The Catholic Record.

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

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INSPECTION INVITED

Ireland to the Sacred Heart.

Ode in commemoration of the universal Consecration, Passion Sunday, 1873. By Denis Florence McCarthy.

Where'er beneath the Saving Rood The nation kneels to pray, A holy bond of brotherhood Unites us all to day; From north to south, from east to wes', From circling sea to sea, From north to state, from circling sea to sea, Ierae bares her bleeding breast, O Sacred Heart, to Thee!

She bares her breast, which many a wound,
Which many a blow made sore.
What time the martyred mother swooned
Insensate in her gore.
But, ah, she chuid not die, no! no!
One germ of life had she—
The love that turned through weal, through

O Sacred Heart, to Thee!

She gave her sighs, she gave her tears,
To Thee. O Heart Divine!
She gave her blood for countless years
Like water or like wine;
And now that in her horoscope
A happier fate we see,
She consecrates her future hope,
O Sacred Heart, to Thee!

She consecrates her glorious past—
For glorious 'its, though sad;
Bright, though with many a cloud o'ercast;
Though gloomy, yet how glad!
For though the wilds that round her spread,
How darksome they might be,
One light alone the desert led,
O Sacred Heart, to Thee!

She consecrates her dark despair,
Though brightened from above—
She consecrates her Patrick's prayer—
Her Bridget's burning love—
Her Bridget's burning love—
Her Bredan salling over seas
That none had dared but he—
These, and a thousand such as these,
O Sacred Heart, to Thee!

And even the present, though it be, Alas! unwisely sage—
Its igy-cold philosophy,
It strained historic page,
Its worship of brute force and strength
That leaves no impulse free—
She hopes to consecrate at length,
O Sacred Heart, to Thee!

But oh! forgive what I have said—
Forgive, of Heart Divine?
'Tis Thou hast suffered Thou has bled,
And not this land of mine!
'Tis Thou hast bled for sine untold
That God alone doth see;
The insult done, so manifold.

That God alone doth see; he insult done, so manifold, O Sacred Heart, to Thee! But still Thy feet I dare embrace
With mingled hope and fear—
For Joseph looks into Thy face,
And Mary kneeleth near.
Thou canst not that sweet look withstand.
Nor tnat all-powerful plea,
And so we consecrate our land,
O Sacred Heart, to Thee!

For us, but not for us alone,
We consecrate our sand;
The Holy Pontiff's blundered throne
Doth still our prayers demand;
That soon may end the robber reign,
And soon the Cross be free,
And Rome, repeatant, turn again,
O Sacred Heart, to Thee!

One valiant band, O Lord, from us A special prayer should claim— The Soidiers of Ignatius, Who bear Thy Holy Name: Still guard them on their glorious track, Still victors let them be In leading the lost nations back, O Sacred Heart, to Thee!

Like some tired bird, whose homeward flight
Ressels its distant nest;
Ah let my song once more alight
Upon my country's breast;
There let it rest, to roam no more,
Awaiting the decree

That lifts my soul, its wandering o'er, O Sacred Heart, to Thee!

Then break, ye circling sees, in smiles, And sound, ye streams, in song; Ye thousand ocean girdled isles, The joyous strain prolong—In one grand chorus, Lord, we pray, With Heaven and Earth and Sea, To consecrate our land to-day, O Sacred Heart, to Thee!

MONTH OF JUNE.

Messenger of the Sacred Heart. Month of the Sacred Heart of Jesus hat memories you recall! From the Month of the Sacred Heart of Jesus, what memories you recall! From the Crib to the Cross, from the Cross to the Altar, from the Altar to the Throne of Glory: Sacred Heart of Jesus, Centre of all devotions, Source of all grace, living fount of healing and purity, Son of our spiritual system, throwing out Your light and life and energy to all surrounding hearts—where sha'll begin or where shall I end, when I speak of You?

If I bend over the Babe of Bethlehem, it is the throbbing Heart that I contemplate; the welling, living Chalice of the Precious Blood. If I follow the Man of Judea Who went about doing good, it is ex Corde, it is from His very Heart's love, that He gathers the little children into His bosom, or mingles His tears with those of the Widow of Naim or the weeping Penitent of Bethania. It is to His Heart I must look for the source of that affection, and for the fountain of those tears. If He pours forth the prayer of God in the mountain pass at night, or lays His weary Head on the stone for a pillow, it is His Heart that prays, loves, and labors for me: His Heart watches while He sleeps.

I follow Him into the room of the Last Supper, and see the beam of love in that Divine Eye, the flush of affection on Sacred Face, it is in the Heart that th

five thou and rivulets of Blood are opened, or if I see the thorny Crown pressed down hard on His Brow, it is His Heart that explains the excess of his suffering. What was not required for Redemption, was demanded by Love.

