous to do any one great work, but as occasion offered he was realy to make the greatest use of it.

In 1629 Mademoiselle Le Gras was sent on her first tour of surveillance to see that La Charite was well administered in the country districts, and we find her desiring the coarsest fare and the meanest shelter on these laborious jurneys, "in order to share still more the sufferings of the poor." But soon a difficulty arose. The first members of La Charite had belonged to country homesteads, when country homesteads, where the women were accustomed to work. It had sped to the chatelaines of the country-houses, and to the great ladies of Paris. The rules called them to take a day each in turn to serve, themselves buying the bread, the meat, and the wine for the sick, to prepare the dinner, and to carry it with their own hands, "at nine in the morning, and to do likewise for a supper at five in the evenlikewise for a supper at five in the even-ing." When the first heat of zeal had accoled, the members of high station could not attempt these duties, and to hand them over to their servants would associated, the members of high station could not attempt these duties, and to hand them over to their servants would be a dishonor to the high motive of the charity. St. Vincent, out of the embarcharity. St. Vincent, out of the embar-rasment, only built his work higher and more firmly. One by one he began to call from their spinning and their lacemaking, or the watching of the sheep, the peasant girls who had signified to him a special desire to devote themselves to God. These at the different villages became humbly the servants of the ladies of rank in their waiting upon the poor. Little did they dream in that humblest service Lat St. Vincent de Paul was to call them the precious stones laid in the foundations of the temple. Wearing as they did the simple blueish-grey dresses and the white linen cornette with its wide, upturning wings-the country costume of their villages—they little dreamt that they were the first of the glorious band, the countless host, of Sisters of Charity.

The very first to serve was Marguerite

Naseau, an orphan girl, who while guarding the pasturage, had taught herself to read by asking the names of the letters from passers-by, and with the same energy she had begun to teach the poorest of the country children. She served the confraternity at Villepruex, and then was sent by St. Vincent to Mdle. Le Gras in Paris, who gave her to the confraternity in the parish of St. Nicholas du Chardonnet. Scarcely was her work begun, when the parish was infected by the plague, and meeting in the street a poor woman already stricken and houseless, Marguerite Naseau took her to her house. There the woman recovered, and the poor Sister of Charity was taken to the Hospital of St. Louis to die instead. She was the leader of the long train of martyrs of compassion that has not ended in our days with the Sisters of Charity who sacrificed their lives in the Crimes, and thirteen years ago in France.

The new Society-or, as St. Vincent called it with his playful touch, his little snowball—was imperceptibly enlarging at every turn. In the autumn of 1633, to the rustic members a high idea of the give the rustic members a high idea of the Christian life, and also a few rudiments of education, a sort of noviciate was begun; Mdle. Le Gras received three or four aspirants into her house and consecrated herself to the work by an irrevocable vow, on the 25th of March, 1634. Hers was often a hard task. A constant stream of possible "servants of the poor" came from the country districts, and most of them, not requitting her labor, went away after of Vincent de Paul. Most of the wretched infants there were half-poisoned with sleeping draughts, others were sold even for a few pence, and became part of the

a short time, though her own patience with human feailty and her indulgence with the weak are said to have been inexhaustible. Many of these young peasants were of an ignorance and roughness that was hard company day and night for a woman of gentle birth, very sensitive and exquisitely refined. But where the raw material was coarse, there was all the more reason for preparation; for were not these the hearts and hands that were to wait upon "our dear lords and masters the son for preparation; for were not these the hearts and hands that were to wait upon "our dear lords and masters the poor?" And the rustic material became under her teaching as beautiful, as refined by grace, as the few that were finer by nature. At first but rarely the daughters of the rich came into the little company; but so well was her care rewarded that all stood on one level, all poor alike, and all beautified by the reflection of the spirit of her whom they regarded as a mother. To see how high was the standard placed before the first Sisters of Charity, we need only read of Jeanne d'Allemagne, who, seeing hard bread handed to a beggar, gave her own food secretly instead, and when it was discovered said simply, "One must not give to God anything that is not good." Or we can listen at the deathbed of the Sceur Andre, and hear how her only trouble was that her own pleasure in life

the foundations of the Temple, their lives must be beautiful as jewels, worthy to be the beginning of a work of God. At another time he explained how they were to have for their convent the house of the sick, for their cell some hired home, for their chapel the parish church, for their cloisters the city streets or the hospital wards, and obedience for their enclosure, and the fear of God for their grated screen, and holy modesty for their veil.

The next step in advance was the ser-

The next step in advance was the service of the Hotel Dieu—a very great step, for it is in the hospitals that the Sisters of Charity have won their greatest fame. Like many works of St. Vincent, the initative was given by another, and he, assured of the wisdom of using the opportunity, turned to it his untiring genius of charity. Madame de Chassaigne, of whom the name alone is known now, had occasioned the establishment of La Charite at Chatillon. Madame de Gody sister of Chatillon. Madame de Gondy, sister of the Archbishop of Paris, took the initiative of the country missions by giving funds to found them, and thus arose the Priests of the Mission. The Presidente de Herse gave alms for another work—retreats before Holy Orders—and thus began another undertaking by St. Vincent. And now it was the young Madame Goussault, famed for her brightness, her beauty, and the charm of sanctity that sped from her simple ways, that conceived the idea of having the greatest hospital of Paris served by the ladies of Le Charite, and by

the young girls now trained who were acting elsewhere as their handmaids. In its twenty halls the hospital received from 1,000 to 1,200 patients; 20,000 to 25,000 passed through it every year. It was already in the charge of Augustinian nuns, but they were almost powerless because of the lack of funds and the badness of the administration. "The sphere of your work is enlarging," said St. Vincent to Mademoiselle Le Gras; and with her Mademoiselle Le Gras; and with her trained sisters to wait upon them, the ladies of Le Charite, with the highest names of Paris, were daily to be seen passing through the wards from one bedside to another, braving contagion in personal service, and out of their wealth giving largely to the revenue of the hospital. They had been enjoined to ask to enter there as the assistants of the nuns, and our Filles de Charite ranked last and least, the servants of all. They too did their

erto suffered from the want of suitable members. Amongst other good works they had secured for the hospital a sufficient number of chaplains; and for their consolation of the sick and the hundreds of conversions that had been made, St. Vincent de Paul wrote their praise tersely in one of his letters—"God has written their names in the Book of Life." But meanwhile the servants in peasant dress, who were preparing the food and doing the hardest work, were to be in the long future the established guardians of the hospitals. Their special talent seems to have been activity in the simplest ways. We have seen them increasing the revenue by their skill in preparing dainty food; and we find amongst them at this time a lace maker, who was of great use, because she taught the poor women how to earn a living when they were restored to health. In May, 1636, Mdle. Le Gras removed into the country to La Chapelle, and with her sisters taught the Catechism to the village girls and women. It was the beginning of the immense work done ever since by the Sisters of Charity in the teaching of the poor. In the summer of that year, when the invasion by the Span-ish army under John de Werth was sweeping the population before it towards Paris in its advance, the household held their grounds bravely, and sheltered all they could. "Since that time war has never driven back the Sisters of Charity,

city of misery which underlay the luxury of the capital, it was reckoned that every year between three and four hundred children were abandoned. If they had not perished before being found, the officials of the State placed them at a house called "La Couche," where their fate was still worse. Badly managed, with insufficient pay instead of charity, the refuge was so miserable and fatal that Mdle. Le Gras had already brought it under the notice

nor has the tumult of arms stopped their

is due to St. Vincent de Paul and the first Sisters of Charity.

In 1641, Mdle. le Gras removed to the Faubourg St. Denis, opposite St. Vincent's house of St. Lazare, and opened a school for the poor; and yet another branch was added to their work of mercy when the sisters were admitted to the prisons—seventeenth-century prisons, let us remember, of the horrors of which there is now no example in civilized lands. Every apparent chance was adding to the form of of the Sœur Andre, and hear how her only trouble was that her own pleasure in life might have been too great, for as she explained, the service of the poor had been so sweet to her that for very delight she had felt as if she went on wings.

In 1634 St. Vincent began those conferences that lasted until his death, and the account of which is now a precious treasure to the sisters. It was there that he talked with them as a father among his children, telling them at one time how since Solomon placed precious stones in the foundations of the Temple, their lives must be beautiful as jewels, worthy to be year, and this is still the custom of the Sis-ters of Charity, who nevertheless in heart and desire have given themselves to Christ and His poor forever. The first four made their vows on the feast of the Annunciation, Mdle. le Gras renewing hers with them, in 1642. The 25th of March is still the day of the vows that are now made by a world-wide union of twenty thousand. During the war of the Fronde, the sis-

During the war of the Fronde, the sisters journeyed through the country to serve the poor; the little community remained at the Faubourg St. Denis, even when the army of Conde was encamping about St. Lazare, and when its advance guard was attacked and destroyed by the royal army close by the Porte St. Martin. "The greater part of the people are moving away," wrote Mdle. le Gras to St. Vincent. "It seems to me that Paris is abandoning this faubourg to its fate: but Although this faubourg to its fate; but I hope God will not abandon us, and that in His goodness we shall find mercy."
Good works were carried on without interruption, though not without the endurance of terror and privation. In the midst of the danger, the new foundation spread beyond its native country; four sisters, invited by the Queen of Poland, set out on their long journey. Not long after their establishment on new ground, Poland was devastated by the Swedish invasion, and at that time began the long career of the Sisters of Charity in braving the perils of battlefields to tend the wonuded. *

The development of the work was complete. It received the formal approbation of the Church in May, 1655, with the words, "Your Society shall bear the name of the Sisters of Charity." On the 8th of the following August, the act of establish-ment was signed by Mdle. le Gras and her first sisters, and signed and sealed by Vin-cent de Paul; even the stamp of the seal told the spirit of the enterprise, for on the wax can still be seen the figure of the world's Redeemer with arms opened wide to all. In 1657, the new Society received the royal authorization, and Louis XIV. placed it with special privileges under the protection of his successors.

This authorization to some extent saved the Sisters of Charity in the storm that has recently broken over the Church in France. As yet they are nowhere dis-turbed in their own houses; but they have highest motives. Other great works had been in their charge; they had served in food; they made a large quantity, besides, been in their charge; they had served in specially for sale, and many a table in the prisons, in the asylums of the basane, Paris paid for its confectionery to the advantage of the Hotel Dieu. Before a month the confraternity numbered 120 had been in the hospitals. As nurses of had been in the hospitals. As nurses of the sick, they had a world-wide fame; and while their tender sympathy had consoled thousands of friendless deathpeds. and their sweetness of charity had won numberless souls to faith and repentance, in the nursing of the sick they had a su cess that made them valuable to the med ical staff of the hospitals. One word will speak volumes in proof of this—the name of Florence Nightingale has become a byword for skill in hospital and ambul-ance treatment; but it is not generally ance treatment; but it is not generally known that Florence Nightingale received her first medical training from the Sisters of Charity in Paris, at the Rue du Bac. And what is their position in the care of hospitals now? Until two years ago the hospitals of Paris were entrusted to nuns—not always the Sisters of Charity, for several religious orders shared the charge. Two years ago, M. Charles Quentin, the chief of the Assistance Publique, began the expulsion of religious from the hospitals. The sisters could not be suddenly swept away, as other nurses had to be trained and provided; but hospital after hospital went through the process of "laicisation," and there are now in Paris only three or four where the sisters remain, holding their footing till the order comes to bid them go. So from the sick wards of Paris the Sisters of Charity have been all but entirely excluded. It is not only the patients but the doctors that complain of the inefliciency of the new service. if hired hands could have—and they cannot have—the tenderness of the hands that work for love, the continual changing Other works awaited them. In that of nurses is a loss to the sick and a diffi culty to the medical staff. As one doctor lately said of the hospital to which he is attached, the new nurses change like the

slides of a magic-lantern show. But the consecrated "servants of the poor" have passed through other over-clouded periods; far worse was the close of the last century, when they had even to disguise their dress; and some day yet they will resume the work to which for two

stock-in-trade of the beggars; or worse still, after the sale their death yielded innocent blood for the horrors of sorcery.

One night, when that figure whom even the criminal classes respected—"Monsieur Vincent"—was in the dark streets upder the shadow of the city walls, he came upon a beggar man disabling an infant so that it might be shown as an object of pity. "Cruel wretch!"he cried out in his indignation, "at a distance I mistook you for a man!" And rescuing the little victim, he carried it away in the shelter of his mantle.

From that moment he was resolved to rouse public charity and save the foraken children. It was the beginning of the homes of the "Enfants Trouves." At Lyons and Marseilles they were already in existence, but their immense development is due to St. Vincent de Paul and the first Sisters of Charity.

In 1641, Mdle, le Gras removed to the Faubourg St, Denis, opposite St, Vincent's house of St, Lazare, and opened a school for the poor; and yet another branch was

details, but now almost unknown. Here we have the result of original research, and new information furnished by documents never published till now. Nor will the copy of the autograph letter be with out interest, telling, as it does, with "the touch of the vanished hand," about "le service des pauvres pour l'amour de Dieu."

*For their work in the ambulances o our time see M. de Lyden's "Les Sœurs de Charite." His account of the Crimean war abounds with military and medical Their bravery testimony to their worth. was above praise, whether in contending with the epidemic of cholera, or rescuing the sick from the burning hospital at Smyrna, or on the battlefield at Sebastopol where they had to be prevented almost by force from entering the trenches under the fire of the Russian guns.

THE END.

THE SIGN OF THE CROSS.

Translated from the Feuille d'Or. During eighteen centuries, the Church has lived in the sign of the Cross. She begins, continues, and finishes everything by this Sign of Salvation. By it, she takes possession and blesses all that is destined for her service—fire, water, salt, bread wine linen secred vessels, average, bread, wine, linen, sacred vessels,—every-thing belonging to her children, their in-dustries, etc., etc. But we must admire particularly her conduct regarding man-kind. What is this being who comes weeping into life, crawling like a worm, subject to the same infirmities as the off-spring of animals, and for a long time incapable of supplying its subsistence! Great ones of the earth, be not too proud! A glance backward or forward will convince you that you are this being. For this being is man—a worm of the earth at his cradle, and the food of worms in his tomb. This being, so confounded in his first years with the weakest animal, a mere dust, still he is the image of God the King of creation, and is not obliged to degrade himself. God touches his forehead, and imprints there a divine Sign which en-nobles him. This sign is the Sign of the Cross. The first mark the Church places on a man at his entrance into the world is the sign of the Cross. In the interval which separates the cradle and the tomb, how often the sign of the Cross is made upon man! By it he becomes a son of God in baptism. In confirmation it makes him a strong and perfect Christian. When he is nourished with the bread of Angels, above him is made the Sign of the Cross; in penance he resovers divine life with the Sign of the Cross; in Holy Orders and matrimony, he is associated to the paternity of God Himself with the Sign of the Cross. Behold, the Church in the person of the priest, during the august sacrifice, makes forty eight times the Sign of the Cross; so much importance does she attach to this Sign of our salvation. Saint Edith, daughter of Edgar, king of England, had from her infanzy this Sign in her heart.
This little princess, one of the beautiful flowers of virginity which ornamented that former Island of Saints, did nothing without making this Sign on her head and breast. Having built a church in honor of St. Denis, she begged St. Dunstan,
Archbishop of Cantebury, to consecrate
it. He did this willingly, and he was
struck to see that during his many conversations with the saint she made so
often, like the early Christians, this sign
with her thursh upon her forehead with her thumb upon her forehead.

Dying soon after, at the age of twenty three, the saint appeared to him and said: "You will raise my body from the tomb

Officeholders.

Try Ayer's Pills and be cured. Misery is a mild word to describe the mischief t body and mind caused by habitual constipation. The regular use of Ayer's Cathartic Pills in mild doses will restore the torpid viscera to healthy action.

SPEECH BY THOS. SEXTON.

Under the auspices of the Municipal Council of the Irish National League, a public reception was tendered to Messrs. Thomas Sexton and William K. Redmond, on Friday, August 29th, in Chickering Hall, New York. The following speech was delivered by Mr. Sexton on the occasion: "I thank you for this welcome; and I feel

"I thank you for this welcome; and I feel that I can speak for the heart of Ireland, when I thank you again, not for any personal cause, nor for any personal honor, but because I take it that your assembling here is a manifestation of your sympathy with the Irish party. You know that Mr. Redmond and myself have lately come from Boston, where I enjoyed the most cheering experience of my life. I met there the sons of Irish emigrants; and when I remember the character of the Irish emigration—how it sprang from the cruel law of expatriation—that emigration of hunger and panic; when I saw these men representing every honorable branch of human occupation, the thought ran through my mind that arace which could achieve so much is not fated to be kept perpetually in slavery by any power (loud cheers). Tho e Irishmen had assembled from all over this country; but they spoke with one voice—all for Ireland (renewade cheers). from all over this country; but they spoke with one voice—all for Ireland (renewed cheers) The message I brought from Ireland was one of hope. The one I take back is of such good cheer as will gladden the Irish heart (applause). I am charged to say to our brothers in Ireland that Ireland in America relies upon the sagacity and devotion of Charles Stewart Parnell (renewed applause); that Ireland here believes in the honesty of the men who follow him, and is willing to confide to the men who are on the field of action the choice of the means and the nature of the course to be pursued in the

of the course to be pursued in the struggle for the attainment of Ireland's struggle for the attainment of Ireland's freedom, which never can be symbolized by anything save a native Irish Legislature, sitting and acting in Ireland and for Ireland alone (cheers). That native Parliament we will have in the near future; and the contemplation of its probable existence induces me to institute a comparison between what would be the action of such a Parliament and that of action of such a Parliament and that of another Parliament of which I have had some experience, the Chairman of which has no authority that springs from fair play. The Parliament in College Green -(cheers)-when we have it-will com-pare favorably in good order with that of other Parliaments. The cause of freedom is advancing by leaps and bounds in Ire-land. Ireland has attractions even for those who have never seen it. There are those of you here who have hear d storie that have put hate as well as love into your hearts,—for Ireland's wrongs are familiar to you all. Twelve years ago, every place of emolument and honor in Ireland was held by the enemies of the Ireland was held by the enemies of the people. Ireland was dumb in the English House of Commons; and when one soli-tary Irishman, the brave John Martin cheers)-rose in the House to voice the Irish demand for freedom, the English Prime Minister had the audacity to say that he would compete with him for the confidence of the Irish people (hisses). In those days the Irish voters were driven like sheep, and when in the polling-booth, the voter's only alternative was to outrage his conscience or lose his home. The cause of Ireland, then, seemed hopeless, indeed. The mood of the Irish people was compounded of disgust and despair; but, bounding over these few years, what a change do we see—what progress towards political independence and na-tional freedom! The historian will connect that change with the name of the illustrious Charles Stewart Par-nell (loud cheers). A few years ago every petty justice of the peace in Ireland exer-cised the power and tyranny of an Eastern Pasha; but now every official in Ire-land, from the Viceroy on his throne to the policeman on his beat, does his duty with a sense that it will be more convenient to keep within the line of duty and not indulge in any official pranks. With the people, there has been a marvellous advance in independence and self-reliance. Every man a few years ago had to take off his hat, even for a petty bailiff. No man in Ireland now takes off his hat except when he goes into a church. As an indication of our progress I may state that the Municipal Council of Dublin is to-day

a National body; and with regard to the offices over which the people have control,

they are given to "suspects," if they can be found. This is the result of Forster's

work. He threw us into prison, and we threw him out of the Cabinet; and he is

now a disgraced statesman, and doubtless believes, as my friend Tim Healy said, that the Irish are a tough people to tackle

(cheers). Whenever we strike at the pub

lic enemy we do it promptly and resolutely The condition of the people has improved

No one knows better than I the defects of

the Land Act, the inadequacy of its re-

long as he can pay that rent, has a practi-cal protection in his favor. All these

where they laid it, and you will find it incorrupt, except the eyes, the feet, and hands, of which I made bad use in the levity of youth."

He did as she desired, and found her eyes, feet and hands had gone to dust, but the thumb with which she was accustomed to make the sign of the Cross was exempted ductions, and the bad way it is administered; but it has been productive of good results. The landlord's power is limited. He can no longer fix the rent at his own pleasure. The rent, in case of dispute, is fixed by the sourts, and the tenant, so

from corruption, as well as the rest of her from corruption, as well as the rest of her body. Thus Almighty God showed by this miracle how He honors this sign of faith and practice of His children. Let us purify, by this Sign of the Cross, those members which are too often marked by the sign of the beast, and may it produce on us the same effects as on the saints Jesus, save us by Thy Sign!

The office held by the Kidneys is one f importance. They act as nature's ce-way to carry off the extra liquids from the system and with them the impurities, both those that are taken into the stomach and those that are formed in the blood. Any clogging or inaction of these organs is therefore important Kidney-Wort is Nature's efficient assistant in keeping the kidneys in good working order, strengthening them and inducing healthy action. If you would get well and keep well, take Kidney-Wort.

a vote, and he has learned how to use it (cheers). Isaac Butt knew how to form Mr. G. W. Macully, Pavilion Mountain,

B. C., writes: "Dr. Thomas' Eclectric Oil is the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without centuries they have earned their title.
For the rest, their spirit has not changed, whether in our midst or among strange whether in our midst or among strange for me, and I want another supply for my friends, &c."

in England will be impossible except by conceding Irish freedom (loud cheers).

In closing, Mr. Sexton expressed for the people of Ireland and the Parliamentary party their sense of the energy and judgment with which the affairs of the League had been managed in America; and he appealed to Irishmen in this country to stand together in kindness, and prophesied that the home party, with such assistance, would eventually triumph. Mr. Sexton retired amid great applause.

THE CARDINAL ARCHBISHOP ON THE WORKING MAN.

On the eve of the feast of the Assump

On the eve of the feast of the Assumption his Eminence the Cardinal Archbishop of Westminster visited the Church of St. Patrick, Wapping, for the purpose of blessing the beautiful new banner of the League of the Cross. Having reminded the congregation that on the following day they would celebrate the anniversary of the opening of their church, his Eminence explained the teaching of the Church with reference to the Assumption of our Blessed Lady, over whom death could have no dominion, because sin had no part in her. What a whom death could have no dominion, because sin had no part in her. What a lesson was here for them to sanctify their bodies. "Know ye not that your bodies are the temples of the Holy Ghost?" "You are bought with a price; therefore glorify God." And what defiled the body more than drink? Was there anything which more destroyed it, more disfigured it more distingured. which more destroyed it, more disgraces it, more degrades it?
The image and likeness of God, man is the noblest of God's creatures; the reason and soul with which God has endowed and soul with which God has endowed him exalt him above all others, and crowns him king of God's creation. But if that signet of nobility is not to be lost, he must be sober, and given to self-mortification. And such a man, though he may be poor, though he may have to work six days of the week, is the noblest of God's creatures. There is nothing under heaven higher than the honest, industrious, sober working man. Work is a noble thing: man is the noblest of God's a noble thing; man is the noblest of God's creatures, and the working man is the noblest work of God that can be found on noblest work of God that can be found on the face of the earth. But the drunkard, the man whose love of drink leads him into debt, who comes home "not himself," who has reached that hardened stage in which the claims of his family are no longer remembered, and who, while his speech is thick, is heard stammering out words full of profanity and too horrible to describe, that man had destroyed his body and was doing his best to destroy his soul. But there was a sight still more revolting. But there was a sight still more revolting, and that was a drunken woman. In the sight of God there was nothing more horrible. Woman was made to be tender and loving; to her charge was entrusted the children of the house in those years in or evil of their after life; she was endowed with qualities to make them look up to her as a light and example. And yet they knew that there were women—aye, there in Wapping—there were women whom drink unsexed and robbed of every womanly quality, and he called on them to unite to wipe out such a blot from their neighborhood.

Snobbish.

President after his first election, it is said that a few families who had long ruled Washington society combined to exclude the new comers from their circle. The official families were to be recognized as officials; but socially, they were to be ostracised. The alleged cause for this sentence of banishment was the tact that the President had once been a tanner, and had frequently been seen driving a cart in the streets of St. Louis. A brilliant ball was given by one of the leaders of fashion to which none of the new comers were invited; and the hostess took occasion to observe to a foreign minister who was present :- "We have to accept tradesmen and mechanics as our rulers, but we are not obliged to associate with them." The remark was repeated widely. A few days later a paper was privately circulated, bearing the names of nearly all the American guests at the dinner, with an appended note of their origin, as:—
"Mrs. A——, daughter of a blacksmith.
Mrs. B——, granddaughter of a horsejockey. Mr. C—— made his money
by swindling the Sioux," etc., etc. The act was that of a vulgar and malignant nature. But no one can deny that the punishment was deserved Americans show an increasing tendency to be ashamed of the shops of their fathers, and to affect disgast at trade, and an exclusiveness which they imagine belongs to the nobly born in England. They forget that the memory of their low origin is kept alive by this puerile vanity, while, if their bearing was manly and simple, no one would remember, except in their honor, the obstacles through which they, or their fathers, have climbed upward. "Sir," said an angry opponent to Andrew Johnson, "I know that you were once a tailor!" (Sir," raplied the President (Iff. 1997). "Sir." replied the President, "If you facts prove the advance in the spirit of the people; and the type of that Irish spirit can be found in the National League organization and its programme, which includes all our demands; and we are delight in snubbing this modern anectation of gentility. A young egotist met him one day on Pennsylvania Avenue. "Ah, senator," he lisped, "I called on you yesterday." "Yes, I got your card. By the way, what was that horse's head on it for, and the letters?" The youth laughed sight. "The head Judge is includes all our demands; and we are confident that, by teaching the people what this programme means, and holding them in that organization, we shall at no distant period obtain all those rights now withheld from us. The advantages we gained are already changing the face of Ireland, and we hope that the day will come soon when the bone and sinew of the land will not be driven to emigration, but we trust there will be an emigration of another kind—that of our people going back to live in their native home (loud cheers). The Irishman at home now has a vote, and he has learned how to use it (cheers). Isaac Butt knew how to form an independent party; but he did not know how to use it. That was left for Charles Stewart Parnell to do. He met with disappointment at fact it. with disappointment at first in the way of desertion. In the last four years, with only thirty-five to back him, he has revolutions at the first in the way of desertion. In the last four years, with only thirty-five to back him, he has revolutions at the first in the way of desertion.

only thirty-five to back him, he has revolutionized the English House of Commons. When Ireland sends seventy or seventy-five men, pledged to follow Parnell, even if they have to go through the fiery furnace, I believe the day will have arrived when Parliamentary government and rule when Parliamentary government and rule of the first plants of t

very wealthy, an ities.
They lead liv wearing sandals a sackcloth. At m fathers arise from chapel, where the and scourge then half an hour mor fasts, and are ab although they b stocked with some foreign brands. The first Passic this country was is one of the bro man physically ar detail, would mal born in Prussian I order of Passioni and was statione he came from Ita had established the side. His memor are very vivid, an ing stories of ho growth of Pittsbu his home on the h wooded hills and and in their place smoky factories scientific and med had friendships an Leuths, who invent Stanislaus early in

profited from sor Father Stanislaus a musician. As music he has achi He has given the several fine masse of hymns and of though eighty yea has preserved his ability to write m years rest so easily monastery and pl where music is int fine organ in the forgets himself an as musicians do, a ficent. A well kr a leading city ph the monastery played for them.

impressive organ i musician in speak Stanislaus has a p is wonderful. In I was so reminde that when it was of the poem to Fa him that I though missing chord and of the 'great amer As a singer Fat as remarkable as

Happiness.

- It is not rank or wealth that brings True happiness to any man,
 For both may ity on transient wings,
 Or last but for a little span.
 Ambition has no power to charm,
 When strength and life begin to wane;
 The world's applause can never calm
 The weary heart in hour of pain.
- Expected Joys clude our clasp,
 And hopes grow dim with doubts and fear
 While fevered pulses long to clasp
 The vanished forms of brighter years.
 Youth like a phantom steals away,
 And pleasures follow in its train, Youth like a phaston of the And pleasures follow in its train While never more by night or day, Can we entice them back again.
- A well-spent life that none can blame, A conselence from offences free,
 Unscarred by wrong and sin and shame,
 I so nly true felicity.
 A noble heart devoid of self,
 That fries to clevate mankind,
 And seeks for no reward in pelf,
 A perfect happiness may find.
- A loving life whose end and aim
 Is to do good whate'er betide,
 To lessen evil, want and shame,
 And scatter kindness far and wide;
 Good deeds and actions pave the way
 To make life's cares and sorrows less,
 To bring contentment day by day,
 And everlasting happiness.

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PERE STANISLAUS.

AN OLD AND FAMOUS PITTSBURG PASSION-IST MONK

The Chronicle Telegraph, of Pittsburg, in a recent issue, gave the following interesting sketch of Pere Stanislaus, the

famous Passionist monk:

By the monastery door hangs a chain with an iron ring at the end of it, and when the bell rings it has a far-off, clanking sound, which scarcely dies away before the heavy door opens and some one appears who will ask the visitor what he nes in the home of the Passionis Fathers.

The monastery of the Passionists lies on Mount Oliver, and from its lofty perch on the great hill it overlooks the valleys of the three rivers for miles east and wes A handsome church of brick, with many belfries, towers and gables, and with a fine basso relievo of Christ bearing the cross, above the main entrance, lies in front of the long, low, two-story brick monastery. In the rear of this are a series of outbuildings, and then stretch away acres of gar-dens and orchards, surrounded by a high fence. The gardens are kept in the most fence. The gardens are kept in the most admirable condition—vegetables, small and large fruits and flowers growing in a profusion that is methodically pictur-esque, if such an expression is permissable. esque, if such an expression is perm The trees grow in exact rows, and vege-tables never were in straighter lines than there, and yet the trimness and exactness is so managed that it does not detract from the beauty of the place and give it a hard, cut and dried look, but on the contrary, it makes it quaint and entirely out of the ordinary. There are quiet retreats here and there among the thickly growing trees, where, perhaps, the good fathers go in the warm months for quiet meditation and study, and "on the trees and flowers climb to thoughts of God."

This is the parent house of the Passion ist monks in this country, and since they st monks in this country, and since they came here thirty years ago they have grown very rapidly, and now have monasteries in New York—where their church and monastery cost \$700,000—in San Francisco, New Orleans, and other cities. They were at first a very poor order, and They were at first a very poor order, and the mendicant brothers begged about the country for food. They have become very wealthy, and are famous for their austerity, piety and good business qual-

They lead lives of severe discipline, wearing sandals and heavy black robes of sackcloth. At midnight each night the fathers arise from their beds and go to the fathers arise from their beds and go to the chapel, where they pray for half an hour, and scourge themselves with whips for half an hour more. They have frequent fasts, and are abstemious in their fare although they have a fine wine cellar stocked with some old wines of local and foreign brands. The first Pas

first Passionist monk to come to this country was Father Stanislaus, who is one of the brothers at the monastery on Mount Oliver. He is a remarkable man physically and mentally, and has a history which, if it could be obtained in detail, would make a romance worth the

Eighty years ago Father Stanislaus was born in Prussian Poland. He joined the order of Passionists when a young man and was stationed in several countries, being for a long time in Italy. In 1851 he came from Italy to this country and had established the monastery on the south side. His memories of early Pittsburgh are very vivid, and he tells many interest-ing stories of how he has watched the growth of Pittsburg and Allegheny from his home on the heights. He has seen the wooded hills and valleys slowly disappear, and in their places have come houses and smoky factories and mills. Being of a scientific and mechanical turn of mind as well as being literary and musical, he has had friendships among many classes. The Leuths, who invented the process of making cold rolled shafting, consulted Father Stanislaus early in their undertaking, and profited from some of his suggestions. Father Stanislaus is chiefly remarkable as a musician. As a composer of church music he has achieved a national fame. He has given the Catholic religious world several fine masses, a requiem, a number of hymns and other compositions. Although eighty years old, Father Stanislaus has preserved his power of voice and his ability to write music and play the organ in a remarkable manner. His eighty years rest so easily upon his sturdy shoulders that he is the regular organist of the monastery and plays at all the services where music is introduced. Sitting at the fine organ in the church of the order, he forgets himself and the world sometimes as musicians do, and his playing is magnificent. A well known young organist and a leading city physician recently visited the monastery and Father Stanislaus played for them. "I never heard more impressive organ music," said the young musician in speaking of his visit. "Father Stanislaus has a power over the keys that is wonderful. In concluding his playing I was so reminded of the 'Lost Chord' that when it was all over I repeated some of the poem to Father Stanislaus and told

answered again and again with the echoes answered again and again with the old Latin words of the selection. The physician who heard him said that in all his long years of medical experience he had never heard a voice which had so out-

Some years ago Father Stanislaus was in New York as the guest of John Kelly, of Tammany Hall, who is his stanch friend. Some gathering of musicians was being held in the city at the time, and Mr. Kelly persuaded the monk to go there and sing and play. His name was not told to the musicians at first, and when he had finished they crowded around the old man, saying: "You are Father Stanislaus! No one but Father Stanislaus could sing and play so." And then with the enthusiasm of their calling they headen wildle archiviliar around their became wildly enthusiastic over their

Some years ago, Mr. August Ammon, the business agent of the brothers, took Governor Hoyt to the monastery, where he was royally welcomed. Father Stanislaus astonished the Governor by singing the national hymns of the leading countries of the well one of the countries. countries of the world one after another in the language of the nation to which the music belonged. He speaks and the music belonged. He speaks and writes eight or ten languages, and is the great authority among the Poles and Hungarians, who can talk to him in their own tongue. In person Father Stanislaus is of medium height, slenderly built, and he has a clearly cut, intelligent face, with keep, perspectations. face, with keen, penetrating eyes. He is but slightly bent in form and looks and moves like a man not more than sixty

years of age.

Among the poorer classes of the people who come under the ministry of the monastery, Father Stanislaus is regarded as a worker of miracles. He does not make any pretensions to having any supernatural gifts, but laughs at such an ea. He says he has made several guess ntea. It is says he has made several guesses which accidentally came true, and thus established his fame. Beloved by his people for his goodness of heart and true philanthropy and admired by everyone who knows aught of his character, Pere Stanislaus lives his life of monastic clusion like one of the ideal monks of the early Church.

CARDINAL MANNING AT OUR LADY OF THE HOLY SOULS.

London Universe, Aug. 23.

The annual sermons in aid of the parish schools at Kensal NewTown were preached on Sunday, the Very Rev. Dr. Rawes oc-cupying the pulpit in the morning and his Eminence the Cardinal Archbishop of Westminster in the evening. The Car-dinal sang Pontifical Vespers, after which he ascended the pulpit and selected his text from the tenth verse of the 15th chapter of St. Paul's first epistle to the chapter of St. Paur's first epistic to the Corinthians, "By the grace of God I am what I am." The Cardinal then proseeded to say that no one could make of those words with such knowledge and such love as our Blessed and Immaculate Mother on her assumption into heaven.

They were keeping that day the great feast of her being taken up in body to the glory of the kingdom of her Divine Sor; that was day of contact that was day of contact in the second glory of the kingdom of her Divine Son; that was a day of great joy to the spotless heart of Mary, to her Divine Son, to St. Joseph, and to all the holy angels in the courts of heaven. There were three great growth in the sanctifying grace of the Holy Ghost during her childhood, her youth, and her widowhood, uniting her soul with God. The third and last crowning sanctification was her assumption into heaven when, being already sanctified and perfect in soul, her body also was glorified with a glory surpassing that of all the angels and saints in the kingdom of God. No one then could say with such truth, such love, and such humility, "By the grace of God I am what I am." Well, that was the festival they kept that day; let them endeavor to learn from it some lesson for themselves. They, too, might say, "By the grace of God I am what I am." God made them to be what what I am." God made them to be what they were in so far as there was anything good within them. Whatever within them there was of evil was not of God's making, but the result of their own promaking, but the result of their own propensity to mar God's good works. All the good in them was God's, and all the evil their own doing. By the grace of God they were what they were because God had made them, God redeemed them, and only by his constant sustenance did they continue to exist. Three thoughts his Eminence would have his hearers take away with them that evening : firstly, that

SALVATION ALTOGETHER BEGINS IN GOD : secondly, that that work which begins in Him He Himself carries on; and, thirdly, that what God begins and carries on G Himself will perfect, so they would be able to attribute their salvation to God's grace, and exclaim with the apostle, "By the grace of God I am what I am." Before they knew God or could understand fore they knew God or could understand His name, they were born again in Bap-tism, and made His children before they knew He was their Father. If they had continued in grace it was by the help of God, who had ever guarded and shielded their innocence. If like the prodigal son they had left their father's home and for their innocence. If like the prodigal son they had left their father's home and forfeited their innocence, gone into a riotous life, He brought them back and turned them from their evil way, and brought them back to those things they were accustomed to love as a child. Men soon become spiritual bankrupts by the com-mission of mortal sin, or they are so careless as to commit venial sins, of which they make no account. The most faithful would be the recipients of the benedictions that were forfeited by such. God would never forsake any man unless that man first forsook God. He would never take away the gross given unless that

died not long ago at Mount De Chantal, near Wheeling. He has a baritone voice, of great compass, power, and to fitte is a high baritone, embracing much of the tenor range, and is of that diquid quality generally associated with Italian tenors. Singularly enough the voice of the old monk does not show the ravages of time. He seng last week as he accompanied himself on the organ and it seemed to be the voice of a man of 45 who was in his prime, rather than that of a man four score. Clear and perfect in tone it went up and rang out, filling the chapel until the second nature—the Cardinal said: Take the man who never says is prayers, who has not been to confesence of the consequently not to died not long ago at Mount De Chantal, temptation and in every trial God was near Wheeling. He has a baritone voice, with His people. No temptation howsion for years and consequently not to Communion. That man may have been Communion. That man may have been a boy serving on the altar once; and that is one of the greatest blessings a boy can have, that of living and serving close to the presence of Jesus Christ in the sacrament of the altar; yet this man now has given up everything. How did he come to this godless state? He began by neglecting his morning prayers, and then his night prayers. For some time there was not a day that he did not say one or the other; at last he went the whole day through without saying a prayer, and got out of the habit of private prayer. He did not like to go to his confession and say I have not said my prayers; so he gave up confession. At last gave up confession. At las HE LOST ALL SWEETNESS AND JOY IN RE-

and he went out from his Church, and lived without God in the world; and there are a multitude of such men and such women in the world who come to this such women in the world who come to this by their own free will. They cannot say, "By the grace of God I am what I am." He did not make them to be guideless and godless in the world. No; He made and godless in the world. No; He had them to be His own children, and they have marred His work. Therefore, as Godless heep so good to us, as He has God has been so good to us, as He has been our loving, indulgent Father, let us to-night make some good resolutions to have great confidence in Him because He loves us so much. If we have great confidence in Him and great love for Him as our Father, we may be sure that He who has begun that good work will go on till the end. Have a holy fear of offending Him by even the least sin. Cultivate great humility, because any single moment we may fall if He does not hold us up. "Let he that thinketh himself to stand take heed lest he fall." stand take need lest ne fail. Let us have a great joy. A religion without joy is not the true religion of Jesus Christ. Nobody can love God, nobody can believe that He is a child of God, and that God is working for His salvation without having a sweetness in His heart and a great joy in His mind. We must be fervent, and that does not mean being all on fire at once; but be like a good timepiece that is always regular in all its actions. May the three weet sixthese that he three great virtues of our Ladyhumility, purity, and charity—be in some little degree in our hearts, for when the heart is pure the heart is humble, and then will you be true children of Mary and faithful disciples of her Divine Son Jesus

After the sermon there was a grand procession and Benediction of the Ble Sacrament.

A MASS AT THE TOMB OF SS. PETER AND PAUL.

I have just said Mass on the tomb of S:. Peter and St. Paul, under the confession, in the new crypts of the Vatican. They lie there side by side, awaiting the

resurrection; but they are already in glory, both on earth and in heaven.

They were forbidden to preach Jesus Christ, and they replied: "We can but preach Him who is the only true God." They were taken captive and condemned to death, and the maddened crowd dragged them to the place of execution with shouts and yells. They were to die courts of heaven. There were three great sanctifications, as the Church called it, given by God to the Blessed Virgin, and those made her what she is now. The first sanctification was her Immaculate first sanctification was her Immaculate Conception: the second was her continued and they are separated. They bid each other a last farewell, and wish each other confidence and peace in Jesus Christ : and they are led, one to the axe which shall behead him, the other to the cross which shall drink his blood.

It is finished! Casar thinks that these two impostors, fanatics, are dead, and their memories buried forever; and Cæsar is dead, and Peter and Paulyet live in the hearts of millions whose forefathers they converted to the Faith. After the execution, their remains were religiously for: and on the ruins of pagan grandeur, out of the very temples of false gods, with their marble and porphyry, stands the most splendid monument ever built by the hand of man, raised to the honor of these

two public criminals.