If I stand beneath the Cross, and hear that last outburst of unexpected woe:

My God, My God, why hast Thou forsaken Me? and see Him with a loud cry give up the ghost, it is the great, generous Heart

the ghost, it is the great, generous Heart that has broken at the sight of such a waste of Blood and unrequitted love, for those who will not love Him in return. Yes! month of the Sacred Heart, what loving memories you recall, from the Crib to the Cross of Jesus!

What memories, again, from the Cross to the Altar! As I kneel in the solumn quiet of the night before the Altar, with the little lamp pointing by its ray of light to the Tabernacie, that prison of love where Jesus lives and loves, what a flood of loving memories hurst con my soul of loving memories bursts on my soul, from my First Communion to the last I have made, so many gifts from the Sacred Heart to me! Oh, that happy first Communion; when the first touch of Jesus' Blood empurpled my tongue, and the first embrace of Jesus' Heart influed my young affections! Who will give me back the innocence and the affections of that

But the time will come when I can no longer visit Jesus in His prison of love, nor pour my sorrows and my sins into that well of my sorrows and my sibs into that well of mercy. Then the Sacred Heart of Jesus will visit me on my bed of death. When the lamp of life is flickering, and the glezed eye failing in its brightness, and the shadows gather around; when perhaps there will be no one near to soothe my last fear or receive my last sigb, O Sacred Heart of Jesus, be with me then!

BLAINE ON HOME RULE.

GRAND DEMONSTRATION AT PORTLAND,

The City Hall, Portland, was thronged on Tuesday evening, June 1, by repre-sentative citizens in response to a call for a meeting in support of Mr. Gladstone's Home Rule Bill.

Home Rule Bill.

The meeting was called to order by Mayor Chapman, who made appropriate and spirited remarks, and said a good word for the cause of Ireland in her struggle for Home Rule. The Mayor then introduced Governor Robie as the chairman of the meeting. The Governor delivered an earnest and thoughtful ad-

MR, BLAINE'S SPEECH.

Your Excellency :- Directly after

Your Excellency:—Directly after the publication of this meeting I received a letter from a venerable citizen in an adjacent county asking me to explain, it I could, just what the Irish question is. I appreciate the question, or, rather, I appreciate the question, or, rather, I appreciate his request, for in a question that calls forth so much sympathy and sentiment on the part of the world at large, and evokes so much the catholics of the United States and the Presbyterians of the United States are the Catholics of the United States and the Presbyterians of the United States are the Catholics of the United States and the Presbyterians of the United States are the Catholics of the United States and the Presbyterians of the United States are the Catholics of the United States are the Cath sympathy and sentiment on the part of the world at large, and evokes so much opposition among those who are directly interested, there may be danger of not giving attention enough to the simple elementary facts of the case. Now, what is Home Rule? Why, it is what what is Home Rule? Why, it is what every State and territory of the United States enjoys (applause), and it is what Ireland does not enjoy. In a Parliament of 658 members, Great Britain has 553 and Ireland has 105, and, except with the consent of that Parliament, Ireland cannot organize a gas company (laughter) or a horse railroad company or a ferry over a stream (laughter), or do the slightest thing that implies legislative power. Now suppose we bring that home, and the State of Maine should be linked with the State of New York, relatively as large with the State of Main as England in numbers is with Irenot take a step for its improvement, nor the State of Maine organize any associa-tion of any kind, or charter a company of any kind unless the overwhelming galaxy of the New York Legislature gave her consent. How long do you think the people of Maine would stand it? (Applause). That is the simple question between England and Ireland, except that there is great feet in addition which that there is a great fact in addition which would not apply to New York and Maine that there are centuries of wrong which have built up monuments of hatred on the part of those who are the subjects of oppression, and which has aggravated the question between Ireland and Great Britain far beyond the limits that would be found between New York and Maine do not stand here simply to say that Mr. Gladstone's is a perfect measur could give you the exact details of that neasure. I do not say that I ever took time to examine them, but I say that I am in favor of any bill that shall take the first step toward righting this wrong

occasion, that no law in the United States was perfect until it had received the assent of two thirds of the Legislature of the several States (laughter), and a fellow-member corrected him and said: "You are wrong; Congress cannot take up any law to discuss until two-thirds of the Legislatures of the States

thirds of the Legislatures of the States consented (great laughter). Lord Macaulay on a given occasion, to wit, on a motion made by Lord John Russel in the House of Commons in 1844 to inquire into the condition of Ireland, said: "You served to strengthen the truth of Macaulay's words rather than diminish them" (applause).

LORD SALISBURY EXCORIATED.