Is there anything that can be compared to the dome of St. Peter's? Where are the bodies of Nero, of Diocletian, and of Caligula? No one knows; their dust has Caliguia? No one knows; their dust has been thrown to the winds, with the contempt of generations; and the bodies of Peter and Paul are there under that superb cupola, under that grand altar, where is offered every day the Sacrifice which has saved the world. From all nations men come to venerate them, to kiss the stope come to venerate them, to kiss the stone which covers their resting place, and to offer up to Heaven, with livliest faith, the

most ardent prayers. The chapel of the tomb of the Apostles, ornamented by Glement VIII, with precious stones and the rarest stuccoes, is small but sparkling. The mosaic on the front of the altar represents an inverted cross transpierced by a sword; the cross of Peter and the sword of Paul. Branches of lilies surround these glorious emblems of the martyred Apostles. The two Saints are reproduced above the altar on a golder background. They are both in relief, and are represented at the moment of execution. Peter is crucified with his head downward, and the head of Paul fails under the executioner's axe. On the ceiling, Jesus Christ is twice represented above the double scene-here crowned with thorns, and there scourged. The disciples were worthy of the Master!

How was it possible to celebrate Mass in such a place without emotion! O holy Apostles! I have asked through your intercession something of your faith, something of your love for the Master whom of the poem to Father Stanislaus and told him that I thought he had found that missing chord and had given us an echo of the 'great amen.'"

As a singer Father Stanislaus is almost as remarkable as the famous nun who is single divided by the period of the period in the poem to Father Stanislaus of the benedic thing of your love for the Master whom you served and whom I now serve; whom you preached, and whom I now preached, and so that, and for all acute or chronic forms which adds to personal injury, open insult to Almighty God! Yet the world is full of just such Catholic parents; we see them

that has been confided to me; I prayed for the august Pontiff, a prisoner in the Vatican.

Alas! the great Basilica is to-day silent and empty. Where are the great solemni-ties? where are the splendors of its palmy days...the days of faith and piety, when e crowds surged in at the portals, when

the crowds surged in at the portals, when the whole Roman court came in solemn procession, and when Pius IX. blessed the world and the city: Urbi et Orbi?

It seemed to me that I saw all that pomp; I saw before my eyes all those brilliant ceremonies, and I thought of the evils of our day. Alas! alas! in wresting Rome from the Popes, they have dishonored and enslaved it. Poverty and vice are to be seen everywhere. Blasphemies are to be seen everywhere. Blasphemie defame the air; paganism revives, and soon, mayhap, we shall have Nero and Diocletian, a new Colosseum, and Christians thrown to the beasts. Are there not men more ferocious than the lions and tigers of the arena? are there not parliamentary tribunals more cruel than the Colosseum? Oh, Jesus! is the blood of Thy Apostles in vain ? have their sacred

Thy Apostles in vain? have their sacred relics no longer any power? Ah, let us not fear; the promises are eternal! The flood will pass and we shall remain.

These thoughts filled heart and soul, and I descended from the altar filled with hope and courage. When I came, the day was just dawning; the first rays of the sun fell on the castle of St. Angelo and on the dome of St. Peter's. When I left the sun was high in the heavens; the vast square before the church was dazzling. square before the church was dazzling. The fountains, the obelisk, the colonades, the Vatican—all were resplendent with life and light, and I begged God that I might never forget such joys.

LOSS OF CHILDREN SUSTAINED BY THE CHURCH.

A correspondent in a neighboring city A correspondent in a neighboring city asks us, if, in our reports of the progress of the Church, we are aware of the vast numbers that are falling away from the Catholic faith? This question has been asked and answered a hundred times before, both publicly and privately. Christians "fell away" from the practice of Christianity even during the time our Blessed Saviour dwelt upon earth yet that die. Saviour dwelt upon earth, yet that dis-aster to individuals did not prevent St. Paul from telling the Romans in his epistle written to them twenty-four years after our Lord's Ascension, that their faith was spoken of in the whole world. Catholics spoken of in the whole world. Catholics are human, just like other people; the Church is made up of saints and sinners—Catholics who are good, bad, or indifferent, but then it must be borne in mind that our Blessed Redeemer's mission on earth was to bring sinners to repentance, and such is the mission maintained by His Church ever since!

It is unreasonable to suppose that all Catholics born into the world and baptized into the Church will persevere in aiming at Christian perfection by a con-stant practice of their faith. Adam and Eve fell and were expelled from Paradise, yet they had not a single temptation to sin in their position, where a hundred exist for the nineteenth century Catholic. There are a thousand temptations thrown in the path of Catholic children now-adays—even by Catholic parents them selves—that were entirely unknown to Catholics in former centuries.

The child of Catholic parents is sent to

the corner grocery for five cents worth of beer, when it is scarcely the height of the counter across which it receives the pitcher filled with stuff pernicious to perseverance in religion-and here is whe the innocent victim very often lays the corner-stone of an intemperate life that repudiates religion afterwards. The child is next sent to a public school—where "priestcraft" is spurned and "Popish" is spurned and "Popish domination denounced—until the poor, helpless, and innocent victim forgets even the "Our Father" it learned in early youth from the priest of the parish. Then the child is placed at work in some factory where vile literature is read out of bad books and immoral illustrated papers, and where blasphemy is heard out of bad men's mouths, until, after a few months training the once Catholic child has only a know edge of God through the blasphemous use of His Holy Name. He is now ripe to be "roped" into some secret society, or to become the habitue of some saloon, and then Sunday becomes a day for dice, drunkenness, and disorder. A "mixed marriage" may be subsequently contracted and when the "Justice" has joined the and when the "Justice" has joined the couple, they live together just as long as it pleases their pleasure, and then they take up with some other "affinity," just like their neighbors who are higher in the social scale-but no less guilty in the sight

This is but an epitome of the fate that befalls thousands of the children of Cath-olic parents who deliberately place obstacles in the way of their offspring so that it is almost impossible for them to grow up Catholics. Is the Church to blame for this? Was our Blessed Redeemer to blame for the defection of Judas? These questions must necessarily receive negative answers.

The Catholic parent is the power next to God in directing the destiny of the Catholic child. Catholic churches, schools, Priests, Sisters or sodalities—are of no avail in preserving the faith in the hearts of those who are driven to the devil by means of bad fathers and bad mothers. The most repulsive object in the sight of God—as Cardinal Manning recently said—is a bad Catholic—and the man or roman who says that they are Catholics, but not practical, are the class that compose the modern Herods—and massacre the innocent children God gave them for His kingdom.

what heavenly recompense and glory awaits those pious, virtuous, temperate and prudent Catholic parents who watch constantly over their children's welfare, and who bring them up to know the constantly over their children's welfare, and who bring them up to know the constant of the c God, to love Him and serve Him! places in Heaven are reserved for such sowers of the seed of Catholic faith. But who can fathom the fate of those unfortunate Catholic parents who not only fall away from the faith themselves, but who also drag down their offspring into that deep pit of perdition into which they deep pit of perdition into which they plunge their own poor souls? God's law

prayed for my priests, for the whole flock coming out of the "Black Maria" nearly CONFESSING THE TRUTH, YET every morning in the week; we see their children carried off in the police van to the House of Correction, the Industrial School, or the Magdalen Asylum, and we can only hope that some miraculous intervention of Heaven will stay the tide of rime that is desolating so many Catholic domes and damning so many Catholic crime that is

The same causes lead to the same results in every city in Christendom. The current of criminal life on the part of Catholics runs precisely in the same direction in all parts of the world. It rises in the foothills of indifference, and after gathering strength from the poisonous rivers of the Seven Deadly Sins, it loses itself in the serging sea of perdition

The Church cannot control those who cannot or will not control themselves, ience she is, in a measure, helpless to say or succor the sinner who contumaciously perseveres in sin and refuses to come under "the sweet yoke of the Cross." Useless is the Mass to those who are too drunk or dilatory to attend; unavailing are the Sac-raments to those who are too deeply absorbed in the world's sin to receive them ineffectual is the sermon to the serrical soul of the Catholic Sunday pleasure-seeker whose church is the dance room of some picnic park, and whose prayer book is the Police Gazette. Abortive are the Sunday-schools to Catholic parents who prefer their children to picnic in the public bear. ic beer garden rather than pray to God in communion with their classmates. No Catholic prelate or priest has any power over such so-called Catholics; the Catho-lic press is not patronized by them; Cath-olic charities are unaided by them; Catholic rites are unaided by them; Catholic rites are repudiated and Catholic Sacraments spurned by them—until the greatness of God's mercy casts a cloud of clemency over their leprous lives and they call on the Church to do for them in their lept hour what a lifetime of right world. last hour what a lifetime of piety could Bad literature, intemperance, bad exam

bad literature, intemperance, bad example, mixed marriages, bad company, godless education, secret societies, and the common crime of blaspheming the name of God—are the snares that snatch thousands of souls annually from the Church. Bishops issue pastorals against all these, but the world whirls around on its vicious course, priests preach against against ious course; priests preach against them, but the world turns a deaf ear to the voice that speaks with God's authority. Catholic journals denounce them, but those who read Catholic literature do not come under the category of the criminal classes we are alluding to; hence, where the Church is powerless to prevent the loss of souls, she is also blameless for the defection of her children. Nor is she the first and only saintly mother who had bad children. The first son of Adam and Eve was a fratricide. Many and many a good, pious, and virtuous father and mother have since raised sons and daughters who have brought the high of the feet who have brought the high of the server was the same transmission. ters who have brought the blush of shame to their cheeks and sent their gray hairs in sorrow to the grave! Like such pious parents, the Church of God can only pray and patiently await the power of God's goodness to send back her prodigal children to her ever-pen arms. She is pre-pared to receive them and thereby give additional joy to the angels in Heaven at the return of every prodigal child who has left her holy, peaceful, and happy sanctuary in order to become a swineherd in the sty of Satan!

in the sty of Satan!

Catholics will fall away, and converts will come into the Church as long as the world lasts, hence, to say that because Satan grabs a few go-as-you-please Catholics occasionally, therefore the Church is not progressing, is just as foolish as to say that the Church of God was not as com-plete when it had not even a hundred piete when it had not even a hundred members, as it is to-day with its two hundred and fifty millions. The way to keep the faith is to pray for final perseverance. And those who have the priceless privilege of being practical in their faith should pray daily that God may not withdraw His grace from them, but that, out of the plenitude of His mercy, He may prove the Good Shepherd to the stray sheep, and leave the ninety-nine in the fold to and leave the ninety-nine in the fold to go search for the one that is lost.—San Francisco Monitor.

Petty Worries.

What a blessed thing it is that we can forget. To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. If you would keep a book and daily put down the things that worry you and see what becomes of them it would be of benefit to you.

You allow a thing to annoy you just as

you allow a fly to settle on you and plague you; and you lose your temper—or rather get it; for when men are surcharged with temper they are said to have lost it, and temper they are said to have lost it, and you justify yourself for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it up and out and assertain what becomes of it, you would see what a fool you were in the matter.

The art of foresting is a blessed ext.

The art of forgetting is a blessed art but the art of overlooking is quite as important. And if we should take time to write down the original progress and out-come of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out by petty worries, frettings, hatred and vexation

Scott's Emulsion of Pure Cod Liver Oil with Hypophospites for pulmonary troubles. J. T. McFall, M. D., Anderson, troubles. J. I. Mcrau, M. D., Anderson, S. C., says: "I consider Scott's Emulsion one of the best preparations in the market for Pulmonary Troubles."

"Blood-food" is the suggestive name

of en given to Ayer's Sarsaparilla, because of its blood-enriching qualities.

Respect Age.

Age should always command respect. In the case of Dr. Fowler's Extract of Wild Strawberry it certainly does, for 25 years that has been the standard remedy with the people, for Cholera Morbus, Dysent-ery, Diarrhæa, Colic and all Bowel Com-

A Cure for Cholera Morbus.

PRACTICALLY DENYING IT.

"All of our greatness is built upon the toils of past ages. Therefore if we wish our civil and religious institutions to shine in their glory, we must shape their course and control their destiny."

So says one of our Protestant exchanges.
"Our greatness' ie "built upon the toils" and experiences of "past ages."
But who guided the Christian world through all those past ages, in its struggles against the corruption of heathenism, rother to the core? Against the savage rude. ten to the core ? Against the savage rude-ness and cruelty, the intellectual and moral darkness of the barbarians who spread over all Europe, and with their atrance destroyed literature, learning, educational, social and civil institutions, and in their stead introduced universal turmoil and confusion? Who was it that during that long night of darkness held aloft and kept unextinguished the light of intellectual, moral and religious knowl-

All history concurs that it was the Catholic Church. It was she that im-pelled and guided past ages in their efforts to build upon deeper, firmer foundations pelied and guided past ages in their enorse to build upon deeper, firmer foundations the institutions necessary to social and civil progress that had been overturned and uprooted by Goths, Vandals, and Huns. It was she that cleared away the ruins and reconstructed European civili-zation. It was she that taught and estab-lished the principles of justice and equity which enter into the structure of Government that possesses even a shadow of a claim to being civilized or Christian. It was she that established schools and colleges and universities all over benighted Europe, and which shone as beacon lights amidst the surrounding darkness.

Yet the paper from wnich we make the foregoing quotation is one of the most narrow-minded and bitter in its anti-Catholic bigotry of all the Protestant exchanges that come to the office of the Catholic Standard. While confessing the truth above declared, it yet represents the "Romish Church" as loving darkness, fostering and promoting ignorance and op-posed to education, learning, and the general interests of civilization. It thus contradicts alike the history of the past and the facts of the present. In one breath it confesses the truth; in the next breath it contesses the truth; in the next it denies it. It speaks of the "grand achievements of the Reformation of the sixteenth century," and lauds Luther, Zwingli, and Calvin as "bright stars that ushered in the day dawn." Yet the soushered in the day-dawn." Yet the so-called Reformation of the sixteenth cen-tury supplanted social, civil, and religious order with confusion, and put back the advance of European society in intellec-tual culture, morality and civil liberty. And Luther, Zwingli, and Calvin, instead And Duther, Zwingn, and Calvin, Instead of building their crazy structures upon the experience, wisdom and "toils of past ages," did their utmost to pull down and destroy what had been already built up. They strove to nullify and make of no account the achievements of former ages, and to plan and construct out of their own brains, institutions, laws, customs, and so-called churches which, by persua-sion and compulsion combined, they drove

sion and compulsion combined, they drove their followers to adopt.

And to-day all Protestantism is pervaded with the same spirit and acts upon the same principle. It has no past, and can claim no heritage of antiquity. Previous to the sixteenth century it had no exist-ence, and since then it has no continuity. ence, and since then it has no continuity. Its sects of to day are, some of them, the same in name with those of the sixteenth and seventeenth century. But there their identity ends. They claim to be followers of the heresiarchs whom they call 'Reformers.' But they cannot, in truth, substantiate their contents. formers." But they cannot, in truth, substantiate their claim even to that bad ancestry. They are essentially of to-day, as regards their "doctrines" and opinions. In their external organization they have maintained a semblance of cohesion and indentity, but in what they believe or pro-fess to believe, they are as changeable as the mist that fills the valleys and hangs side on a foggy morn ing .- Catholic Standard

SOME SEASONABLE DON'TS.

Don't worry too much. A person who is constantly fidgeting would work himself into a perspiration in a refrigerator.

Don't walk too fast, If you think you can get cool by pacing the streets at a breakneck speed, take the shortest cut to

breakneck speed, take the same as an insane asylum.

Don't blow off surplus breath in a street car, as if you were a safety valve or a steam-escape. The noise interferes with

Don't be discontented. If you busy yourself hunting for a cool spot, you'll seldom find it. Sit down and take the

weather as it comes. Don't grumble, or growl, or find fault. Don't gramone, or growth of the soonest.

A dog that barks the most dies the soonest.

Don't talk too much polities. Heated discussions do not cool the atmosphere.

Don't frown when you can smile, Cheerfulness produces comfort. Don't carry off every palm leaf fan you get hold of. The owner of the fan may be a bigger man than you.

Don't wear heavy garments. If ne essary pawn your winter overcoat and buy an imitation seersucker. Also sure to wear your clothes loose so that the air can circulate.

Don't eat too much fat or heated food. Heated foods," says an authority, "if used at all at this season, are best used at breakfast time. Cold boiled ham, tong te, or beef, good bread and butter, and good cold milk make suitable summer lunch. Perfectly mature fruits, used raw, or fruit not quite ripe, well cooked are also recover.

not quite ripe, well cooked, are also recom mended. Don't fill your rooms with too much furniture. Crowded apartments are always warm. In Cuba the summer houses are cool, because everything in them is

are coor, because of the walls are high and bare, the furniture is scant and with-out padding of any kind, and the pottieres are swung partly open, so as to allow a free passage of air.

Don't work by fits and starts. The even-going individual is always the most comfortable. Don't drink too much ice water. The ice-water mania is one of the most deadly

of American habits. Don't let your imagination make the weather worse than it really is, and above

Don't tell everybody you meet that it

is a warm day.

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Arrears must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

LONDON, SATURDAY, SEPT. 20,1884. A WARNING.

One John Moore has been going around the country representing himself as an agent for His Lordship the Bishop of London for the sale of bibles, and also for the purpose of taking a census of the Catholic tamilies in each mission. His plan of operations was as follows: He carried around with him a copy of a bible worth five or six dollars. After exhibit. ing this copy he would say that he was commissioned by the Bishop to sell a These generous persons cannot and should similar copy to each Catholic family for one dollar, provided always that the one dollar should be paid a month in advance. In this way this zealous lover of the bible succeeded in swindling several good simple people.

He also represented himself as being commissioned by his Lordship to make a census of the Catholics of each mission. for doing which he was authorized to exact a dollar from each family. Strange to say that he succeeded in swindling several simpletons on this manifestly absurd pretense.

The swindler was arrested and brought to trial on Saturday last before Judge Lizars, in Stratford. The Bishop appeared and testified that he knew nothing of John Moore, having never before seen him to his knowledge, and that of course he never commissioned him to sell bibles or to take a census of the Catholic people

The swindler received the very gentle sentence of one month's imprisonment with hard labour.

When will our people learn to be on their guard against such miscreants?

A SOUND OF ALARM.

The Christian Guardian has raised a note of alarm in regard of Catholic female schools. It wants no Methodist parents to authorities of Catholic female academies have not, that we are aware, ever made any effort to secure the attendance thereat of Protestant children. Protestant parents themselves, seeing and acknowledging the advantages of conventual training, have themselves importuned the heads of Catholic institutions for admission for their daughters. The Guardian and kindred organs will have it that the Catholic church is eager for the attendance of Protestant children at convents. Such is give the Guardian's view :

ministers of our Church in charge of congregations, countenance such institutions by having their daughters educated there. We are inclined to think this must be a mistake. The same correspondent sends us a circular of one of these Romish schools, which was anclosed in a constant of the counter of the cou schools, which was enclosed in a paper for which he is a subscriber. Among other things it says: "Differences of religion form no obstacle to the admission of such as are willing to conform outwardly to the established routine." This is a bid for Protestant pupils. We also learn that Protestant pupils. We also learn that communications to and from the institution are subject to inspection." So a girl cannot write to her parents any complaint against anything she objects to, without having it pass through the hands of the managers. Each pupil is required to wear a black uniform for Sandays! Attendonce at such a school is a sort of preparatory novitiate for entrance into the Roman Catholic Church. For, whatever may be said, as to no interference with the faith of the pupils, it is a that these institutions are m intained to promote the interests of the Church of Rome, and that the teachers bend all their efforts to make a favorable impression respecting their Church upor the minds of Protestant students. It is a great mistake to place young girls, ignorant of Rome's tactics and unschooled in Jesuitical arts, in the power of these plausible proselytisers. If Romish arts are of mature years, it is cruel to expose young minds to these perverting influences. There may be no direct these plausible enough to ensuare many people ences. There may be no direct theologi-cal teaching, and yet there may be a great deal of quiet, cunning effort to make the impression that the Protestant conception of the Church of Rome and its adherents wholly wrong. When this impression is made, the work of perversion is already half done. Protestants who send their daughters to such schools, because they are cheap, may pay very dearly, in the long run. We have heard of cases where a family has been plunged in hopeless sorrow and regret, by having the faith of a beloved daughter silently undermined in one of these schools, professedly neutral in matters of religion. Let no Methodists

daughters to these nurseries of Roman-

If all the Methodist parents in the land carry out the Guardians wishes, Catholic schools will be no wise injured, but may be benefitted. Our female academies have been founded for the benefit of Catholic children, but Catholic charity is wide enough to give room within their walls for the children of Protestant parents. Those of the latter who seek admission for their children in the convents know what they are about. They need no lecturing from the Guardian or anybody else. They are solicitous for their children's welfare, and if not convinced that the convents offer them the best guarantee for their welfare they would not avail themselves of their opportunities. We desire to impress on the Guardian and on all else concerned that there is no desire whatever on the part of the church, or of the heads of our Catholic schools, to inveigle Protestant parents into sending their children to convents. These children are admitted through an earnest desire to afford them the advantages of Christian education Convents, like all other Catholic institutions, can live and live well without Protestant support. It were, however, unjust to overlook the kindness and generosity of many non-Catholics to our various institutions of learning and charity. not be forgotten.

THE FRENCH ABROAD.

A paragraph in an Ottawa journal some weeks ago attracted our attention, but want of space prevented our reference to it till this issue. Speaking of the relations between Church and State in France. our Ottawa contemporary said :

"A curious study in French politics is afforded by the policy pursued by the republican government towards the priesthood at home and in the colonies. In almost every country, whether in Africa or in Asia, into which the Republic has pushed its aggressive hand, the French of the process of the good officials regularly make use of the good offices of the Catholic missionaries. In Madagascar the Jesuit missionaries were notoriously reputed to be French agents and the Hova government felt bound to request their withdrawal on the outbreak of hostilities with France. Throughout Asia Minor, and especially in the Lebanon. French missionary enterprise is practically indistinguishable from French political intrigue. At the same time the most vigorous enactments are constantly being aimed at the power of the Church in France.

The French government has of late years pursued, in regard of the Church at home, a policy of unjustifiable aggression, but has not given anything like direct or substantial encouragement to the Catholic missionaries in its foreign possessions. French ministers admit the great services send their children to these schools. The of the missionaries to humanity and civilization. Beyond this they do not go The missionaries are not agents of France in any sense but this, that their good works speak volumes for the generosity and nobility of the race that produces such heroes. Through them the name of stoop to political intrigue of any kind while evangelizing the poor and the abandoned among men. The Ottawa Sun Hovas have been filled with hatred of far from the case. Let us first, however, France by Protestant missionaries that course was, as we said, so easily shown ondent calls our attention to who, having failed to accomplish anything the danger of Protestants sending their in the way of converting the heathen to the teachers are nuns, because they hap ten to be cheaper than Protestant Ladies' Colleges. He says that, in some cases, their own particular tenets, desire to have Colleges. He says that, in some cases, in their estimation, have these poor people ministers of our Church in charge of con-With France once in possession of the island they could not hope to keep out

CITY PARKS.

contemporary the Free Press an article on city parks that arrested our attention. Our city contemporary began by the following statements:

"The people of Hamilton, feeling the necessity growing upon them to provide an ample and suitable Park for the delecta-tion of the public, the City Council are about to put a proposition before them for the purpose of securing the neces-sary properties. These are as follows:—

7,000

Acres. Prices.30.84 \$60,000 Bay shore (about)......3

93.84 \$103,000 And it is proposed to issue debentures having twenty years to run in payment for the same. A similar necessity for providing an ample Park and camp round, suitable also as an Agricultural Fair Ground and driving course, is felt among ourselves in London. All begin to among ourselves in London. see that it is no longer possible to hold on to the present Exhibition Grounds. They have served their purpose, and must now pass to other uses. If the site were to be pass to other uses. If the site were to be built upon, as now proposed, the value of the entire property in the northern portion of the city would at once advance 25 per cent. This, together with the revenue

Our contemporary then went on to say government, long the ally of Britain, that the sum to be realized from the sale now knows what value to place on British

grove should be applied to the purchase of Carling's farm for park purposes. The Free Press tells us that it is to Carling's farm we must go for sufficient park accommodation. This we deny. Carling's farm is not at all suited for the purpose. What in the meantime the city of London needs is the extension of Victoria Park by the absorption of the Fair Grounds, and the formation of two other parks as soon as our suburbs are annexed to the city, one in London East, the other in London South, as closely adjoining London West as possible. Then the citizens of London may devote their energies to the acquisition of a five hundred acre park in one of the adjoining townships in immediate contiguity to the city. The Free Press will not force Carling's farm on the people of London without at least a protest from many hundreds of our citizens. There must be no jobbery or even semblance of jobbery in matters of such importance as this of park accommodation.

ENGLAND IN AFRICA.

England has of late years kept ar eager eye on the Congo country. pro-British Canadian sheet lately said :

"No English-speaking man or woman can contemplate for a moment without a thrill of pride, the certain possibility along the Congo, Stanley has founded anong the Congo, staney has founded the possibility of another great English-speaking people. Already the natives throng to the stations over which the golden star on an azure ground floats. English will be the language of commerce and soon it must become that of the people. The negroes on our continent have in two generations learned to speak English with the facility of those who inherited the experience of generations. Seven years ago the Congo was practi-cally an unknown river, but to day its great possibilities as a navigable stream, and the density and intelligence of the population living along its banks are thoroughly known. This continent must bid hard for the emigration of Europe in the next few years, for in a decade's time, the tide of emigration will flow to portions of Africa."

We claim the English for our mode of speech, and, with thousands, nav millions of others who do likewise, feel no thrill of pride at Stanley's efforts to lay the foundation of another British empire in Africa. England has no right whatever to that country. France and Portugal to.' have therein claims she would affect to overlook but cannot. We see no cause little deserving attention and received all for changing the views expressed by us in regard of the Congo, now more than a year ago. We then gave an institution incompatible, in its present sooner does any Catholic nation assert its rights abroad than Britain's innate jealousy at once forces her government into an attitude of offensive interfer. people's representatives and must bear ence. According to British theory it would indeed, we added, seem that no people but the English have any right to establish colonies or possess dependencies abroad. When France, we pointed out, insisted on its just rights in northern Africa, England spared no means to excite discontent throughout France is indeed respected, but they never | Europe. The purposes of the French government were, we held, so distorted and misrepresented that at one time i did appear impossible that France could speaks of the Madagascar difficulty. The reap any solid benefit from the victories of her troops. But the justice of its the most important at least of the colonies have taken up residence on the island, and by the French government, that no interference was permitted with its regulation in its own interests of the Tunisian difficulty.

We moreover stated that besides its claims in Tunis, France had claims to maintain in other parts of Africa, notably in the now famous Congo territory. This region, we said, now known to be of incalculable value, was first explored by Portuguese and French discoverers. Amongst the first, if not the very first, European explorers who visited this We read some weeks ago in our city portion of Africa were members of the Society of Jesus. Other missionaries of the Catholic Church have since penetrated the territory watered by the Congo and its tributaries. We have no desire to decry the labors of such men the component, Sir Hicks-Beach. He is perfectly right when he says that trated the territory watered by the as Stanley and Livingstone, who displayed so much heroic intrepidity in their travels through the "dark continent," but we cannot help reminding those who indulge in such loud protestations of admiration over these distin-33,000 guished men, that Catholic religious bodies have produced multitudes of men with qualities of courage and endurance at least equal to theirs, and yet no one sounds their praises or belauds their virtues. France, no doubt, intends to claim possession of a portion of the Congo country, but Portugal has also designs upon portions of that valuable territory and has taken active steps to assert its claims. The people are urging the government to activity in the mat. ter, and there is little doubt that before the close of the year Portugal will have taken some decisive steps to establish its just rights in that portion of Africa.

Portugal has during the year made some assertion, far, however, from being spring up at the northern side of Victoria Park, would replenish the city treasury to the extent that has been set down as something in the neighborhood of \$15,000 this assertion will be followed up by more vigorous action. The Portuguese some assertion, far, however, from being in the Congo country. We trust that more vigorous action. The Portuguese in matters of religion. Let no Methodists be guilty of the folly of sending their of the Exhibition Grounds and of Salter's friendship. But in any action Portugal The existence of the enthusiasm shows

may take in the maintenance of its just that the power of empire interests us all; claims it may rest assured of European it will carry us through difficulties which may occur and place us above controverclaims it may rest assured of European support.

TO THE RESCUE.

sies which may perplex us. For that reason I welcome such speeches as that of Sir Charles Tupper. For my part I think there never has been a period when the prospects of the union of this Empire have been more bright than now." The Pontiac Advance has come to the rescue of the House of Lords, and the hereditary chamber will no doubt feel greatly strengthened by the generous assistance tendered from far off Canadian woods. The Advance undertakes to lecfrom the selfish position indicated in the ture Mr. Gladstone and this Cabinet as to the responsibility of ministers for their country the time is evidently at hand individual utterances. Mr. Chamberlain comes in for particular notice from our Pontiac friend. Whether Mr. Chamberlain will or will not modify his views when the chiding of the Advance reaches him we know not, but the right hon. gentleman must in future be careful that the echoes of his denunciations of the Lords be not heard on the banks of the mighty Ottawa. The Advance is securely perched on the shores of that great river, ever ready to take up arms in defence even of hereditary ignorance and crime because gilded with title and wealth. Our good friend's constitutional lore is oo good to be lost. He says inter alia.

"On the 7th inst., in the British House of Commons, Viscount Newport asked the Prime Minister whether his attention had been called to some emphatic reflections on the character of the House of Lords by a member of the cabinet. The reflection to which he referred were contained in speech delivered a few days previously by the Right Hon. Mr. Chamberlain and constituted an accusation or series of accusa tions which, uttered by a member of the of his colleagues in the ministry belonged could hardly pass unnoticed. stone undertook, with apparent alacrity, to reply to Lord Newport's enquiry as to how far Mr. Chamberlain's words expressed the opinions of Her Majesty's government. He claimed for ministers individually a certain amount of liberty of jadgment, the only limits to which consisted in such rules as the house might impose in case it was deemed that justifiable freedom had een exceeded. Mr. Chamberlain, and he alone, was responsible for the language that had been used. The statement of the Premier was received, at some points, with laughter, at others with cheers, and he evidently had the majority with him.

There was not much chance of Viscount Newport's demand for repudiation on the part of the government or condemnation on the part of the house being acceded

Viscount Newport's question was one it deserved. We admire Mr. Chamberlain for his open expression of hostility to our opinion that no form at all events, with the legitimate exercise of freedom by the people. The Lords have certainly in the matter of the franchise bill set at naught the will of the with the consequences. -Tyrants must have care

o cherish these assembles of estate which in great monarchies true glasses are, o show men's grief, excesses to abate, rave monds for laws, a medium that in

Joins with content a people to the throne

IMPERIAL FEDERATION.

The question of imperial federation has of late engaged some attention on the part of British statesmen. Many of them see that the day is at hand when the re lations between the mother country and anxious to prevent and with that view take to the advocacy of some form of imperial federation as a means for holding together the scattered dominions of Britain. A meeting attended by several leading colonial statesmen, as well as by several British political notabilities of both political parties, was lately held in London to discuss the subject of imperial federation. Previous to that meeting the Earl olic teachers and school trustees of this of Kimberley had given expression to British anxiety to retain the colonies. At

the common property of all our pu

the lot of anyone in my position. Many things happened which, although I am

not prepared to admit it was my fault, yet

as they did happen I am so they ever occurred. (He referred to Sir Bartle Frere) (Cheers.) We have heard to night something of what has been called spread-

eagleism; I do not despise it, because there is nothing which is more important than that men should have enthusiastic

feelings concerning the relations of the different parts of such an empire as this.

a dinner in the English metropolis the poble lord is thus reported "The Earl of Kimberley, in responding, the question of the union of the colonies with the Mother Country has passed out of the domain of controversial questions. There is no party in this country at this nomest which is not vieing with every other party to say that they desire to strengthen this relation. It is an important fact—it is a part of our political life and interest that we should al! say we are alive to the enormous importance of this matter, and that it is our duty and interest

to promote the union by every means. It is not the profession of a party; it is The Dominion Speller, issued by the men. It has not by any means always been the case. There have been contro-versies, and at the end of a controversy same publisher, is also an admirable book, not the least remarkable feature about we have arrived at an agreement, and all we have to do is to apply the principles we profes. The application of them is not lists all the words belonging to always quite easy. I have been twice Secretary of State for the Colonies. On the first occasion I had a tranquil ten years of correctness of pronunciation. office. On the second I had to deal with as great difficulties as have ever fallen to

There has lately been published in London a list of over three thousand Pro-testants who have become Catholic since the commencement of the nineteenth

FROM OTTAWA.

Reported for the Catholic Record . The following are notes of a sermon by is Lordship the Bishop of Ottawa, on the feast of the Nativity of the Blessed Virgin Mary, at St. Patrick's, Ottawa, closing exercises of the Triduum.

"If he will not hear the church let him be to thee as the heathen and the publican." St. Matthew, VIII chap. 17 v. Dearly beloved brethren, Our Lord

Jesus Christ, the holy founder of the church, tells us expressly that we must consider as the heathen and the publican he who will not hear the church, that is to say, he who will not believe as the church teaches or will not do what the church tells us is our duty towards God, towards our neighbors or towards ourselves. There are many indeed in this world who pay no attention to the church. Some refuse to join the church. Others, un-fortunately we must say so, leave the church, and some others live as if they did not belong to the church. All these, beloved brethren, if we are to act accord-ing to the words of Jesus Christ, we must look upon as heathens and publicans. anxious for the creation of a Canadian

Beloved brethren, you have given evidence during these three days—and on many occasions before—that you are ever anxious to listen to the teachings of the church and that you are ever ready to do what she has taught to gain the graces what she has taught to gain the graces of God and to deserve the privileges that by the power of Christ the church offers to us. Then indeed it is not for you, beloved brethren, that these words have been used as the text of this instrucequality to all such treaties made by Brit-It is only to remind you there are some who will not that there are some who will not admit all the doctrines of the church. Hence we see sometimes those who belong to the society founded by Jesus any scheme devised to carry it into effect Christ leave it to form new sects. We must, beloved brethren, believe everywould be conceived more in imperial than colonial interests. Being first of all Canthing that the Church teaches. And on adians, we must look on such schemes first this occasion, as I will after the instruc-tion bless statues in honor of the saints, from the Canadian standpoint. If, from I think it is well for me to speak to you this evening on the invocation of the saints, not that there is any need for you to hear this special instruction to consider you but to remind you of the document of the december that standpoint, a plan of imperial federation promises greater good to Canada than separation, we shall be found supporting vince you, but to remind you of the doc-trine of the Church, so that if at any time you should hear objections made imperial federation. If not, we must range ourselves on the side of separation. against this doctrine of the church, you may always be able to solve those o

A despatch to the Mail, dated the 13th, says: "We learn that the vacancy on the Superior Court bench, caused by the elevation of Chief Justice Hagarty to the Court of Appeal, has been filled by the appointment of Hon. John O'Connor, Q. C. Hon, Mr. O'Connor has been a long time in public life, and has filled important positions as a colleague of Sir John Macdonald, and was the accepted representative of the Irish Catholic body in Ontario. He entered public life in 1867, and continued, with varying fortunes, to e in politics till the general election of 1882, when he retired. He has filled at various times the offices of President of the Council, Minister of Inland Revenue. and Postmaster General. Judge O'Connor was first called to the bar of Upper Canada in 1854, and has been thirty years at his profession." there is an inter-communion between all the children of God, whether they be upon earth or whether they be in he or in other words-communion of saints that the saints can assist one another

CATHOLIC SCHOOL READERS.

So far as it goes all this is very good, es

pecially when viewed from the British

standpoint. Britain never looks at ques-

tions of national polity otherwise than

Earl of Kimberley's speech. In this

when we must decide whether a perpetua-

tion of our connection with Britain is or is

not advisable. If the majority of Cana-

dians decide on the maintenance of that

connection, there is little doubt that they

will at the same time insist upon the en-

joyment of perfect political equality with

the inhabitants of the Mother Country.

We enjoy not that equality at the present

time. We are sufferers to a great extent

in our trade interests by our present sub

ordinate position in regard of the treaty

making power. To every Canadian

national sentiment it is too clear to require

statement that till Canada enjoys the

power of making her own treaties of com-

merce or is admitted on a footing of

air, there can be no such thing as rapid or

solid national growth in this country.

Imperial federation we do not in itself

condemn. But from what we have been

able to deduce from the discussion already

held on the subject we greatly fear that

The necessity of having Catholic that the saints in heaven can assist us by Readers and, in fact, as far as possible, all Catholic text books for Catholic schools, has been long since fully recognized by the friends and promoters of Catholic education. The best that the common school publishers have hitherto done in the matter of Readers is to make their works almost morally innocent. But the Christian educator demands more to the teaching of the church. total severance. The latter they are of childhood's period is spent in the can assist us by their prayers if I can school-room; as the child's duct will in a great measure be the re-sult of the habits acquired in school, and as his scholastic knowledge is largely obtained from his reading lessons, the true Catholic parent and teacher wish that religious and moral influences should be exercised as widely as possible in the education of youth and at the earliest possible moment

During several months past the Cathprovince have for some reason been at a loss to know what series of Readers they ought to use. There should not have been a moment's doubt. Sadlier's Dominion Catholic Readers and Speller have been extant during the period referred to. They have been praised and approved by the various archbishops and bishops, the reverend archbishops and bishops, the reverend clergy and the leading professional educationists of Canada. They supply in an excellent manner and to the fullest extent all the essentials requisite to secure mental and moral development. lessons are gradually and systematically arranged, and supplemented with copious practical exercises,—all being in their composition, simple, terse and pointed. They are printed on heavy calendered paper, in clear, beautiful type, very handsomely illustrated with appropriate cuts—on the whole presenting a most attractive and artistic appear-

it being the grouping together in separate country, trades, occupation, school, church, religion, domestic affairs, science, &c., all given in a way to afford ease and Only the First book (in two parts) and

Subject : "Invocation of the Saints."

tions. You know, beloved brethren, how the doctrines of the church are objected to by many, and alast the church are objected to by many, and, alas! there are many Catholics who will never enter upon a discussion on the doctrines of the church when they meet any one who makes these objections. And, beloved brethren, the reasons of such Catholics may be different. Some may not be willing because generally discussion does not do much good. But if you know how much the doctrines of the Catholic Church are misrepresented, you would desire to know upon what motives of faith these doctrines rest, in order that you might be able to show those who have had the doctrines misrepresented to them that they are in error. Therefore, beloved brethren, I would speak of this special doc-trine of the Catholic Church—invocation of the saints. Whenever you recite the Apostles Creed you say, "I believe in the communion of saints." The true and obvious meaning of those words is that

their prayers.

Hence we ask their intercession, we invoke them that they may assist us by their prayers. We must not imagine, beloved brethren, that the saints and the angels in heaven cannot assist us by their prayers, for that would be contrary show you that they can hear us, and that they have the power and the will of assisting us by their prayers. And I think, beloved brethren, that we can eas ily show that the saints can hear us, though they are in heaven, though they are praising God and will be praising Him during all eternity, yet they can hear us. But, beloved brethren, we know that the saints and the angels-cannot see and hear after the manner we ourselves see and hear. In this world we can see only by our eyes, and we can hear only by the ears of our body, but those that are now enjoying the happiness of heaven, the angels and saints, see and hear in another manner. When our soul leaves this world to obtain an eternal reward in heaven, then it sees all things in God as in a mirror, not as we do here below where everything seems to be darkened, where we can see only in a dark manner, but when our soul shall have left this world and be in the presence of Almighty God, then it will see everything in God as in a mirror. And the Apostle St. Paul teaches this, "we see now through a glass in a dark manner; but then face Now I know in part but then I shall

know even as I am known." Therefore, beloved brethren, we must bear in mind this difference, that the saints and angels in heaven do see and hear in another way than we do. We know not how, but we know that it is so. Beloved brethren, the venerable patri arch Jacob, when he was on his death-bed, prayed for his two grandchildren and said, "the angel that delivereth me from all evils bless these boys." Now, beloved brethren, would this venerable patriarch, who was the father of God's own chosen people, who was so much favored by the Almighty, beloved brethren, would he politan Catholic Readers. As there is then no excuse for further delay, let no Catholic school remain one week longer without a full supply of Catholic Readers and Spellers. would be an error, when he prayed to the angel to bless the boys that he loved so much? Undoubtedly not, and there-fore the angel that had delivered him from all evils did hear his prayer. Again beloved brethren, we find another proof

of the angels hearing book of Tobias. When had shown himself to him that when he (1) offered thy prayer to The angel of God o The angel of God countruth, and he posit offered the prayer of And how could be ha had not heard tha beloved brethren, the But, beloved breth from the Old Testam ent. Our Lord Jesus

clares that "there sha angels of God upon penance." And who beloved brethren? heart? Is it not an e —an internal emotion the sinner repents of ance is in his heart a that the angels of he there is joy before the ner does penance.
know not only all of our words, but they see and seeing our thoug and hearing our pray once say, beloved brear our prayers, whe hear our prayers, whe timony of our Lord Je beloved breth ing to the Corinthia "We are made spect to angels and to men apostle mean by the made a spectacle to and to men, if he de understand that as so also are they seen angels of heaven. But you may object that all these texts angels, and there is saints. You may obj ren, that in all these

would be no proof ous. But, beloved b the words of Jesus C that He has said; an the saints, after they their reward in hear angel spirits pos knowled and enjo piness. Here are Christ and king of ed in he ds the ange Therefore themselves can hear I have said, belo not only can the sai but that they real their prayers. Y ants of Sodom and know that Almigh

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would not spare the Almighty God said just men in those ci the cities. And he was afraid the Almighty God coul he continued to pr heard, and were found in those cit been spared the ch inflicted upon ther And again we see dren of Israel were Amalekites, Moses raising his hands t so long as his haud towards God, Israe the effect of pray the friends of the h cited the indigna though they seen Almighty God we before they would Job and ask him

they might receive

speech they had prayer was not a did not turn him of His faithful ser on account of the Do you know ar ren, who understo you know of anyo who would be m before the peop world, before the tians, and say, Christ is the med tor and His crea of anyone who co mercy of God? knew that every through the me repeatedly asked ciples; and when he would not for of the Christian in Jesus Christ, knew that the that the praye

selves, beloved prayers one o Because we feel sense tells us. t. may obtain grac to the Jews bel the temple of Je hear the prayer to this temple house, "the promised that prayers; and if of those who p the temple of more will he l Jerusalem! The saints

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of the angels hearing our prayers in the book of Tobias. When the angel Raphael

book of Tobias. When the angel Raphsel had shown himself to Tobias he said to him that when he (Tobias) prayed, "I offered thy prayer to the Lord."