Lord Salisbury says if the Irish do not wish to be governed by the British, they

Lord Salisbury says if the Irish do not wish to be governed by the British, they should leave. But the Irish have been in Ireland quite as long as Lord Salis-bury's ancestors have been in England (laughter), and very likely, for aught I know-for I have not examined his lord ship's lineage in Burke's peerage—very likely his ancestry were Danish pirates likely his ancestry were Danish phase likely his ancestry were Danish phase or peasants in Normandy, who came over with William the Conqueror, centuries after the Irish people were known traland (applause). Therefore, we young affections! Who will give me back the innocence and the affections of that day? How often, since then, have I bent before the Altar when the Frecious Blood was raised, and prayed through that how was raised, and prayed through that how was raised. was raised, and prayed through that Precious Blood and Sucred Heart to be made as pure and innocent as I was that day! Heart of Jesus on the Altar may You belowed indeed by the Altar may You him in this country. He was the bitter-est foe that the Government of the United States had in the British Parliament during the Civil War, and he has transferred all the batred which he hissed forth in the Parliament of Great Britain during our struggle, Another objection comes, and it comes from a source upon which I am anxious to com-

Quam plus et petertibus, guam bonns te querentibus, sed quid invenientibus!
On the verge of Eternity: Teach me "how kind You are to those who prav to You, how good to those who find You," and possess you for ever on Your Throne of Glory.

EDWARD MURPHY, S. J. AN OBJECTION COMES FROM THE PRESBY-Church of America if it responded to an appeal of that kind which asks that five appeal of that kind which asks that five millions of Irish people shall be kept from free government because of the remote danger, as they fancy, that a Dublin Parliament would interfere with their liberties as Fresbyterians (great applause) Now, Mr. Chairman, if the Home Rule Bill shall pass and a Dublin Parliament be granted, there never was an association of men since human government was instituted who would assume power with a greater responsiernment was instituted who would assume power with a greater responsibility to the public opinion of the world than the men who would compose that Parliament, because if they are allowed to form it, they form it by reason of the pressure of the public opinion of the world (applause), and I know that the Catholics of Ireland and the Presby-tarians of Ireland can live and do just as terians of Ireland can live and do just as the Catholics of the United States and the

> erable oppression of the landlords. Let me here quote Lord Macaulay again, Speaking of Ireland, whose territory is slightly less than the territory of the State of Maine, perhaps 30,000 acres less than this State, Lord Macaulay in the same speech says: "In natural fertility, it is superior to any area of equal size in Europe, a country—(now I give you his estimate of what Ireland is toward England)—a country far more important to the prosperity, the strength, the dignity of the British Empire than all our distant dependencies together; more important than the Canadas, the West portant than the Canadas, the West Indies, South Africa, Australia, Asia, Ceylon and the vast dominions of the Mogul." If an Irishman had said that in America, people would exclaim, "Did you ever hear such extravagant men as they are from the Green Isle" (laughter) Well, reading these statements from this light source let high source, let me come to a practical examination, somewhat minute, if you will pardon it, of the land questions, not

in any abstract way, but in a perfectly
PRACTICABLE AND FARMERLIKE WAY. I wanted to test what Lord Macaula said about the extraordinary fertility of this island, and I took the latest British authority upon which I could lay my hands for statistics. I could get none later than 1880, but I give you the result of my examination for that year and for years that preceded it. In the year 1880 Ireland produced 4,000,000 bushels of wheat. But wheat is not the crop of Ireland. She produced 8,000,000 bushels of barley. But barley is not one of the great crops of Ireland. Now we egin to strike in the next item som thing for which she is especially adapted. She produced 70,000,000 bushels of oats. The next item I think every one will recognize, as it is peculiarly adapted to otatoes. She produced 110, bushels (applause); within Ireland—potatoes. that Sacred Face, it is in the Heart that the first step toward righting this wrong first of love are burning, from the Heart the flush proceeds. His heart thought of and cascuted that wondrous project of unbounded love: Jesus in the Eucharist II enter into Gethsemani's garden, and see the Divine Body writhing in agony, and the uplifted Face bathed in the Sweat of Blood, it is the Heart that has been crushed, and the Heart that has been crushed, and the Heart bath has been proseed through the porce, at the been proseed through the porce, at the been proseed through the porce, at the twilight. If I continued sins starce on Him, like demons in the twilight. If I continued when the war power is given in the Eucharist II for the results of the Franciscan monatery, because I well remember that Loop Palman and chanding over the Goody on the whole produced of the whole produced of the whole produced of the Minister She produced of flax 60,000, the street from the very state of the residue of the street from the vision of the residue of the street from the vision may be the minister of the Senter, when the war power is given in this continued sins starce on Him, like demons in the twilight. If I follow a very grave of the United States to be ordinated opticity through the porce, at the street from the vision of the vis

who assured the House on a certain as the State of Maine, and out of this

this land, as the British authority I quote gives it, 3,750 men own over four fifths, and they take from the tenantry that cultivate the land \$66,000,000 per annum. Now, mark you, I am talking of the little island not so large as Maine, the land \$66,000,000 (applause). I believe the dadawned for his deliverance