The angel of God could not speak an untruth, and he positively said that he offered the prayer of Tobias to the Lord. And how could he have offered it if he had not heard that prayer? Then. had not heard that prayer? Then, beloved brethren, the angels do hear our

prayers.
But, beloved brethren, these texts from the Old Testament will be sufficient. Our Lord Jesus Christ Himself declares that "there shall be joy before the angels of God upon one sinner doing penance." And what is repentance, beloved brethren? Is it not a change of heart? Is it not an emotion of the soul an internal emotion of the soul! When the sinner repents of his sin his repent-ance is in his heart and Christ declares that the angels of heaven rejoice—that there is joy before them when one sinner does penance. And therefore they know not only all our actions, and all our words, but they see our very thoughts; and seeing our thoughts and our actions, and hearing our prayers, can we not at once say, beloved brethren, that they do hear our prayers, when we have the tes-timony of our Lord Jesus Christ Himself! timony of our Lord Jesus Christ Himself!
Again, beloved brethren, St. Paul, writing to the Corinthians, says to them,
"We are made spectacles to the world, to angels and to men." What does the apostle mean by these words: we are made a spectacle to the world, to angels and to men, if he does not wish us to understand that as our actions are seen by men, as our words are heard by men, so also are they seen and heard by the

angels of heaven.

But you may object, beloved brethren, that all these texts speak only of the angels, and there is nothing about the saints. You may object, beloved brethren, that in all these texts of Holy Scrip-ture the saints are not mentioned, and that even if the angels can hear us, it would be no proof of the saints hearing
us. But, beloved brethren, we believe
the words of Jesus Christ, we believe all
that He has said; and He declared that the saints, after they shall have received their reward in heaven, will be like the angel spirits possessing the same knowled, and enjoying the same happiness. Here are the words of Jesus Christ Cooking of those who shell also sting of those who shall rise, but they shall be as the din heaven." And would as the angels of God in heaven id not hear as do the angels therefore, beloved brethren

themselves can hear our prayers.

I have said, beloved brethren, that not only cau the saints hear our prayers, but that they really can assist us by their prayers. You know, beloved brethren, how wicked were the inhabitants of Sodom and Gomorrah; and you know that Almighty God resolved to punish the inhabitants of those wicked cities; and he was ready to pun-ish them when Abraham prayed to Almighty God and asked that the people should be spared, and the avenging hand of Almighty God was suspended, and the fire of his wrath was withheld. And Abraham asked that for the sake of the just that might live in those cities, if He would not spare the whole of them. And Almighty God said if there are so many Almighty God said if there are so many just men in those cities I will not punish the cities. And Abraham prayed, for he was afraid the number given by Almighty God could not be found. And he continued to pray. His prayer was heard, and were there ten just to be found in those cities they would have been spared the chastisement that God

inflicted upon them. And again we see that when the children of Israel were fighting against the Amalekites, Moses prayed on a mountain raising his hands to Almighty God, and so long as his hands were raised in prayer towards God, Israel was victorious. See the effect of prayer. And again when the friends of the holy man Job had excited the indignation of the Almighty, though they seemed willing to repent, Almighty God would not forgive them before they would go to the holy man Job and ask him to pray to God that they might receive pardon for the vain their parts of the vaint which their parts of the vaint was a solution. speech they had spoken. And their prayer was not a useless one, for God did not turn himself against the prayer of His faithful servant, but he forgave.

on account of the prayer of Job.

Do you know any one, beloved brethren, who understood better than St. Paul the merits of our Lord's passion? Do you know of anyone, beloved brethren, who would be more ready to stand up before the people, before the whole world, before the persecutors of Chris-tians, and say, "I believe that Jesus Christ is the mediator between the Creator and His creatures?" Do you know of anyone who could better speak of the mercy of God? And yet St. Paul, who knew that every great grace must come through the merits of Jesus Christ, repeatedly asked the prayers of his disciples; and when he wrote his epistles, he would not forget to ask the prayers of the Christians, of those who believed in Jesus Christ, and why? Because he knew that the prayer of the saints, that the prayer even of a just man, availeth much with God. And we our-selves, beloved brethren, ask the prayers one of another, and why? Because we feel in our hearts, common sense tells us, that the friends of God. even those that are living in the church may obtain graces for us. God promised to the Jews before the destruction of the temple of Jerusalem, that He would hear the prayers of those who would go to this temple, which He called His house, "the house of prayer." He promised that He would hear their prayers; and if God hears the prayers of those who pray, who have prayed in the temple of Jerusalem, how much more will he hear the prayers of His friends who are now in the heavenly Jerusalem!

The saints then, beloved brethren, can pray and intercede for us; and if God granted so much to the prayers of Moses whilst he was living on earth, how much more will He hear the prayers of the saints, His friends, who have fought the good fight, who have carried their cross, and have deserved the everlasting reward of heaven.

But even, beloved brethren, if the

saints can hear us, if we know that they

saints can hear us, if we know that they have the power to assist us by their prayers, this is not sufficient to show that we know the church does not err when she says that the invocation of the saints is useful and salutary.

We must further prove that the saints have the will to assist us. And indeed, beloved brethren, they have the will to assist us. We read in the book of Maccabees, beloved brethren, "this is a lover of his brethren, and the kingdom of Israel. This is he that prayeth much for the people and for the holy city, Jeremias the people and for the holy city, Jeremias the prophet of God." Therefore Jere-mias, who was dead, prayed for the people of God and for the city of Jerusalem. Therefore the saints have the will to pray for us. And the Jews believed as for us. And the Jews believed as we do; and even if some would not admit the authenticity of the books of Maccabees, at least these books show what was the belief of the Jewish people. We must admit these books as we admit history, and therefore we prove that the Jews, who believed what God had revealed to them did believe in this doc. vealed to them, did believe in this doctrine, that the saints have the will to as-

sist us by their prayers.

Again, beloved brethren, we read in the Apocalypse or revelation, "the four and twenty angels fell down before the Lamb, having harps and golden vials, which are the prayers of the saints."

Here we see those that stand in the presence of God, having every one of them harps and golden vials, which are have the will to assist us by their pray-

I have shown you, beloved brethren, that the angels and the saints do hear us. I have shown you also that they have the power and the will to assist us by their power and the will to assist us by their prayers. Resting upon the testimony of the written word of God, we must say that the Catholic Church on this point, as well as on all other points of her doctrines, teaches truth, and therefore we must hear the Church, and therefore we

must pray to the saints.

It is a happy thought then, beloved brethren, for your devoted parish priest to have this evening this ceremony dur-ing which we shall bless statues which will remind you of the saints, which will remind you of our blessed Lord, of the Blessed Virgin Mary, of St. Anne. You will think also of all the saints and angels of heaven. And after this ceremony you will pray to the saints with still more fervor and more devotion, knowing that they will hear you, knowing that they have the power and the will to assist you, and hoping that through their intercession you will obtain every grace and every blessing of which you stand in

need And after having obtained by the prayers of the saints, through the mercy of our Lord Jesus Christ, our Mediator, having obtained every grace of which you stand in need, and especially the grace of final perseverance, you shall leave this world to receive the reward exceedingly great promised by Almighty God to His faithful servants, you shall go God to His taithing servance, states to heaven and be happy with the saints and Almighty God for all eternity. A and Almighty God for all eternity blessing I wish you all in the name Father, and of the Son, and of the Holy

THE TRIDUUM IN OTTAWA.

Citizen, Sept. 10. As announced in these columns yes terday morning, the triduum, or three days of prayer, ordered by the Pope to be held throughout the world to beg God's blessing on the church, were brought to a close last night with great eclat. Precisely at half-past seven His Lordship Bishop Duhamel, attended by Reverend Fathers Filiatre, O. M. I., and Reverend Fathers Filiatre, O. M. I., and Sloan, entered the sanctuary and took his seat upon the temporary throne on the Epistle side. The choir then sang the magnificat in parts, after which Rev. Father Whelan recited the Rosary, the subjects of contemplation being "the five glorious mysteries," At the conclusion His Lordship ascended the pulpit, and taking for his text St. Matthew, xviii—

17, preached an argumentative and highly instructive sermon, during which he in string band furnished appropriate music, 17, preached an argumentative and highly instructive sermon, during which he insisted on the soundness of the doctrine of "the invocation of the Saints," supporting his arguments with copious quotations from the Old and New Testaments. He concluded by also insisting on the necessity of "hearing the Church" in this as in all other precepts. Having re-turned to the sanctuary he assumed the cope and mitre and other episcopal vest-ments, when, assisted by the reverend gentlemen already named, and attended by mitre-bearer, crozier-bearer, holy-water and candle bearers, he blessed the four statues which have been erected in the church, being those of the Sacred Heart of Jesus, the Blessed Virgin Mary, St. Anne, and St. Patrick, respectively. Rev. Father Cole acted as Master of Ceremonies, and Rev. Dr. Tabaret, O.M. I., occupied a seat in the sanctuary. At the conclusion of the ceremony he gave the benediction of the Blessed Sacrament, during which the choir sang the O! Salutaris, the O! Gloriosa Virginum and the Tantum Ergo. The Altar was decor-ated with natural flowers and other ornaments, which were disposed in excellent taste, and it was fairly ablaze with lighted tapers. The singing was of a high order, and the congregation in at-

OBITUARY.

tendance was a large one.

At 2 o'clock on Wednesday morning, the 10th instant, at the ripe old age of 82 years, after a long and very painful illness, passed away to a better world one of Biddulph's oldest and most respected citizens, Mr. Patrick Nangle, father to Mr. Thomas Nangle of that place, as well as grandfather to Miss Laura Nangle, now a religiouse of the Sacred Heart at Albany. He was a cousin of the Very Rev. John Nangle, the saintly parish priest of Croghan, County Roscommon,

Ireland. It is now fifty-five years since Mr. Nangle left his native parish, Geevagh, County Sligo, 45 of which he passed in Biddulph, where he brought up a highly respectable family, whose kindness and attention to him during the last few years of his painful life merited great

praise from their parish priest, Father Connolly, in the few words he addressed after mass to those present at the funeral. A true Irishman, devoutly attached to A true Irishman, devoutly attached to the faith of his fathers, a sincere triend and an honest man was Mr. Patrick Nangle. May his soul rest in peace. We beg to tender Mr. Nangle and his estimable sister our sincere condolence. Quebec Telegraph, Aug. 28th.

Quebec Telegraph, Aug. 28th.
We notice with genuine regret that
another worthy and respected Irish
Catholic family of this city—that of Mr.
Michael Foy, the esteemed Clerk of the
Finlay Market—has just been cruelly
tried by the hand of death, which has unfortunately been so busy of late among our nearest and dearest. In the person of the beautiful daughter, they have not only lost a splendid and loving girl in the first bloom of her young maidenhood, but the St. Patrick's Conmaidenhood, but the St. Patrick's Congregation and Quebec society generally have lost a promising and valued member. The deceased, Miss Agnes Foy, was a most accomplished young lady, whose grace of person, mind and education had not only endeared her to a wide circle of admirers and friends, but engine the St. fet ad her to adorn but eminently fitted her to adorn an exalted position in the community, for the benefit of whose suffering and deserving members she has just offered up her young life. Indeed we are pained to learn that it was a heavy cold pained to learn that it was a neary cold caught during attendance at the St. Bridget's Asylum Bazaar, last fall, which laid the foundations of the unfortunate malady that has so prematurely hurried them harps and golden vials, which are the prayers of the saints. They stand in the presence of God to ofter up the prayers of the saints; and therefore they saints pray for us, and therefore they saints pray for cere sympathy of their numerous friends and acquaintances, and we take this opportunity of respectfully tendering them the warmest expression of our own. The funeral—as already stated—took place this forenoon and was largely and respectably attended. At St. Patrick's, the requiem service, with choir and organ accompaniment, was particularly impressive. Rev. Father Fellon, of the Redemptorists of La Bonne Ste. Anne, officiated, and the interment took place

in the family lot at Woodfield. The late Maria Doyle, who died at Ormstown on Monday the 25th ultimo, at the ripe age of 84 years, was relict of the late Mr. Matthew Furlong, and a native of New Ross, County Wexford, Ireland. Her funeral took place from her late residence, on Wednesday, 27th ult., to the parish church at Ormstown, where a Requiem Mass was sung, and from thence to the cemetery at that place. The funeral was largely attended by all classes and creeds, which was a proof of the respect in which the deceased lady was held.

The following gentlemen acted as pall bearers, viz, Felix Finn, George Kilgour, Jas. P. Murphy, Jno. Dempsey, Jno. Smyllie and Jas. Darragh.

The deceased lady was one of the old-The deceased lady was one of the oldest inhabitants of Ormstown, and in the demise of that lady Ormstown has lost one of her stanchest members of the Catholic Church, and which is evidenced by the fact that the parish priest from the pulpit announced on Sunday last that he could not allow that occasion to pass without referring to the great loss the parish sustained in the death of that lady, and praised her good qualities whilst among them.

qualities whilst among them.

The deceased lady was the mother of
Mrs. Patrick Reynolds, City and District
Savings Bank, Montreal, and leaves a son and three daughters and five grandchild-ren to mourn her loss. Requiescat in pace.

PARKHILL PICNIC.

A Parkhill correspondent of the Advertiser writes : It is with pleasure that we have to report the success of the Rev. Father Corcoran's picnic at West Willims Wednesday last. The weather was most propitious, and the crowd, which string band furnished appropriate music, not of the fast kind so common, it is true, at low assemblages, but light and cheerat low assemblages, but light and cheerful withal. At intervals during the day three Highland pipers, much to the delight of the Scotch population of the locality, made the bush resound with the warlike strains that were young in the days of Bruce and Wallace. The booths were always full of thirsty applicants for the non-intoxicants sold thereat. In this connection we may mention that all the picnics and church entertainments arranged by the Rev. M. Corcoran are on strict temperance principles. God bless his courage. The returning officer who counted the votes for the gold watch to be awarded to the most popular young lady, declared the winner to be Miss Jessie Leslie, of East Williams, and considerably amused the voters and specta-tors by his witty address on the occasion. As evening approached and the heat of the day waned, the usual Caledonian games and sports, under the direction of Messrs. D. McColl, of Lobo, and C. Coughlin, of Forest, were indulged in. As a finale a tug of war was contested by East versus West Williams, and was won by the Easterns. The prizes were of considerable value and well worth contending for. Several gentlemen of distinction from London and elsewhere, intinction from London and eisewhere, including three clergymen, visited the grounds during the day, and the best order prevailed. We congratulate Rev. Mr. Corcoran on the moral and financial success of the picnic.

"Robert G. Ingersoll has issued a circular in which he proposes to devote his energies for the future to the utter destruction of the Christian religion."—Exchange. Hadn't Bob better begin the demolishing business on Father Lambert—for preparatory practice, as it were? The "destruction of the Christian religion" is rather a big job to undertake all at once. Heaps of other fellows have been trying their hands at it for the last eighteen hundred years; and somehow they all soon got "busted." Possibly i 'twas for lack of proper preparations; and 'tis for this reason we suggest that Inger-

'tis for this reason we suggest that Inger-soll begin with Lambert.

JUDGMENT.

T. A. B. in Morning Star

Cardinal Newman, in one of his works, repels the notion entertained by some that the children of the Church are denied that the children of the Church are denied the right of private judgment. He dem-onstrated very clearly that beyond the sphere occupied by the dogmatical teach-ing of the Church, there was an almost illimitable range where the Catholic in-tellect could roam at will, and that there was a multitude of subjects concerning which the Church allowed the widest lati-tude of private judgment.

which the chief allowed the wides rati-tude of private judgment.

Not only is a Catholic free to entertain the views and opinions he pleases in regard to matters purely secular, but great freedom of judgment is allowed in intellectual and even in spiritual matters. There are schools of theology and the episcopate, each differ from the other on numerous questions and propositions. For instance, one school of theology con-For instance, one school of theology con-tends that the more perfect state of life is found in contemplation, whilst another as strenuously maintains that spiritual perfection is to be attained only in that state of life which combines the active and the contemplative features of religious life.

Another and very conspicuous example of intellectual freedom among Catholics is afforded by the Vatican Council. It will be remembered that discussion ran high among the assembled prelates as to the among the assembled prevates as to the opportuneness of defining the dogma of Papal Infallibility. The Council was divided on this question into opposing sides, each of which waged a determined fight against the other. No attempt was made to silence the voices of those pre-lates who contended against the opportuneness of the definition, but, on the contrary, they were permitted the freest and fullest expression of their opinions. It is obvious that the minority did not direct the attack against the dogma, but addressed themselves solely towards effecting a post-ponment of the definition to a more propitious season.

We might multiply illustrations of the contention, that intellectual freedom is contention, that intellectual freedom is
the portion of Catholics and that wherever the Church has not spoken with the
voice of authority, we are as free to think
and believe as those who do not own the
sway of the Church.
Unfortunately, there are some Catholics who entertain the idea that those who
differ from them, even in matters which
de not trace house the proportions of the

do not trench upon the prerogatives of the Church, are tinctured with what is called Liberalism. Whilst we entertain the pro-foundest pity for the Liberal Catholic, and lament the scandals of which he is the cause, and for which he will have to render a fearful account to Almighty God, yet we sincerely believe that the person who would apply the law of rigor to mat-ters outside and beyond the domain of faith and morals, may do as much harm to the cause of religion as the Liberal, for, undue rigor tends to bring religion into disfavor and contempt. "The truth will make you free," finds

its application only among the members of the Catholic Church, for it is only in that Church that truth resides in all its purity and free from any admixture of error. Catholics are not free to believe what is false, any more than a man is at liberty to believe that two and two make five. But this in no wise limits or circum-scribes for Catholics the legitimate right of private judgment.

PRACTICAL INSTRUCTIONS FOR CATHOLICS.

RECEIVING HOLY COMMUNION.

Marshall, Ill., Church-Progress The true and faithful Catholic alone considers the great importance of making due preparation for this great feast—a feast which God deigns to allow man to feast which God deigns to allow man to participate in, though devied to His Angels in Heaven. A lively and strong faith in the real presence of God in the Blessed Sacrament of the Eucharist, is the only efficacious means to arouse mankind from the depth of its own nothingness to even consider the glory, the greatness of the gift bestowed by God, when He gives us Himself. We will never sufficiently thank God for this gift. The whole world owes an infinite debt of gratitude to God for the institution of this most Holy Sac rament. The unbelievers, as well as the believers, the bad as well as the good, the sinner as well as the saint, are all indebted to God's goodness, because even though we do not believe as Catholics nor practice our religion as the perfect do, yet we are all living within the rays of light, issuing forth from God amongst men, and this light serves to open the eyes of the blind as well as the hearts of the just. We do not in this instruction propose speaking of the soul's preparation for the worthy reception of this most Holy Sac-rament. Every Catholic knows that sud-den death is preferable to an unworthy communion, and that soul cannot desire salvation who would dare approach to re saivation who would care approach to re-ceive Holy Communion in an unworthy manner, "to eat and drink damnation for itself." The soul, then, should be freed from all stain of sin. Confession and contrition should be the means employed to this end.

As the soul requires preparation, so also the body. We must be fasting from midnight—that is, not having eaten or drank anything. Our whole demeanor, dress and actions should be indicative of the great and solemn act we are about to the great and solemn act we are about to perform. Levity displays a want of faith, scarcely pardonable on such an occasion. Too flashy apparel, more fit for a dance or a stage, is unworthy the pious Christian in the presence of God. Yet, neglect of neatness, of cleanliness, and of studied deceases, are also notent proofs of want of of neatness, of cleanliness, and of studied decency, are also potent proofs of want of faith. It is the fashion of some women who attend early Mass for the purpose of receiving Holy Communion, to throw a shawl over their uncombed hair, and perhaps without washing their faces, proceed to receive their Lord and Master. Such carelessness would be unbecoming in the carelessness would be unbecoming in the carelessness would be unbecoming in the presence of man, much more so in the presence of God. It is poor preparation, and the person who displays such bodily sloth, cannot be expected to be much cleaner in soul. Men, too, will go to Church with stubs of beard of a few weeks' growth, in which careless condition they would not visit a neighboring town or fair. If too much display is faulty in or fair. If too much display is faulty in some churches, too much carelessness is to of seventy-three.