Gladstone of having conceded so much that the Irish would never take less. (applause). Well, I do not know the (applause). Well, I do not know the day, whether this year or next year or the year after, that the final settlement shall be made, but I have entire and absolute confi lence that it will never be made on as easy terms as Mr. Gladstone now offers if his bills are defeated (applause). They complain sometimes in England of just such meetings as this (laughter) They say we are transcending the just and proper duties of a friendly nation. That is bold talk for us, who remember 1863 64 65 (laughter). Nor until the case of Ireland arose had England herself ever failed in her people or in her govern ment for the last 50 years to extend sympathy, and sometimes the helping hand to struggling nationalities that wanted to get free from tyranny which she could not see she is exercising herself upon Ireland. When Hungary revolted against Austria, Kossuth was as much of a hero in England as he was in America. When Lombardy broke from Austris on the south side of the Alps, Austra on the south side of the Alps, the British Ministry could scarcely be held back, and when Sicily revolted against the reign of the Neapolitan Bour-bons the sympathy was so active that Lord Palmerston was accused in Parliament and did not deny that guns from the Woolwich arsenal had been smuggled on the island of Sicily to aid in the in-surrection. So, quite apart from any argument of tit for tat that the United States might flippantly make, quite apart from any consideration except the broad one of philanthropy and Caristianity recognized and encouraged by international law.

as the friend of Ireland (great applause) They do not stand forth as Republicans. They do not stand forth as Protestants. They do not stand forth as Catholics.

as the State of Maine, and out of this magnificent abundance, the like of which has scarcely been known since the rich ness of Goshen, there are men in want of food that appeal to the charity of the stranger. Why should this be in a land that can produce so very abundantly? Why should any want?

But I did not tell the whole story. Or

and they pay a rental of \$56,000,000 per annum, and then they pay an imperial tax of \$35,000,000 and a local tax of \$15, 000,000 more. There are \$116,000,000 to be wrought out of bone and flesh and the spirit of the Irish peasant, and no wonder he lies crushed and down trodden (applause). I believe the day hath dawned for his deliverance (great applause). From the experience of Ire-land's past it is not wise to be too san guine of a speedy result. I, therefore, for one, shall not be disappointed to see Mr. Gladstone's bills defeated in this Parliament. The English members can do it, but there is one thing which the English members cannot do, they cannot defeat the public opinion of the civilized world (applause), and Lord Hartington made a very remarkable admission when, in a complaining tone, he accused

THE UNITED STATES STANDS FORTH

republic (applause) Now, if I had any word of advice, it would be this: That the time has come, and is coming, that will probably try the patience and the mettle of the I ish people more severely than in any other age in the progress of their long struggle, and my advice is that, by all means and with every moral influence that can be used, all acts of voilence be withheld (applause). You have earned the consolidated opinion of the Christian world that believes in free government. Do not have it divided Let no act of imprudence produce a reaction. Never has a cause been conducted with a cooler head or with bette judgment in its parliamentary relations than that which has been conducted by Parnell, and an answer which I might have made in place of that which I said concerning the plan of the Ulster Pres-byterians, when they attempt to make this a sectarian issue, they are met by the fact that its leader is a Protestant; and that has been the singular, and, in some respects, the happy fortune of every Irish trouble, or at least, of many of the Irish troubles. Rober , Theobald Wolf Tone, Lord Ed ward Fitzgerald, Henry Grattan-and 1 might lengthen the list_I believe wer They carried the cause high above and beyond all consideration of sectarian differences and made it one in the sense of which Mr. Jefferson defined the rights of the colonists to be And there comes the augury of the suc And there comes the augury of the suc-cess of this cause. There has never been a test for liberty by any portion of the British Empire, composed of white men, that was not successful. I have only one word more to say, and that word is that the Irishmen of this counshould keep this question, as has been kept thus far, out of our own political struggles (great applause), and mark any man as use it for personal or for partisan advancement (applause); and in that spirit you can, in the lofty language of

CATHOLIC PRESS.

Buffalo Union.

A recent number of the London Punch has the following delectable thrust at the impudence and hypocrisy of those Orange blatherskites who style themselves Ulster

name.
Loyal to whom-to what? To power, to pelf,
To place, to privilege, in a word, to self.
They wan assume, absorb, control, enjoy all,
Must find it vastly pleasant to be "toyal."

Must find it vastly pleasant to be "10 al."
To thoroughly appreciate the above it must be remembered that Punch has about the same tender regard for Irishmen, and especially for Irish Catholics, as our own precious sheet, Harper's Weekly—"made notorious by the pencil of Nast."