THE CATHOLIC RIGUT OF PRIVATE | be avoided in others. Let not false train ing prevent you from appearing in the presence of God in a becoming manner.

THE SEAL OF CONFESSION.

The "seal of confession" is the term used to signify the obligation of keeping absolutely secret, knowledge gained through sacramental confession. It rests on the natural law which binds us to keep secrets communicated to us in confidence. secrets communicated to us in confidence and on the ecclesiastical law, which, as we shall see, forbids, under most severe penshall see, forbids, under most severe penalties, any revelation of sins confessed sacramentally. But it also arises from the positive divine law, and, as Suarez points out, the obligation of the seal is probably connatural, and belongs to the very essence of the sacrament of Penance. In other words, Christ did not impose the obligation of confessing mortal sins committed after baptism and then add a promite of the sacrament of the sacrament. mitted after baptism and then add a protective law binding the priest to secresy, but the obligation of the seal follows necessarily from the nature of confession as instituted by Him; otherwise Penance, which is the ministration of mercy and reconciliation, would become a burden ntolerable to mankind.

When the priest hears in sacramental confession, he hears not as a mere man, but as one who stands in God's place. He must not, by word or look, or change of conduct remind the penitent himself of anything he has heard, much less convey such knowledge to others. To do so is sacrilege, excusable by no advantage to himself, to the public, or even to the penitent. The law admits of no exception, except where the penitent freely gives the confessor leave to use his knowledge. Not only sins however slight, but moral or natural weaknesses, sins of accomplices, all that may bring the penitent into trouble, or contempt, or suspicion of any sort, fall, if known through confession, under the sacramental seal. A priest might break the seal, in certain circumstances, merely by admitting that the person has confessed to him; or, again, even if there be no danger of suspicion fixing itself on any individual, by revela-tions which might bring bad repute or suspicion on a community or a certain number of men.

The first express mention of the seal of

confession, so far as we know, occurs in Canon 20 of the Armenian Synod at Dovin, in 527. It anathematises any priest who breaks the seal (Hefele, Concil. vol. ii. p. 718). In the West, there is no mention of penalties for breaking the seal until very late; probably because such a sacrilege was scarcely thought possible. There is a decree attributed to a Pope Gregory (as Morinus conjectures, Gregory VII.), and quoted by the Master of the Sentences, and Gratian, which sentences are force or will read the sentences. tences a confessor guilty of this crime to deposition and to perpetual and ignomini-ous pilgrimage. The Fourth Lateran Council condemns such a priest to deposicouncil condemns such a priest to deposi-tion and perpetual imprisonment in a monastery. The sanctity of the seal is further recognized by all the Oriental sects (Denzinger, "Rit. Orient." vol. i. p. 101), and their Canon law threatens with the most severe punishment those who break it. True, a law of Peter the Great requires Russian confessors to reveal the confessions of those who are guilty of treason or of palming off fictitious mir-acles, unless they desist; but such a law only proves how completely the Russian church has become the slave of the State. -Catholic Dictionary.

THE LATEST CABLE NEWS.

Ireland.

Twenty thousand persons participated in a demonstration in favor of the Fran-chise Bill at Kilmarnock, Scotland, Saturday. A great procession of trades, in which 8,000 men took part, was a feature of the occasion. The Liberal demonstration Saturday, at Oldham, Eng., was attended by 10,000 persons.

tended by 10 000 persons.

A National League demonstration oc-curred at Galway to-day. Speeches were made by Healy, O'Connor and others. O'Connor threatened an ob-struction policy during the autumn session unless the demands of the Irish members regarding the Maamtrasna case

are granted. Fifteen thousand persons assembled to attend the funeral of the Fenian Duggan, at Dublin to day, including O'Brien and Davitt.

Belgium.

The Belgian Official Gazette announce the King has signed the Education Bill, The Gazette makes a strong appeal to the Liberals to maintain calmness There were riotous demonstrations at Alost to-day between Brussels pedlars and inhabitants. L'Etoile says the War Department has called out the reserves and is preparing to concentrate in Brus sels 6,000 men from Provincial garrisons to preserve order. Gen. Vander Smison will probably take command of the

Before the Communal Society at Brus sels, to day, the Burgomaster explained the measures he had adopted to repress recent disorders. He attributed the deplorable excesses to the action of the Clericals, whose attitude incensed the populace. They posted most insulting placards. Catholic organs reviled the Liberals, while the Liberal press counselled their followers to observe calmness. If necessary he would prohibit the holding of meetings altogether; but the folding of meetings antogener; but he found it was impossible to repress the universal spontaneous feeling of the people. The Council passed unanimous thanks to the Burgomaster.

Russia.

St. Petersburg police, who have been guarding the line of the Czar's journey, have been recalled to St. Petersburg. Many persons arrested on suspicion of having designs against the Czar have been reing designs against the Czar have been re-leased. Game-keepers of the Royal Pre-serves at Skiernevic have been changed three times within the past two weeks. During the accident to the Czar's carri-age at Warsaw the other evening, the people recognized the Czar and shouted "long live the King of Poland." The cabmen who rescued the carriage were arrested, but the Czar subsequently ordered them released and presented

them with fifty roubles. A Warsaw despatch says the Czar has pardoned forty-two Nihilists, sentenced to Siberia, and commuted the sentence Egypt.

The Paris Temps says there is no present intention on the part of the government to send reinforcements to Tonquin from France. The health of the French troops in Tonquin is excellent. Although the winter has been very severe, the medical report shows that only ten per cent. of the force has been sick.

cent. of the force has been sick.

Three thousand British troops have been ordered to proceed to Egypt to reinforce Lord Wolseley.

A Cairo despatch says:—Major Kitchener telegraphs that the chief clerk of the Government at Darfour has arrived at Debbeh, having reached there via Berber.

He revorts there are 2 300 prisoners at Debbeh, having reached there via berber. He reports there are 2,300 prisoners at Berber. The rebel garrison is 3,200 strong and armed with rifles. Aboo Hegel, Chief of Robotot tribes, has 6,000 arased men. El Mahdi's force extends as far south as Ambukol. Most of the tribes, however, are growing tired of the continuance of misrule, and are inclined to rejoin the

Government.

While a boat was being hauled up the rapids of the Nile at Wady Halfa, it capsized, and three sailors were drowned.

This is the first casualty attending the advance detachment of the Nile expeditor.

A Paris despatch says:—A Cabinet council was held yesterday in accordance with previous announcement, for discussion of the Chinese question. Prime Minister Ferry distinctly confirmed the report that China had not declared war. Admiral Peyron, Minister of Marine, read dispatches from Admiral Courbet, which stated that he would resume operations as soon as he received reinforcements and a fresh supply of provisions. The ques-tion of convoking the Cabinet was deferred till the 23rd.

till the 23rd.

A Pekin despatch to the Times says:—
The reply of Tsung Li Yamen to the
French ultimatum of July 12 deplores
the refusal of France to accept America's offer of mediation and says China is will ing to submit her case to any friendly

China advices state that the Chinese have no intention of blocking Woo Sung River, on which Shanghai is situated, unless the French make an attack. Hunto be a on the approach of the French fleet. It is relieved neutrals will seriously object to closing the river unless a formal war is previously made.
have established a coaling
on. The French Minister
at Shanghai intriguing with
beace party. He hopes to
revolution at the palace and w of the war party.

THE CHOLERA SCOURGE.

Rome, September 13 .- The bulletin of the ravages of cholera in Italy during the past twenty-four hours is as follows:past twenty-four hours is as follows:—
Naples (city), 872 fresh cases, 395 deaths;
Naples (province), 32 fresh cases, 10
deaths; Bergamo, 21 fresh cases, 6 deaths;
Caserta, 6 fresh cases, 4 deaths; Turkin,
4 fresh cases, 2 deaths; Genoa, 51 fresh
cases; Salerno, 4 fresh cases; Cassara, 2
fresh cases; Cuneo, 6 fresh cases; Cremon,
2 fresh cases; Sille cases are revorted.

2 fresh cases. Single cases are reported from various towns.

Madrid, Sept. 13.—The report of the ravages of cholera in Spanish towns for the past twenty-four hours is as follows: Novelea, four fresh cases and two deaths; Elche, twelve fresh cases and four deaths Monforte, six fresh cases and three deaths Andon, one fresh case; Lerida, one fresh case and one death. Advices from the Pyrenees report six deaths to-day from

Madrid, Sept. 14.—Five new cases and eight deaths from cholera at Elete. Several new cases and deaths at villages thereabouts.

Paris, Sept. 16.—The cholera epidemic has about run its course in France. There are no bulletins from Marseilles or Toulon. and the southern provinces are resuming their normal tone. Madrid advices this morning are to the effect that the health of the city is excellent, and the fears of a Naples Sept. 14 — From m

day to this afternoon there were cases, and 687 deaths. During the last twenty-four hours there were at Bergamo cases and 12 deaths; at Caserta, cases and 2 deaths; Cuneo, 19 cases and 5 deaths; Genoa, 43 cases and 32 deaths; at Spezia, 28 cases and 15 deaths and at various other points from one to three



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Patent Medicines at Reduced Prices.
Physicians' Prescriptions & Family Re-

When dark mists of passion calm reason have shrouded:
And words of ill feeling give rise to regret;
Oh! pray let the heart be serene and unclouded.
And southed by the precept, "Forgive and forget."

Tho' deadly the whisper that blights reputa-And hard be the struggle to cancel the Ah! think on the insults that brought us salvation.

Redeemer-like try to "Forgive and forget."

Tho' bitter the feeling when friendship so Has proved an illusion with dangers beset; Tho' life's dearest treasures nave suddenly with charity loving "Forgive and forget."

On youth's sunny days, if adversity lowers The heart will be peaceful tho' troubled may fret,
And life be a series of rosy-winged hours,
If ruled by the maxim, "Forgive and forget."

Ave Maria.

NEWS FROM IRELAND.

Dublin.

There is every prospect now of George Bolton tiding over his bankruptcy affairs as successfully as he has tided over many another little difficulty. His case as an "arranging debtor" was before Judge Miler in the bankruptcy court, on August 19, and on the strength of his having got a verdict against Mr. William O'Brien for £3.050, and against United Ireland for £3.050, and against United Ireland for £3,050, and against United Ireland for £500, he asked for another adjournment for a month in order that he might arrange with his creditors. It was stated that these creditors were willing to enter into an arrangement with George. they rely on Mr. O'Brien's debt of £3,050 as an asset they are simpletons indeed. Perhaps they regard the additional dividend of three halfpence in the pound which the £500 verdict will enable them to realise as quite a godsend. At all events, they offered no opposition to George's application, which was granted by Judge Miller.

In the metropolitan county the harvest

is now in full swing. The oats is being cut in the neighborhood of Lucan with the scythe in some places in consequence of its having ripened unequally. It is the custom in that district to employ strange harvestmen, who generally come strange harvestmen, who generally come from the county Longford. The land in the metropolitan county is mostly a welltilled, good clay loam, which produces fine wheat.

Kilkenny.

Kilkenny has shown evident signs of haking itself from the embraces of Whighton the state of the gery, and seems anxious to return from gery, and seems anxious to return from the ways of degraded flunkeyism to the platform of National politics. This is, truly, a consummation devoutly to be wished for. A splendid meeting was re-cently held in support of the O'Brien De-

Wexford.

A painful scene occurred on August 19, at an eviction near New Ross, when the wife of the tenant, 80 years of age, was wife of the tenant, 80 years of age, was carried on her bed out into the road. Her husband, who is an imbecile, 94 years of age, was also turned out. It is alleged that notwithstanding a certificate that the old woman was dangerously ill, the landlord's attorney insisted on the eviction being carried out. £130 was owing for rent off land occupied for generations by the tenant's family. the tenant's family.

Queen's County. The Very Rev. John Doyle, P.P., V.F., died on August 18, at the parochial house, Maryborough. The deceased had been for a considerable time in failing health, and the resignation with which he sub-mitted to an acutely painful malady was characteristic of a life of notable self-repression. He had reached the ripe age of 63 years, nearly 40 of which were devoted to active, clerical work.

Westmeath. On August 21, the beautiful convent and chapel of the Sisters of the Order of La Sainte des Sacre Cœurs, situated on Anchor's Bower, at Athlone, were solemnly consecrated by the Most Rev. Dr. Wood-lock, Bishop of the diocese of Ardagh and In connection with the girls, form the best preparation for a useful, a happy, and a successful career.

Cork. A meeting in furtherance of the O'Brien Indemnity Fund, was held, on August 24, in Cork. Mr. Deasy, M. P., presided, and among the speakers was Mr. A. M. Sullivan. A sum of £100 was subscribed in

crops in the same proportion. There were some Emergency men in attendance, but their bidding was very limited, owing to the inferior description of the crops.

Castiewellan is to be the scene of an in teresting popular demonstration on the September. The meeting announced to be held there in January last was suppressed by Castle proclama-tion. Though Castlewellian is the centre of what might be called an Orange land-lord district, the Committee are in a position to anticipate a gathering of monster

Derry. On August 17, the several branches of the Irish National League in London-derry, made an excursion to Letterkenny. About one thousand excursionists left the Lough Swilly terminus at nine o'clock, And arrived at their destination shortly before eleven. They met with a cordial reception from the townspeople. The excursionists, after attending Mass in the Cathedral, adjourned, for the most part, to

the Literary Institute, where a meeting was held. Mr. Thomas O'Brien, P. L. G., occupied the chair, and addresses were delivered by him, Mr. James Coll McLoughlin, and Mr. John Flanagan. As there is no branch of the League in Letterkenny, it was suggested that, on some future occasion, a deputation should attend there for the purpose of establishing one. The for the purpose of establishing one. The day turned out remarkably fine, and the cay turned out remarkably line, and the excursionists enjoyed themselves to the fullest extent, some going through the splendid grounds surrounding the residence of J. R. Boyd, Esq., of Ballymacool, others driving to the famous pilgrimage of "Dooing Well." Before the departure of the train in the ture of the train in the evening, a couple of the Letterkenny bands turned out and played the excursionists to the station.

Donegal. The obsequies of the late lamented Father McGeoghegan, P. P., Garvagh, Innishowen, took place on August 14, when indications of intense grief were given by the bereaved parishioners.

given by the bereaved parishioners.

A proclamation appears in the Gazette, withdrawing the proclamation of the 11th December, 1880, declaring the barony of Innishowen, county Donegal, to be in a state of disturbance, and requiring an additional establishment of Police. A similar proclamation appears with similar proclamation appears with reference to the parish of Tulloghobegly, in the county Donegal, which was declared disturbed, in a proclamation dated 27th May, 1881.

The idea of changing the name of the estate purchased by the Migration Company from Kilchoney to Parnellstown has, it is said, been received with much has, it is said, been received with medical control of the received with medical control of the property of the propert favor and approbation by the people of the locality.

Roscommon. Roscommon.

A largely attended convention of the Nationalists of the county was held on August 18, in Roscommon. Major D'Arcy, J. P., presided, and amongst the speakers were Dr. Commins, M.P., and Mr. Harrington, M. P. Resolutions expressing confidence in Mr. Parnell, M.P., and the Irish Parliamentary Party, and also in the county members, were amongst those county members, were amongst those adopted. There was a splendid muster of delegates, and the unanimity and heartiness which marked their proceedings furnished a telling retort to the intriguers who by the most sneaking devices set class against class in the county, and so to under mine the fabric of Nationality there. The proceedings of the convention may be said to have extended over two days. Sunday, the previous day, was given over to a grand public meeting, at which the county representative, Dr. Commins, together with Messrs, O'Brien and Har-rington, M.P.'s, attended. The reception accorded these gentlemen was flattering in the highest degree. Town Commissioners as well as convention delegates united in presenting addresses and felicitations presenting addresses and felicitations, while every man of the immense crowds which thronged to welcome them proved to demonstrate that he heartily shared in the feeling to which the respective mouthpieces gave voice and form. The speeches pieces gave voice and form. The speeches were extremely effective. Dr. Commins's illustration of the exposure of the official infamies by United Ireland was particularly happy. As boys, he said, they had doubtless, sometimes turned up a piece of dry flag in some field, and found thereunder a colony of crawling, loathsome creatures. creatures. So it was, he said, with regard to the letting in the light of day on the Castle. Mr. Harring-ton's speech was eminently practical and able; and Mr. McGuire, an American bar-

for either farmers or laborers to cavil at. Archbishop Ryan.

rister, of Roscommon nativity, delivered an address, full of grace, earnestness and

power. In the resolutions which the convention formally propounded is to be found the embodiment of the orthodox

National creed, as accepted by the bulk of

the nation. They are practical, unambig-uous and comprehensive, leaving nothing

This morning the Most Reverend P. J. Ryan, Archbishop of Philadelphia, left St. Louis for his new home in the East. His new convent, which is now open for the reception of pupils, is established a boys' preparatory school, where boys up to ten years of age will be admitted as boarders, and instructed in all the departments of higher and intermediate education, and taught, besides, those habits of virtue, tact, and refinement, which for both boys and girls, form the best preparation for a week. the community which knew him, not alone as a brilliant preacher, but as a tender, brave and devoted follower of his Master. brave and devoted follower of his Master. This Christian orator, whose fervent pleading for Christ has thrilled and held spell-bound audiences here, in Rome and in the capitals of Europe, is the same man who took his life in his hand, and spent his days and his nights in the small-pox hospitals of St. Louis, during the war, the consoler of the dying, while others blenched from the danger. It was he that heard the last sigh from the poison-reeking lips of the pest ridden. It was he, again, who simply said, when his friends sought to have him cease his perilous work, that his Noa. A sum of £100 was subscribed in the room.

On August 21, the police proceeded from Kinsale to Bally william, about two and a half miles from the town, in charge of Constable Brennan, to protect the auctioneer, the attorney, and the sheriff's deputy, Mr. John Savage, who was entrusted with the charge of several acres of standing crops, seized for non-payment of rent, on a farm held by Wm Bowen from Mrs. Barter. Mr. John Deasy, M. P., and some of the Kinsale clergymen were present. The crops consisted of oats, barley, turnips, and potatoes, and were of a very inferior kind, as may be judged from the fact that eleven acres of oats went for 2s. 6d., potatoes, ls. an acre, and the other crops in the same proportion. There the unfortunate as when he was a priest. This is the man that we have lost. Truly, it will be long before we see his like again Post-Dispatch, August 19th.

The Best for Butter. There is but one best color for butter, and that that is Wells, Richardson & Co's. Improved Butter Color, no candid investigator doubts. It is the best butter color in the world; is free from sediment or impurity, always ready for instant use, and it imparts to butter that rich dandelion yellow, without a tinge of red, which is the acme of desirability in any butter

An Ex-Alderman Tried it. Ex-Alderman Tayler, of Toronto, tried Hagyard's Yellow Oil for Rheumatism. It cured him after all other remedies had

WHAT THEY THINK OF YOU.

There are many Catholics who avoid conversation on religious subjects with their non-Catholic acquaintances, because they think that "religious controversy does no good," But, leaving out any higher considerations, if a Catholic could only know what absurd things he is sup-nosed by his non-Catholic acquaintance posed by his non-Catholic acquaintances to believe in, vanity itself would urge him to give an account of his faith. No man likes to be thought a fool, yet it is no

man likes to be thought a fool, yet it is no exaggeration to assert that even the most liberal-minded and intelligent of non-Catholics understand Catholic belief in so absurd and incorrect a way that they must naturally regard Catholics as destitute of common sense, in religion at least.

Any Catholic disposed to doubt this will be amply satisfied by a simple test. Let him, when an opportunity offers, induce the most intelligent Protestant he knows to give him a clear statement of what he supposes to be Catholic belief on some two or three heads; say Indulgences, the Immaculate Conception, Papal Infallibility. When that Catholic finds out what his Protestant friend credits him with behis Protestant friend credits him with be-lieving, he will certainly either be wonder-fully amused or he will half choke with ndignation, according to his tempera-

And be assured that the more familia the Protestant imagines himself to be with points of Catholic doctrine, the more crooked will be his misunderstanding of hem. It is safe to say that not one Pro testant minister in a thousand has correct notions of Catholic doctrine. Whose fault

is this? It is hard to say.

Most Protestants suppose that the Catholic doctrine of the Immaculate Conception of the Blessed Virgin Mary has some relation to the birth of our Saviour. Most Protestants suppose that the Catholic discipline of Indulgences is a permission to commit sin. Most Protestants suppose that the Catholic doctrine of the Infallithat the Catholic doctrine of the Infallibility of the successor of St. Peter means that the Pope can do no wrong. A man who would believe in these things, as nearly all Protestants suppose Catholics to believe, would, in the mildest of language, be a fool.

Now, if you do not like to be thought

Now, if you do not like to be thought a fool, the proper thing for you to do is to enlighten your non-Catholic friends as to your belief. And the best thing for any Catholic young man or young woman to do, who desires to be thought more intelligent than the average, is to become thoroughly well informed as to what the Catholic Church believes and teaches. The little catechism of your Sunday-school days was merely a primer of the science which all Catholics ought to study during their whole life. Young man and young woman, set your novel or your horse aside occasionally and read, until you feel that not only are you not a fool, but that you are able to convince your Protestant friends that you are not.—The Texas Monitor.

Loveliness.

What constitutes true loveliness Not the polished brow, the gaudy dress nor the show and parade of fashionable life. A woman may have all the outward marks of beauty, and yet not possess a lovely character. It is the benevolent disposition, the kind acts, and the Chris-tian deportment. It is in the heart where meekness, truth, affection, humility are found, where we look for loveliness; nor do we look in vain. The woman who can soothe the aching heart, smooth the wrinkled brow, alleviate the anguish of the mind and pour the balm of consolation in the wounded breast possesses, in an eminent degree, true loveliness of character.

A Word to Girls.

Many a girl is careless as to how much money a young man spends for her. Three dollars and five dollars for a horse and carriage he can poorly afford, perhaps yet she will go with him week after week with no particular interest in him, unmindful apparently whether he carus the money or takes it from his employer's drawer. He makes her expensive presents. He takes her to a concert, in going to which a horse car ride for ten cents would be for He takesher to a concert, in going to which a horse-car ride for ten cents would be far wiser than a carriage ride for several dollars. A young man respects a young woman all the more who is careful of the way in which he spends his money, and will not permit too much to be used for her. A thoughtful and well-bred girl will he wise about these matters. be wise about these matters.

A DILAPIDATED PHYSIQUE may be built up and fortified against disease by that incomparable promoter of digestion and fertilizer of the blood, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It counteracts Biliousness and Kidney complaints, overcomes bodily ailments special with the feebler sex, causes the bowels to act like clockwork, and is a safeguard against update of the counteracts. afeguard against malaria and rheumatism Sold by Harkness & Co., Druggists, Dun-

The Signs of Worms are well known, but the remedy is not always so well determined. Worm Powders will destroy

A Rare Plant.

The Wild Strawberry Plant possesses rare virtue as a cleansing, cooling, astringent, anteseptic, and healing medicine, and when combined with other valuable vegetable extracts, as in Dr. Fowler's Extract of Wild Standards. Wild Strawberry, it is an unfailing remedy in all Bowel complaints.

A Sad Neglect.

Neglecting a constipated condition of the bowels is sure to bring ill health and great suffering. Burdock Blood Bitters regulate the Bowels in a natural manner, purifying the blood and promote a healthy action of the stomach, liver, kidneys and Bowels.

Worms often cause serious illness. The cure is Dr. Low's Worm Syrup. It destroys and expels Worms effectually. A Strong Endorsement.

The Clergy, the Medical Faculty, the Press and the People all endorse Burdock Blood Bitters as the best system-renovating, blood-purifying tonic known. Its work bears out their best recommend. GOOD THE YEAR ROUND.—National Pills are a good blood purifier, liver reg-ulator, and mild purgative for all seasons! A Great Problem

Take all the Blood purifiers,

Take all the Rheumatic remedies,

Take all the Dyspepsia and indigestion

-Take all the Ague, Fever, and bilious Take all the Brain and Nerve force

-Take all the Great health restorers. -- Take all the Great health restorers.

-- In short, take all the best qualities of all these, and the —best —Qualities of all the best medicines in the world, and you will find that —Hop —Bitters have the best curative qualities and powers of all —concentrated —In them and that they will save when

nd powers of all —concentrated
—In them, and that they will cure when any or all of these, singly or —combined —Fail. A thorough trial will give posi-tive proof of this. Hardened Liver.

Five years ago I broke down with kidney and liver complaint and rheumatism,
Since then I have been unable to be
about at all. My liver became hard like
wood; my limbs were puffed up and filled

with water.

All the best physicians agreed that nothing could cure me. I resolved to try Hop

Bitters, I have used seven bottles; the Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave. J. W. Morey, Buffalo, Oct. 1, 1881.

Poverty and Suffering. "I was dragged down with debt, poverty

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring.

I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it."—A WORKINGMAN.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops' in their name.

Every observer who walks the streets of a great city, and scans with intelligent eye the colorless faces of more than fifty eye the colorless faces of more than fifty per cent. of the people he meets, can easily agree with us in the statement, that this age, which makes such drafts upon the age, which makes such drafts upon the working energies of the greater part of men in the intense pursuit of business, has destroyed in a proportionate degree their animal health and robust constitution. Nature, in this stage of exhaustion, cannot be restored of itself, but requires some stimulating tonic, to strengthen and keep the system in regular order, and in North. the system in regular order, and in North-rop & Lyman's Quinine Wine we have the exact remedy required. The peculiar op-eration of this medicine, in cases of gen-eral debility and nervous prostration, has undergone long and close observation, and indergone long and close observation, and and judiciously administered. Prepared by Northrop & Lyman. Toronto, and sold by all druggists.

Miss Mary Campbell, Elm, writes Miss Mary Campbell, Elm, writes:

"After taking four bottles of Northrop &
Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia
for a number of years and tried many
remedies, but of no avail, until I used
this celebrated Dyspeptic Cure." For all
impurities of the Blood, Sick Headache,
Liver and Kidney Complaints Carting. Liver and Kidney Complaints, Costiveness, etc., it is the best medicine known There is nothing equal to Mother Graves' Worm Extermi ing worms. No article of its kind has given such satisfaction.

The Cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing chest or throat, for taking internally or inhaling, it is a matchless compound.

FOR THE COMPLEXION .-- For Pimples, es, Tan, and all itching tumors of the skin, use Prof. Low's Magic Sul-

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Persons wishing to borrow money will consult their own interests by applying personally or by letter to

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Is a PURE FRUIT ACID POWDER, It contains neither alum, lime, nor ammonia and may be used by the most delicate constitutions with perfect safety. Its great success arising from its being intrinsically THI BEST VALUE IN THE MARKET, as well as the comply adapted to the wants of the as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the

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In England soldiers n
in catching harvest wea
Potatoes may be dead ripe, if wet weath
Posts will last longer
of earth, are used for fi Mix a little sulphur casionally, to keep lice Frequent application salt bacon, it is said, about horses ears. Don't complain if you

SEPT. 20, 1884.

FARM AND LIVE !

Plant some trees. Be sociable at the fair

Keep the harness clea

Sow rye for early soi A slight frost hurts to Burn weeds that are

at the fair; remember ment is, in the nature of An experiment made eral lands of corn group deep, and the others using two teams, indic per row from the sha will not be more than the rest of the field. Diseased Brood in His which usually develops less common now the were introduced. Still destroyed by it annua owners are entirely ign The disease affects imm shown by the cappin cells being somewhat cells being somewhat a small hole in the cer

ination, it is found that

white, then suspect the ant odor also attends the best remedy and pr the hives not nearen To Produce Sexes at is advanced by Prof. T land, who claims to demonstration, that the females. He observed lays female eggs at eggs afterward; that, laid eggs give fewer me ones. In quadruped young bulls, who meet first sign of heat, gen frequently than old bu later. In horses, he says horse colts rather than decided to fatten a far milking is discontinu she be ready for the better will be the qu The best beef is that of the formation of flesh on rapidly when the food goes into the m

animals as regards the cows, that are not low by August or early i with good feeding, n late in the fall. An o ture had better not be ing the summer, unless consumed by those has strong stomachs. A only fit for food when slow enough to accur laid on as rapidly as y cow that is not too old dition, and designed may be milked all win But she should be dri turned to grass. On with the help of a fe such a one will gain

however, a great dea

fit to kill by mid-sum Orchard and Plant strawberries. Stir the cabbage soil Thin late sown pars Grow some dandelio Don't defer harvesti Earth up celery whe The curled cress may The Egyptian is one

beets.

It is hard to get a be

Boston Market.
Fall Sowing of Veg
ties of the latitude of
southward, cabbage,
tuce for the earliest c
now, and the plants l
in cold frames during in cold frames during plants start early after spring, and will matur of those from spring-s opening of the heated a most acceptable and to the table. For m most profitable small fr there is not at this sea other work on the f spring. The plants a during the first half are in leaf, the leaves A good distance to s feet by four, or in row

two feet between the For productiveness, the stands at the head, and one month. It is rat well marked flavor. the Clarke, in yielding the length of the b fruit issweet and delication the black caps, the seems to take the lead The Davidson's Thorn being unarmed, but is bearer. It is perhap raspberries, and the sweet, on all of which worthy of culture.
courage careless gardbut still can say that
raspberries will stand any, and still yield fru

Flowers and Keep margins tidy. Re-pot winter bego Trim runners from Calla, not "calla lil receipt of

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Preface

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Carleton

FARM AND LIVE STOCK NOTES.

Plant some trees. Be sociable at the fairs. Keep the harness clean. Sow rye for early soiling. A slight frost hurts tobacco. Burn weeds that are in seed. Free the granaries from vermin.

A good ditcher makes a narrow ditch.

Buckwheat is deleterious to the hop-

The honey crop is unusually heavy in many parts.

A Massachusetts farmer has fifty miles

of stone fence.

of stone fence.

Gen. Putnam, of revolutionary fame, was a very successful farmer.

In England soldiers may work on farms in catching harvest weather.

Potatoes may be dug before they are dead ripe, if wet weather threatens.

Posts will last longer if stones, instead of earth, are used for filling in the holes.

Mix a little sulphur in their feed occasionally, to keep lice from the fowls.

Frequent applications of the grease of salt bacon, it is said, will destroy warts about horses ears.

salt bacon, it is said, will destroy warts about horses ears.

Don't complain if you get no premiums at the fair; remember your own judgmentis, in the nature of the case, biased.

An experiment made in plowing several lands of corn ground only four inches deep, and the others ten inches deep, using two teams, indicates that the yield per row from the shallow plowed parts will not be more than one-half of that of the rest of the field.

Diseased Brood in Hives.—This trouble,

the rest of the field.

Diseased Brood in Hives.—This trouble, which usually develops by this month, is less common now than before Italians were introduced. Still many swarms are destroyed by it annually, and often the destroyed by it annually, and often the owners are entirely ignorant of the cause. The disease affects immature brood, and is shown by the cappings of the infected cells being somewhat sunken and having a small hole in the center. If, by examination, it is found that the larva are not white, then suspect the rot. An unpleasant odor also attends the malady. The disease is believed to be contagious, and the best remedy and preventive is to have the hives not nearer than eight or ten feet from each other.

To Produce Sexes at Will.—The theory is advanced by Prof. Thury, of Switzer-

is advanced by Prof. Thury, of Switzer-land, who claims to base it on actual land, who claims to base it on actual demonstration, that the earliest produced animals are in the largest proportion females. He observed that the queen bee lays female eggs at the first and male eggs afterward; that, with hens, the first laid eggs give fewer males than later laid ones. In quadrupeds, he states that young bulls, who meet the female at the first sign of heat, generate heifers more frequently than old bulls, who do service later. In horses, he says that mares shown the stallion late in their period, drop horse colts rather than fillies.

the stallion late in their period, drop horse colts rather than fillies.

Fattening Farrow Cows.—When it is decided to fatten a farrow cow, the sooner milking is discontinued the sooner will she be ready for the shambles, and the better will be the quality of the beef. The best beef is that quickest made, and the formation of flesh and fat cannot go on rapidly when the nutriment of the The best beef is that quickest made, and the formation of flesh and fat cannot go on rapidly when the nutriment of the food goes into the milk-pail. There is, however, a great deal of difference in animals as regards these points. Young cows, that are not low in flesh, dried off by Angust or early in September, will, with good feeding, make good beef by late in the fall. An old, raw-boned creature had better not be milked at all during the summer, unless the meat is to be consumed by those having good teeth and strong stomachs. A cow of this kind is only fit for food when the flesh and fat, slow enough to accumulate at best, are laid on as rapidly as possible. A farrow cow that is not too old and in a fair condition, and designed for summer beef, may be milked all winter on good feed. But she should be dried off before she is turned to grass. On good pasture and with the help of a few bushels of meal such a one will gain fat rapidly, and be fit to kill by mid-summer.

Orchard and Garden.

Plant strawberries. Stir the cabbage soil Thin late sown parsley. Grow some dandelions. Don't defer harvesting onions. Earth up celery when the soil is dry. The curled cress may still be sown. The Egyptian is one of the best keeping

It is hard to get a batter celery than the Boston Market. Fall Sowing of Vegetables.—In locali-

ties of the latitude of New York City and southward, cabbage, cauliflower and letsouthward, cabbage, cauliflower and lettuce for the earliest crops, may be sown
now, and the plants be brought forward
in cold frames during the winter. Such
plants start early after setting out in the
spring, and will mature considerably ahead
of those from spring-sown seed.

Raspberries.—Coming in fruit at the
opening of the heated term, raspberries are
a most acceptable and wholesome addition
to the table. For market they are the
most profitable small fruit grown. Autumn
is a good time to set the plants, besides,
there is not at this season so great press of

there is not at this season so great press of other work on the farm as there is in spring. The plants should be put out during the first half of October. If they are in leaf, the leaves should be stripped. A good distance to set the plants is four foot by four parts by foot are the plants is four A good distance to set the plants is four feet by four, or in rows five feet apart and two feet between the plants in the row. For productiveness, the old Early Prolific stands at the head, and keeps in fruit fully one month. It is rather acid, but has a well marked flavor. Next to this comes the Clarke, in yielding qualities as well as the length of the bearing season. The fruit issweet and delicate in flavor. Among the black caps, the Mammoth Cluster seems to take the lead for productiveness. The Davidson's Thornless has the merit of being unarmed, but is only a second-rate bearer. It is perhaps the earliest of all raspherries, and the fruit is remarkably sweet, on all of which accounts it is well sweet, on all of which accounts it is well worthy of culture. We would not encourage careless gardening on the farm, but still can say that of all small fruits, raspberries will stand as much abuse as any, and still yield fruit.

Flowers and the Lawn. Keep margins tidy.
Re-pot winter begonias.
Trim runners from forcing violets.
Calla, not "calla lily," is correct. The beautiful Japan maples are shrubs

The morning-glory is a wild flower south of Pennsylvania.
Wild flowers will be forced by New

York florists next winter.

The large-leaved caladium sometimes blooms, the flower resembling the calla.

If any white or candidum lilies are to be forced next winter, the bulbs cannot be

potted up too soon.

To keep flowers in a fresh state as long as possible, roll them up nights, or when not needed for embelli-hment, in a wet newspaper, the ends of which are turned in as the rolling proceeds, to shut out the

The Hardy, Panicled Hydranges. - This magnificent autumn flowering shrub should be well supplied with water while in bloom. If this want is denied the plant now, the flowers will be flabby in texture, smaller, and in all respects less attractive than if plenty of moisture prevails at the root. Should the sbrub be standing in poor soil, it would be well to apply weak liquid manure also at times.

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St. Thomas.	6.00	1 15	****	0 00	2 45	0.00
Port Stanley.	6 00	115		8 00	2 45 2 45	6 80
Port Dover & L. H. Mails	5 00	1 10		8 60	2 40	
London, Huron & Bruce-All places between Lon-				000		
don, Wingham, Hyde Park, Clinton, Seaforth,						
white Church, Ripley, Kincardine & Lucknow.	7 00				6 30	
Ailsa Craig	7 00				6 30	
W. G. & B. South Extension	5 00			11 30		
W., G. & B Thro Bags—Hensall, Lucan, Exeter, Clinton, Blyth,	5 00	1 00		8 00	1 30	6 30
Wingham Inchange and Kingarding		0.00			** **	
Wingham, Lucknow and Kincardine Between Harrisburg and Fergus		3 30		600	11 00	
B. L. H. West of Stratford	5 00	1 (0		8 00	• • • • •	6.30
B. L. H. West of Stratford	5 00			1 ::::		6 30
B. L. H. between Paris and Stratford	5 00	1 00	::::		1 80	6 30
B. L. H. between Paris S. and Buffalo	5 (V)	1 00			2 45	0 00
G. T. R. between Stratford and Toronto		12 40				6 30
Georgian Bay and Lake Erie Division	5.00			11 30		
St. Mary's and Stratford	5.00	12 40	4 40	8 00	11 30	6 30
Thro Bags-Goderich and Mitchell	5 00		4 40	11 30		6 80
Belton, Thorndale, (daily) Cherry Grove, St Ives	,					
(Tuesday and Friday)		12 40		.: .:		6 30
The Grove, Clinton and Seaforth			4 40	11 30	• • • • •	• • • • •
For Great Britain.—The latest nours for despatchi	ng lette	ers, etc	o, for G	reat B	ritain,	are:-
Mondays, at 3:20 p.m., per Cunard packet, via New Y Star Line. Postage on letters, 5c. per i oz.; Newsport	ork; T	uesday	rs, at 3	20 p. n	., per	White
Star Line. Pestage on letters, 5c. per oz.; Newspi	apers l	c. per 2	oz.; re	g. fee,	c. F	riday,
	mentar	y Mai	l for de	apatch	, via H	imon-
ski, will close at 3 2) p.m. on Fridays,						

ll a.m. per Canadian packet, via Quebec. A Suppilmentary Mail for despatch, via Rimonski, will close at 3 2) p.m. on Fridays.

Rates of Postage on Letters between places in the Dominion, 3c. per 1 os., prepaid by postage stamp; if posted unpaid, will be sent to the Dead Letter Office. Letters posted exceeding 1 oz. in weight, and prepaid only 3c., will be rated double the amount of deficient postage not prepaid. Newspapers, through Canada or to the United States, 1c. per 4 oz. Post Cards for United Kingdom, 2 cents each.

Money Orders issued and paid on and from any Money Order Office in the Dominion of Canada, Great Britain and Ireland, British India, Newfoundland and United States. The German Empire, Italy, Switzerland, Austria, Hungary, Roumania, Jamaca (West Indies) Victoria [Australia], New South Wales [Australia], Tasmania, Belglum, New Zealand and Barbados, Norwayland Sweden, Denmark, including Iceland, the Nethelands (Holland) Post Office Savings Bank.—Deposits from \$1 upwards, on which 4 per cent. interest is allowed, will be received for transmission to the Central Office of the Post Office Savings Bank. Pass Books, and every information, to be had on application.

Money Order and Savings Bank.—Office hours 9 a. m. to 4 p. m.
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Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS,
They invigorate and restore to health Debilitated Constitutions, and are invaluable
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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcera.
It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.
FOR SORE THROATS, BRONCHITIS. COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted
and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWA VIS Establishment.

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78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
and are sold at 1s. 14d., 2s. 9d., 4s. 6d., 11s., 2s., and 3s. each Box or Pot, and may
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583, Oxford Street, London, they are spurious.



Cures Dizziness, Loss of Appetite, Indigestion, Biliousness, Dyspepsia, Jaundice, Affections of the Liver and Kidneys, Pimples, Blotches, Boils, Humors, Salt Rheum, Scrofula, Erysipelas, and all diseases arising from Impure Blood, Deranged Stomach, or irregular action of the Bowels.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT. Locality unrivalled for healthiness aftering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.

French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and Instrumental Music form a prominent feature. Musical Solrees take place weekly, elevating taste, testing improvement and ensuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and sconomy, with refinement of manner.

TEKMS to salithe difficulty of the times, without impairing the select character of the Institution.

For further particulars apply to the Superor, or any Priest of the Diocese.

CONVENT OF OUR LADY OF Lake Huron, Sarnia, Ont.—This insti-tution offers every advantage to young ladies who wish to receive a solid, useful and re-fined education. Particular attention is paid to vocal and instrumental music. Stud-ies will be resumed on Monday, Sept. ist. Board and tuition per annum, \$100. For further particulars apply to MOTHER SU-PERIOR, Box 303.

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RSUMPERIOR.