Here is a pen picture of the Orangemen who are going to rise in rebellion to vent Ireland getting Home Rule. drawn by the master hand of John Mitchel. a man who had thoroughly fathomed the dark depths of their cowardly hearts: "When emancipation was proposed the Orangemen became savage, and threatened to resolt and dethrone the faithless House of Hanover. When the municipal reform act was passed admitting Catholics to the corporations of their own cities, those loyalists felt that all was lost. There was limit to human endurance, and if a papist could be alderman of Derry the end papist could be alderman of Derry the end of the world was indeed at hand. They swore dreadfully that they would hold by their Bibles—that is, the Protestant ascendancy—to the last gasp; they would kick the king's crown into the Boyne just as they are threatening now, and so forth. When O'Connell became potent enough to control same of the retenance of the to control some of the patronage of the city, and when Whig governments began to place Catholic jadges on the bench, then, indeed, the crisis was come—the Orangemen felt that the time was at last arrived when they must resist like men. and at least perish, if perish they must, with their Bibles clasped to their bosoms. Well, they had no notion of resisting like men, nor o perishing; and as for 'their Bibles,' they knew no more about that book than about knew no more about that book than about anything else. All they had been good for is an occasional riot, and even in that they are generally cautious of late, for they are generally crutious of late, for Papists are numerous and strong, and much disinclined to be walked over."

London Universe,

"Arrant humbugs" and the "most intolerant of men." That was how Mr.
Labouchere characterized the 60 000 Orange rapscallions of Ulster on Tuesday night. He never spoke truer words. They fight indeed! They would be eaten up in four and twenty hours Mr. Morley promises that the constabulary will take care of them, so that there will be no take care of them, so that there will be no necessity for Irishmen to come from America to muzz'e them, much less for Catholic soldiers in the army to desert in order to teaching them a lesson. This rhedomontade about desertion is silliness unparalleled. Officers may throw up their commissions if they choose, but the fools will be few and the army will be the fools will be less and the army will be sweeter for the riddance. The Sunday Times in its last impression published the following: "The idiotic allegations, so

Boston Republic. The same Presbyterian assembly which as was stated last week, after long deliberation. arrived at the tardy conclusion that Adem and Eve were actually the works of God's hands and not a freak of nature, before completing its labors launched a general condemnation against launched a general condemnation against the running of trains, the publishing and reading of newspapers and the sending or receiving of mails on Sunday. Now, while such practices as the Presbyterian doctors denounce may seem to them un seemly work for the Lord's day, it is very much to be doubted if their condemnation of them will have any effect. The Sunday of the condemnation of them will have any effect. of them will have any effect. The Sun-day train, the Sunday newspaper and the Sunday mail are all here to stay. The people demand them, and, as long as that is the case, all the denunciations of church assemblies will not prevent the one nor abolish the other. Isn't it about time that church congresses recognized that the world has not stopped growing yet; and that the slow, old-rashioned methods of the past are unsuited to the present time? The sooner they acquire that knowledge the better it will be for their own reputations, which are not improved meaus now by their silly denuncia ful as some of the assemblies which con

Switzerland has been rather tolerant of religious cranks since the days of Z ving-lius, and preachers whose heterodoxy caused their expulsion from other European countries generally found freedor if not welcome, awaiting them on Swiss soil. Even the Salvation Army, which is regarded as a nuisance to be abated every where, experience no difficulty in pitch ing its tents in Switzerland and making echo with its war cries and drums. But, tolerant of religious cranks as the Swiss people have always been, the Mormons are proving too much for their amability, and the discovery that the "saints" are corrupting the morality of their maidens

made his course of studies with credit and grew in grace daily until the priesthood crowned his life.

The Orangemen of New York have sent The Orangemen of New York havesent a message to the Loyalists of Ulster, that if Home Rule is granted to Ireland, they will aid them in a civil war. They are simpletons. If there were an uprising, the government could easily stamp it down and the Parnellites would probably be glad of the chance to even up old scores with the "glorious and immortal." If there were a rebellion the Orangemen If there were a rebellion, the Orangemen would be wiped out of existence in short order. Their bluster is ridiculous.

MONTH'S MIND AT PETER-BOROUGH

On Tuesday, June 8th, took place the sad and solemn commemoration of the Month's Mind of the late lamented and ever-to-be-venerated Bishop Jamot, in St. Peter's Cathedral, Peterborough. The following were the bishops and clergy in attendance.

Lynch, M 1st Rev. John Jos. Toronto

Carbery, Rt. Rev. James Joseph, O. P. Cleary, Right Rev. James Vincent, King-

ston O'Mahony, R*. Rav. Timothy....Eudocia.

Rev. Fathers: Brown. | Brown | Port Hope | Casey | Campbellford | Hudon (S. J.) | Montreal | Keilty | Ennismore | Laurent | Toronto | Laurent..... .. Lindsay .. Cobourg Murray Cornwall
McVey Fenelon Falls
McCloskey Victoria Road
McGuire Lindsay McGuire... O'Connell... O'Connell... Sweeney.....

than a month ago. In the front of the altar rested the bier, with the insignia of the episcopal office and authority, sadly calling to mind the pastor that had gone from his people. The Pontifical Mass of Requiem was sung by Right Rev. James Joseph Carbery, O. P., Bishop of Ham-ilton, with Rev. Father Hudon, S. J., Montreal, as assistant priest, Vicar general Laurent, Toronto, deacon and Father Murray, Cobourg, sub-deacon. The musical portion of the service was, says the cal portion of the service was, says the Examiner, excellent. As the clergy entered the sacred edifice the organ, played by Miss Morrier, pealed forth the solemn strains of a funeral march, which was followed, while the clergy were taking their positions, by the De Profundis, Miss A. Dunn and Miss M. Tierney taking the principal parts. Then followed the service of the Mass, in the music of which George and William Ball and James Coughlin took the solos. At the offertory, Riccis' Recordare Jesu Pie was sung by Mrs. J. D. McIntyre. At the Communion Miss Mary Dunn and James in its last impression published the following: "The idiotic allegations, so unscrupulously made in certain quarters, and by certain papers, that L rd Wolseley meant to lead an armed revolt in Ulster, have of course been contradicted." The Sunday Times belongs to Colonel Fitz-George, son to the Commander-in Chief.

At the end of Mass His Grace the Archbishop of Toronto addressed the congregation, saying that the Caurch throughout Canada sympathized with sympathized with throughout Canada sympathized with the diocese now in mourning for their beloved bishop. He had never seen a people so loyal to the memory of a de-parted pastor, and especially commended the loyalty of the children. He assured them that as they loved and reverenced the memory of their departed bishop, so he would loye them in heaven. He he would love them in heaven. referred in becoming terms to the piety and zeal of the deceased bishop, with their good results. He had done much to advance education, assisted by the good sisters and teachers. He exhoraed the congregation to pray for the repose of the soul of their late beloved bi-hop, and also for the success of their new bishor. The name of three candidates elected for the name of three candidates elected for the vacancy would be sent to the Holy Sea, and the people should pray that the best selection would be made, and also for a special blessing on the new pastor, for the sake of their own souls, for the glory of God and the Church. The Archbishop suggested that the congregation might erect a beautiful altar, which he was confi dent would be done, and to make fitting preparations to receive their new Bishop In conclusion, he asked the divine bless ng on the congregation, and ageto asked his hearers to pray that they might be united as one family in heaven with their departed Bishop.

His Grace's remarks concluded, the choir rendered the Libera, the clergy singing the alternate responses. His Lordship the Bishop of Hamilton then pronounced the absolution and the rad and solemn services of the day were brought to a conclusion. The people of Peterborough yet mourn with keenest regret their late chief pastor; they miss his stately form, his encerful and sainted face, his kindly word, and his inspiring presence. Hence, from the very depths of their hearts they pray that God may give him eternal rest and light and re

Pity and Grief.

ANCE OF THE POWERS OF DARKNESS. Pere Monsabre.

(To be sung by Mejor Saunderson, at the rest and only gathering of the militant

Loyalista.]
At last, at the Loyalist summons,
In arms for the cause we are met,
Though each boson like any old woman',
Goes bobbing and throbbing with fret;
Myself, I confess, cannot smother
The horror that over me steals,
And,—I candidly tell every brother,—
I'm ready to take to my heels.

thought when we raised, in our Lodges, Our loudest and horridest roar— and tried all the old trieks and dodges We failed in, full often before— hat the Parnellite Party—in terror— Would take fight at our noisy apicals out 'twould seem I was somewhat

error,-ey never will take to their heels !

omething must be amiss with the livers Of Loyalists,—leaders and all. Why, every man f us shivers In dread of a bullet or ball; The all very pleasant to prattle Of slittering bayonets and steels; But, 'tie different.—far,—in a battle;—Unless you can take to your heels.

I'm glad we are met in a hollow,—
Unlit by the right of the sun.
Ah!—the leader a fellow should follow
Is be that will instantly run.
No more of. ur ditch lining lingo
For fear of those 'darkies' of Peel'a:—
Oh!—here they are coming, by Jingo,—
Bo, lack, let us take to our heels.
—(From the Dublin Nation.)
M. D. WYER.

-(From the Dublin Nation.)

A STRANGE CLIENT How One Little Kindly Act Turned Mis-

fortune Into Happiness.