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RSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies. This institution is pleasantly
situated on the Great Western Railway, 50
miles from Detroit. This spacious and commodious building has been supplied with all
the modern improvements. The hot water
system of heating has been introduced with
success. The grounds are extensive, including groves, gardens, orchards, etc., etc.
The system of education embraces every
branch of polite and useful information, including the French language. Plain sewing,
fancy work, embroidery in gold and chenille,
wax-flowers, etc., are taught free of charge.
Board and fultion per annum, paid semiannually in advance, \$100. Music, Drawing
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A SSUMPTION COLLEGE, SAND-CHARLES, ONLINE, ONLINE STUDIES, SAND-Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum For full particulars apply to REV. DENIS O'CONNOR, President.

Meetings.

TRISH BENEVOLENT SOCIETY RISH BENEVOLENT SOCIETY

The regular monthlymeeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.39. All members are requested to be present. C. A. SIPPI, President.

OATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Brauch No. 4 of the Catholic Mutual Benefit. Association, will be held on the first and third Thursday of every month, at the heur c 18 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Press. C, HEVEY, Rec. Sec.

Professional. RLECTROPATHIC INSTITUTE 23 Dundas street, London, Ontario, for the treatment of Nervous and Chronic Dis-eases. J. G. WILSON, Electropathic and Hygienic Physician.

M'DONALD & DAVIS, SURGEON Dentists, Office: - Dundas Street, 3 doorseast of Richmond street, London, Ont. DR. WOODRUFF. OFFICE— Post Office. Avenue, a few doors east of 38.1y

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FROM THE PRESIDENT OF BAYLOR UNIVERSITY. "Independence, Texas, Sept. 26, 1882.

Ayer's Hair Vigor

Has been used in my household for three

1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color. 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully, WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free

from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and desirable dressing. PREPARED BY

Dr.J.C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

e only absolutely perfect and harmless Washing Compound now in the market.

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NONSUCH! Is what every public laundry should use NONSUCH!

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NONSUCH! Is guaranteed not to injure any fabric.
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Will not tear or wear out the clothes. No labor or fatigue caused by using it. tried commands the approval of all and

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London Mutual FIRE INSURANCE COMPANY, THE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE IN. SURANCE IN CANADA.

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D. C. McDONALD,

MANAGER.



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C. M. B. A. Pins will be sent on receipt of price, \$1.35, by addressing T. P. Tansey, 571 St. Martin street, Montreal; or Thos. Coffey, Catholic Record office, London. Wallaceburg, Sept. 8th, 1884. Received from Francis Brabeau, Sec-

Received from Francis Brabeau, Sec-retary Branch 22, C. M. B. A., the sum of two thousand dollars in full of my late husband, Daniel McEvoy's, Beneficiary

nusband, Daniel McEvoy's, Beneficiary in said Association,

BRIDGET MCEVOY.

Myles McCarron, President; Rev.
Father Ryan, Chancellor, witnesses.

H. W. Deare, Esq., C. M. B. A.
Deputy, on 9th inst., organised Branch
No. 36 at Port Lambton. He was ably assisted by Mr. Myles McCarron and other members of Branch 22. Rev.
Father Ronan. P. P. of Corunna was Father Ronan, P. P. of Corunna was also present. Mr. Deare gave a brief lecture on the rise, progress and work of the Association, and thoroughly instructed the officers and members of the new Branch in their C. M. B. A. duties. The following are the first officers of this

Spiritual Adviser-Rev. P. J. Colovin. President-John McCarron. 1st Vice-Pres.—Michael Gollogly. 2nd " * " —John Slavin. Rec. Sec.—Michael O'Leary. Asst. " — Martin O'Leary. Fin. " — John P. Conlon. Treasurer-James O'Leary Marshal-William T. Murphy

Marshal—William T. Surphy.
Guard—John Downs.
Trustees—Martin Slavin, Alonzo O'Leary, Michael Walsh, John Slavin,
and M. Walsh.
Wishael Walsh

Chancellor pro.-tem.—Michael Walsh.
Its meetings will be held on the first and last Wednesday of each month.

SUPREME COUNCIL CONVENTION NOTES.

At the Supreme C. M. B. A. Convention which was held in Detroit on 9th inst., there were 31 members present.

The convention lasted four days. On the morning of the 9th the members assembled in the parlors of the Young Men's Catholic Union where Rev. Father Reilly delivered an address welcoming them to Detroit, and assuring them of every attention in the power of their brothers to give. Then the members of the Detroit Branches of the Catholic Mutual Benefit Association escorted the delegates to the Holy Trinity Church, where a solemn high mass was held by Father Latfinuer, C. S.S. R., Springwells, celebrant, Father Francis, deacon, Father Wuermer, sub-deacon, Father O'Dono van, master of ceremonies, assisted by Father Frieden, S. J., Father Van Ant-werp, Grosse Pointe, and Father Scanlan, of Windsor. The choir was assisted by the Detroit opera house orchestra.

Father Doman delivered an address of

welcome. He told them their society represented sociability and love. All men are created for society. They came forth destined for association. If he did not associate with his fellow man, if he did not use his social faculties he would never have been what he is. From childhood to the grave there are times when all need protection, when the control of the control when all need protection, when sickness comes or when misfortunes pursue one to the grave. Man must of necessity with his kind. Even the monk, while the stars are shining above his head communing with God, even he belongs to society. "You, gentlemen," said the preacher, "represent society. In you I recognize the representatives of society—its fundamental principles."
Governments get their just rights from
the consent of the people. The will of
the people is law, and whenever social the people is law, and whenever social principles are strong the people are strong. Yet it is only in theory that the will of the people expresses the will of God. "Look around you. You will find in the people almost everything combined, and when compromises take place you say, 'that is the will of Horizonte in the people,' but is it the will of God?" Men do not sacrifice private interests. The representatives in the legislature represent every interest—they represent the visitors banqueted. After returning to the city the members escorted the visitors to the Griswold House Orchestra, by the Detroit Opera House Orchestra, by the Det

is not the will of God.

There are principles of morality and religion behind the Catholic mutual benefit association. The members had heard the voice of the old Catholic church coming down from the ages, "Children be not troubled." The members had recognized the voice, and had taken the teachings of the church for their principles. In the order of the association prejudices were broken, fellowship cultivated, and mutual help took the place of selfishness. The object of the society was the cultivation of benevolence, morality and sobriety. While not always capable of drying the tears of the bereaved, they could keep poverty away. While not always able to keep all their members in the straight way, yet a watchful care over their members was conducive of much good. And while the demon of drunkenness was everywhere, yet the society taught and prac

should compel the branches in that country to do their business within themselves, there must be some action taken by the society in the matter. During his term of office he had received applications from the five branches in Kansas and the five in Ohio to be allowed to form grand councils in each state. The matter will be opened for state. The matter will be opened for discussion during the session. The pre-sident recommended that a committee sident recommended that a committee
be appointed to re-write and re-arrange
the different parts of the constitution.
He suggested that the supreme council
should discuss the advisability of appointing a special legal adviser of the
society, as by this action there might be
settled complications that otherwise
would cost the association much money
to have decided in a court of law. Efer. would cost the association much money to have decided in a court of law. Reference was made to the unavoidable absence of the Rt. Rev. Bishop Ryan of Buffalo, the great mover and patron of the association. The president explained that the duties of the bishop crowded upon him so thick and fast that he found it impossible to attend, but sent his best wishes for the success of the society's deliberations.

society's deliberations. President—W. C. Shields, Cory, Pa.
1st Vice-Pres.—C. J. Drescher, Buffalo.
2nd " "—Thomas Coffey, London,

Ont.
Secretary—C. J. Hickey, Allegany, N. Y., re-elected.
Treasurer—James M. Walsh, Hornells-ville, N. Y., re-elected.
Marshal—J. A. Hickey, Detroit, Mich. Guard—Charles Fernecorne, Erie, Pa.
Trustees—J. B. Todenbier, Detroit; W. Franklin, Buffalo; Richard Mullholland, Dunkirk, N. Y. The two other trustees remaining in office are Wm. Look. Depunkirk, N. Y. The two other trustees remaining in office are Wm. Look, De-troit, and J. S. McGary. The petition of the Grand Council of Canada for the formation of a Separate Beneficiary jurisdiction was not granted.

Rev. Father Bardou, one of the repre-sentatives of Canada Council, was prevented from attending the convention through important business at home, but Messrs. O'Neail, and O'Connor, with vice-president Coffey, attended to the interests of Canada with commendable

The proposition to form a Reserve Fund was defeated, also the \$1,000 Grand Councils will, hereafter, be allowed to hold their biennial conventions in the month of July, or up to the

1st Tuesday in August. In the Supreme Council, New York State has six C. M. B. A. members in elective office. Pennsylvania has two, Michigan three, and Canada, although having the second highest membership and

paying the second largest amount of beneficiary, has only one!

The Detroit Evening News says: "The most startling proposition rejected by the C. M. B. A. Supreme Council was the one to treat Canada as a separate beneficiary. The Canada Grand Coun-cil had asked for it by a vote of 22

Since the last Supreme Council Con-

There are now 9000 members on the C. M. B. A. roll books, an increase of 3500 since Sept., 1882. Canada shows the largest per centage of increase, viz., 120 per cent.

130 per cent.

The next Supreme Council Convention will be held at London, Ont., Sept., 1886.

We are pleased to hear of the re-elec-

We are pleased to hear of the re-elec-tion of Supreme Recorder Hickey. He is a thoroughly competent Secretary.

The members of the Detroit Branches made very elaborate preparations for the reception of the Supreme Council, and did everything in their power to make their C. M. B. A. visitors as comfortable The representatives in the legislature represent every interest—they represent their passions, but they do not represent religion. Therefore the will of the people religion. Therefore the will of God.

The local branches turned out 500 strong.

A resolution was unanimously adopted.

A resolution was unanimously adopted by the Council thanking the Detroit branches for the generous hospitality extended to the visitors and to those who entertained them during the boat ride and the drive through the city.

A banker in Batavia asked permission to pay the assessments of a member who had assigned his policy to him. As the supreme courts of Michigan and New York had already decided similar cases in favor of the association, the request was denied on the ground that the association had no funds to dispose of as anyone pleases, but only for the families of the beneficiaries.

S. R. Brown. Grand Secretary.

Prince Henry of Hanau.

conducive of much good. And while the demon of drumkenness was everywhere, yet the society taught and practiced sobriety.

The church was very elaborately decorated around the altar with tropical and flowering plants, wreaths, arches and mottoes. An arch immediately in front of the altar contained the word "Welcome" in white flowers, while another in the rear contained the word "Jesus." The church was filled with members of the Father Matthew and other Catholic societies. Their banners hung on the pillars that supported the arches running down each side of the church.

Immediately after the mass the council marched down to the Young Men's Catholic rooms and organized for business. A committee on credentials was appointed. At the afternoon session President F. J. Reister read his report. He stated that it was for the supreme council to discuss and see what changes, if any, in the constitution are necessary. He would like to see a full discussion on the advisability of creating a reserve or sinking fund, also on creating a \$1,000 beneficiary.

The question as to whether the Canadian branches shall be empowered to form a separate beneficiary requires careful and earnest consideration. He claimed that in this society there should be no difference in nationality, but if the Canadian legislation now pending

SIR THOMAS MORE'S FIDELITY.

TE PREFERRED SERVING HIS GOD TO OBEY

Thomas More was Lord High Chancellor of England in the reign of King Henry VIII. He was a fervent Catholic, and, although zealous in the service of his king, was still more so in the service of God.

When Henry rebelled against the Church, he put into prison, and sometimes even condemned to death, those who would not acknowledge him to be head of the Church in England. When he informed Sir Thomas More of this law which he had

Sir Thomas More of this law which he had made, requiring his subjects to submit to his authority in spiritual things, Sir Thomas at once replied that he, for one, would never obey it, "because," he said, "it is against the law of God."

The king was very much grieved at Thomas's refusal, not only because he himself had a great esteem for him, but also because he knew the influence his example would have over others. So he tried first by promises and then by threats to make him submit. But it was all in vain, for the faithful servant of the King of Heaven firmly declared that he would vain, for the faithful servant of the King of Heaven firmly declared that he would sooner die than neglect his duty to God. This answer put the king into a great passion, and he ordered him to be immediately east into prison. "You shall see," he said, "that I am your master, and that you must do what I wish."

"You have indeed power over my life, and over everything I have that passes away with life," replied the intrepid Thomas; "but more than that you have no power over."

no power over."

The king condemned him to death; but

The king condemned him to death; but wishing to give him yet an opportunity of saving his life, he went to Margaret, his wife, and persuaded her to go to her husband and try and influence him by those endearing motives which have most effect upon the human heart.

"O my husband!" she said to him, "do obey the command of the king as others have done, and your life will be spared."

"And how long, my dear wife," he answered, "how long do you think I shall live if I do what you ask me?"

"For at least twenty years," she said.

"Well, if you had said twenty thousand years, that would have been something; but it would be indeed a very poor thing to live even that number of years and run the risk of losing my God in eternity! Oh, no, dear wife! I thought you would have spoken more wisely to me than that. I will never consent to disobey my God in that way; I have promised Him over in that way; I have promised Him over and over again that I would serve Him faithfully all my days, and love Him with my whole heart, and by His grace I will do it."

Sir Thomas More died on the scaffold on the sixth day of July, 1535.

The resolution taken by the Duke Frederick Paul of Mecklenburg-Schwerin to resign his position in the German Army springs from the fact that he has had all his children baptized Catholics. A decree of Frederic William IV. forbade all Protestant officers who married Catholic ladies to give the pledge always demanded by the latter that the children should be brought up in the true Faith. Having disobeyed this stern regulation, the Duke had no alternative but to retire from mili-

MARKET REPORT.

OTTAWA.
Correct report made every week for "The Catholic Record." Grain—Oats, 42c to 44c. Peas, 70c; Spring Wheat, 0 90 to \$1 0 ft; Fall wheat, 1 0 to \$1 10; Scotch, 1 20. Rye, 48c to 50c; Beans, 1 25 to 1 50. Diary Produce — Butter in pails, 15c to 16c; tubs, 14c to 15c; prints, 60c to 20c. Cheese, 12 to 15c. Eggs, 17c to 20c per doz. Poultry—Chickens per pair, 50 to 90. Geese, 80 to \$1 00 each. Turkeys, \$0 00 to \$1 50 each. Mears—Pork—Mess, per barrel, 15 60 to 16 50; ham. 14c to 17c; bacon, green, 9c to 13c; young pigs, 2 00 to 4 00 each. Beef, live weight, 4]c to 5]c. Mutton and lamb, 19c. Miscellaneous — Potatoes, new, 60c gal.; 35c to 45c a bag. Cabbage, per dozen heads, 50c to 56c. Cucumbers, per doz. 50c. Carrots, per doz. 21c. Hay, 13 00 to 14 00; straw, 4 75 to 5 60. Flour, No. 1, 5 50 to 5 75. Oatmeal, 4 75 per barrel. Provender, 1 40 per cwt. Hides, rough, 5]c to 6c; inspected, No. 1, 7 50 to 8 00 per cwt.

MONTREAL.

Hides, rough, 9;c to 9c; mspected, No. 1, 7 59 to 8 00 per cwt.

FLOUR—Receipts 400 bbls. Quotations are as follows: Superior, \$5 35 to \$5 45; extra \$5 55 to \$5 45; superfine, \$4 90 to \$4 95; spring extra, \$4 25 to \$4 30; superfine, \$3 25; strong bakers, \$4 75 to \$5 75; fine, \$3 00 to \$3 10; middlings, \$2 75 to \$2 99; pollards, \$2 50 to \$2 75; Ontario bags, \$1 90 to \$2 25; city bags, \$2 75 to \$2 90; GRAIN — Wheat, white winter, \$1 3 to 1 14; Can. red winter, 16 to 1 17; No. 2 spring, 1 3 to 1 15. Corn, 67; to 67; e. Peas, 92 to 92; e. Oats, 38 to 40c. Rye, 70 to 71c. Barley, 55 to 65c. PROVISIONS—Butter, new townships, 14 to 17c; Morrisburg, 14c to 16c; Eastern Townships, 18 to 20c; Western, 12c to 14c. Cheese, 8] to 89; e. Os?k. Pork, 19 00 to \$20 00. Lard, 10c to 11c. Bacon, 13c to 14c; hams, 18c to 14c.

TORONTO.

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10; No. 3, 107 to 1 08; spring, No. 1, 109 to 1 10; No. 3, 107 to 1 08; spring, No. 1, 109 to 1 10; No. 2, 107 to 1 08; No. 3, 105 to 1 05. Barley, No. 1, 70 to 70e; No. 2, 55 to 65e; No. 3, extra, 60 to 69e; No. 3, 59 to 52e. Peas, No. 1, 78 to 80e No. 2, 73 to 74. Oats, No. 1, 40to 41e; No. 2, 40e; Corn, 00 to 00e. Wool, 00 to 00e. Flour, 15:00 to 15:50; Earley, (2 to 10e. Hogs, street, 50 to 15:50. Barley, (street), 65 to 00e. Rye, street, 60 to 00e. Wheat, street, spring, 105 to 11; fall, 101 to 103. Oatmeal, 5:00 to 000. Cornmeal, 3:75 to 3:90. LONDON.

Ornmeat, 3 to 5 so.

Wheat - Spring, 1 75 to 1 80; Deihl, ₱ 100 lbs. 170 to 1 80; Treadwell, 1 70 to 1 75; Clawson, 1 60 to 1 70; Red, 1 60 to 1 75. Oats, 1 17 to 1 20; Corn, 1 20 to 1 30. Barley, 1 10 to 1 15. Peas, 1 5 to 1 30. Rye, 1 20 to 1 25. Beans, per. bush, 1 50 to 2 00. Flour - Pastry, per cwt, 3 00 to 3 25 Family, 2 75 to 3 00. Oatmeal Fine, 2 50 to 2 75 Granulated, 2 75 to 3 00. Cornmeal, 2 00 to 2 50. Shorts, ton, 20 00 to 22 00. Bran, 1 2 00 to 1 20. Hay, 8 00 to 10 00. Straw, per load, 2 00 to 3 00. Butter - pound rolls, 16 to 17c; crock, 14 to 16c; tubs, 13 to 14c. Eggs retail, 17 to 18c. Cheese, lb. 9 to 10 c. Lard, 12 to 14c. Turnips, 30 to 40c. Turkeys, 100 to 200. Chickens, per pair, 50 to 75c. Ducks, per pair, 70 to 80c. Fotatoes, per bag, 75 to 1 25. Onions, per bushel, 60 to 80. Dressed Hogs, per cwt, 5 00 to 8 50. Beef, per cwt, 6 s0 to 7 00. Mutton, per pl. 68 to 69c. Lamb, per lb. 67 to 67c. Hops, per 100 lbs, 20 to 2 c. Wood, per cord, 5 00 to 5 50.

LOCAL NOTICES.

L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place— Opposite City Hotel, Dundas street.

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BEST BAKING POWDER.

INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Baking Powders.	per each ounce of Powder.
"Royal" (absolutely pure)	127.4
"Patapsco" (alum powder)	125.2*
"Rumford's" (phosphate) fresh	122.5*
"Rumford's" (phosphate) old	32.7*
"Hanford's None Such," fresh	121.6
"Hanford's None Such," old	84.35
"Redhead's "	117.0
"Charm" (alum powder)	116.9*
"Amazon" (alum powder)	
"Cleveland's" (short weight 3 oz.)	110.8
"Sea Foam"	107.9
"Czar"	106.8
"Dr. Price's "	102.6
"Snow Flake" (Groff's, St. Paul)	101.88
"Lewis'" Condensed	98.2
"Congress" yeast	97.5
"Pearl "	93.2
"C. E. Andrews & Co.'s" (contains alu	um) 78.17*
"Hecker's"	
"Gillet's"	84.2
"Bulk"	80.5
*In his report, the Government Che	

"I regard all alum powders as very unwholesome." Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

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We beg to c

revd. clergy of t lical Letter whi

XIII. has recent

versal Church, found published the CATHOLIC RE cal letter our Ho the month of Oc secrated to the in the same ma very same cau Supreme Pontiff the united praye powerful prot Mother in defe her menaced ri still in active an and have impell exhort the faith method and fo as the Rosary merit the power Mother of God. crees and make 1st of October to following, in all p templis, and in al ted to the Moth of the Rosary, t of Loretto, to be 2. The Rosary

Blessed Sacram 3. The Holy ing indulgences prescribed cond (a) To all tho days shall have recital of the for the Pope's those also who

shall have been

Rosary and Lita

for each occasio

cited either in

years and seven (b) To those time shall have tions at least te in the churches, the privacy of th worthily receive Penance and t granted a Plens (c) A Plenary

ted to those wl the Holy Rosa the following ei thily received t and the Blessed prayed in any Most Holy Mot intentions.

4. In virtue Holy See we he gaining the afor months of No favor of the fait who, owing to causes, such as have not been tions and to rec ing October.

The foregoin with the auth Encyclical whi read by the rev their reception.