It was a bleak December day. A

biting, snow-laden nor'-easter was weeping over the wide expanse of Murley Heights, and apparently ex ulting in its untramme'led freedom Opposition to its wild will upon these downs there was none. The only defiance to the keen stormking's blast was found in the person of the solitary pedestrian who was daring enough to have defied the threatened snowstorm in his eager-ness to journey from Ettisdale to Murley Coombe. He was a little man, and bent and shrivelled with eares, if not with age. But his head and neck were of the true English bulldog type, and upon his face there was stamped an expression of indom-itable resolution and unwavering perseverance. He was dressed in a rusty and threadbare suit of black, which to the average observer would doubtless have marked him out as belonging to the large and saddened samy of the shabby genteel. But in the easy assurance of his carriage, in the flash of his grey eyes—an occasion almost gleeful—in the consoious power lurking in the rigid lines about his mouth, there was nothing of the despondency, the ner-vous diffidence, the futile resentment at Fortune's thrusts, which are the moral inheritance of the class.

"This is a bitter day, this is, and no mistake," the traveler muttered, pausing to gather his thin coat more tightly about him. "No wonder Reckitt, yonder, was afraid I'd get a

And on he plodded.

And on he plodded.

But although the spirit might be native." contemptuous of difficulties, the flesh largely by past illness and fatigue. When some two-thirds of the weary eight miles between the villages had been accomplished, an ominous numb ness seized upon the wayfarer's limbs, his gait tecame uncertain, and a strange darkness seemed to close in upon the horizon of his vision.

If there was a cottage anywhere aigh as I could get a warm in-" he soliloquized. "I'm nigh perished with cold; but there's no house nearer than Donaldson's farm, However, I shall soon be there,

He reeled, gave a helpless little cry, lurched heavily forward, and lay—a senseless, spider-like object on the damp turf. If he had not indeed received a "chill," he was in imminent danger of taking one. Fortunately relief was at hand.

A carriage was rattling over the curve of the hillside at a pace which told either of confident horsemanship or of an errand which brooked no needless delay.
"What is the meaning of this?"

asked the stalwart young driver of his servant.

The groom bestowed a single perfunctory glance upon the prostrate form, and answered, "Drunk, sir." "Quite as likely overcome by cold

and fatigue. The poor fellow looks ill-clad and thin, anyhow," and Frank Archer followed his arrest of the horse by a transfer of the reins to humanity. his attendant. In another second he was trying to arouse the sleeper; he

The man is in a stupor of some kind. It will not do to leave him thus," said Frank in dismay.

"There's no house nigh sir." "We'll just have to drive back to Murley with him. You and I can lift him into the trap, I fancy. I shall be late for my appointment, lut when life is at stake business must wait."

Either the disturbance or removal. or the motion and the renewed breeze created by the drive, or both deepened.

combined, gradually revived the sufferer. He first groaned, then shifted his head uneasily on Fitch's supporting shoulder, then unclosed half-vacant eyes, and murmured inartic late words, which sounded like "sorry — trouble—couldn't help—cold." His friend in need tooled his horses straight into the yard of the chief Murley hotel.

The explanation was soon given the stranger assisted within doors and a surgeon summoned.
"I'll be responsible for all charges

"If he responsible for all charges, but I can't stay for the doctor's report," said Frank Archer, and again he set out on his journey.

The man of medicine gave it as his opinion that the patient had sustained no serious harm, and would existly received.

quickly recover adding—
"But another half-hour in the

open, where Mr. Archer found him, might easily have produced much greater mischief; in his weak state, fatal consequences even might have consued. He was rescued in the very sick of time, and should be greateful. nick of time, and should be grateful

accordingly."

Perhaps the wayfarer was grateful, as he rested in the warm and welllighted inn parlor immediately in the rear of the bar; as the dusk crept on in the street without, he grew more and more himself, and began to listen to such stray scraps of gossiping conversation as reached him through the half-open door. A small group of Murley idlers was in the passage beyond, and their words were full of

interest to the unsuspected listener.
"Murrell carries his head as high as ever, though his mill is to be sold and all the countryside knows as he's ruined," said one, in cynical tones, absolutely devoid of sympathy. "I'm sorry for his daughter,"

answered another; "'tis no fault of Miss Carrie's, and it costs her her sweetheart. Old Archer won't give his permission for that match now, if I know him, and young Master Frank must choose between his fortune and his fancy. I hate to see young people crossed, but fact is fact."

CHAPTER II.

Frank Archer sat alone in the nner sanctum of his father's office. The chief Murley solicitor was at present away in the north of Engand on an important confidential mission and the son was in control of the business during the parental absence. Frank was reading and re-reading, with clouded brow and a look of ugly determination in his eyes, a letter from his father just received. The paragraph which occasioned his annoyance and per-

plexity ran as follows :-"Now that the crash has come, as I always prophesied it would, there is an end of all nonsense concerning 'chill,' as he calls it. Little the landlord of the Bell guessed as he'd you understand this. I'm a man of seen me before! Hah! hah! But I'm my word, and I'll consent to no not the man to be stopped by either storm or sunshine—I've seen a bit of hoth is my time. I vowed I'd be at she'il hardly need the telling that it Murley before nightfall, and I'll keep is her bounden duty to recognize facts as such, and at once to give There is, indeed, no alter-

"I rather think that it is a miswas at the mercy of failure, indeed take," the young man growled. Resign Carrie! Never! There shall be an alternative. I will make one, at whatever cost.'

There came a ring at the bell, and after a minute's parley in the anteroom, there was admitted into the apartment a figure Frank recognized with very nearly a gesture of impatience.

"Wants to thank me for picking up yesterday afternoon. er! Bui'll soon be over," he him soliloquized.

It was as he suspected. The wizened little stranger, whose attire looked more dingy and threadbare than ever in the morning light, began to apologize for the trouble he had given, and to express, in stiff, uncourtly phrase, his sense of obligation.

"You are very welcome to any service I have been able to render, Frank said concisely, in accents of polite dismissal.

'Then, sir, we may pass to the second purpose of my call.
"I beg your pardon?"

"I'm minded to be your client as well as your debtor-though with you lawyers the first word generally includes the latter," said the visitor with a sardonic chuckle.

In spite both of his gloom and of his mystification, Frank smiled. He was plainly in the presence of a "character," and he had a fondness for studying out of-the-way types of

"You are satirical at our expense But I am at your command,' shook him, he shouted in his ear— answered, and he took from a pile of papers a small note-book. "I must ask you for your name, please." "John Green."

A peculiar expression upon the speaker's face caused the suspicion that this was an alias, but the young solicitor entered it without audible

comment.
"Well, Mr. Green?"

"There's a large steam flour-mill at Raybeck, nigh here, to be sold, I understand?

Frank Archer's bewilderment

Of what conceivable importance could this ill-omened fact be to this

newspapers."
"It is from them I obtained my

information. The present proprietor, Thomas Murrell, is a bankrupt?" It was a harsh word, which, for

reasons of his own, grated on the lawyer's ears. He frowned and slightly inclined his head.

"You are agent for the sale of this

"I propose to buy it. What are the figures?"

The incredulity upon Frank's face was too patent to be disguised. "You think me mad or an impostor, and I can't exactly blame you,"
the visitor continued, with a humor-

ous twinkle in his gray eyes. I don't look precisely the man who could go about the country buying up mills, but I've a cure for your doubts handy,

as it happens."

From an inner vest pocket cunningly hidden behind folds of lining, he abstracted a greasy leather case. Unfolding this he displayed to Frank's gaze a sheaf of bank-notes. "Examine them," he chuckled; of Miss Murrell's father, and the "they're genuine, every one. They're all hundreds, and I've more where they came from. You mustn't always judge by appearances, young always judge by appearances, young man. Now, what is the price Murrell's creditors expect to get for this mil? 'By auction or private sale,' That brother stole from me my mill? 'By auction or private sale,' the advertisement sa'd."

"The terms for the latter, inclusive of everything, are \$30,000, Mr. Green.

The client reflected a moment. "Say \$25,000, and I'll close." "Done," and the light of triumph over a clever bargain shone upon

Frank's countenance. "You'il have the contract-note

vendor secure on my side."
"There shall be no unnecessary delay, Mr. Green." "There's a mystery here," mur-mured Frank, as he returned to his seat from accompanying his visitor

And then-such is the potency of love—his thoughts went back to Car-rie Murrell, and the ordeal of renuaciation or contumely and the sufferings with which he was confronted.

"No, Frank; you may plead as you please" ("It is a sweet torture," she whispered aside) "but I will not consent that for my sake you shall sacrifice your prospects and incur your father's resentment. He is a hard man, but doubtless he is right after all, according to his lights," and Carrie Murrell shivered a little as she glanced round mechanically at the whitened fields, and then turned as if to re-enter the mill precincts alone, and thus end what to both lovers had proved a very har-

rassing discussio But Frank Archer barred her path. "I will not give you up at anyone's behest!" he cried hoarsely; and as for poverty, Carrie, why, we will meet it together, and be better man and woman for the conflict."

Wearily the girl heard him to the end of his impassioned outburst,

"It is impossible," she said; "as I see my duty, it is impossible. Andthere is my father also; I have him to care for. He has but me; and now that he will soon be homeless"-Carrie's words were interrupted by a short, sharp sob-"I cannot forsake

There was a rustling among the dry leaves at the adjacent corner. Clearly the lovers were not alone eneath these winter heavens. Their colloquy might have already been overhe ard. The maiden flushed scarlet at the thought, and with a few hasty syllables of more conventual farewell, she disappeared down the mill lane. Depressed, at odds both with himself and tate, feeling the very peace of snow-clad nature an insult to his present mood of stormy discontent, the young lawyer strode

off in the contrary direction.

"Andrew Mur—ahem! John Green-playing the eavesdropper! am disgusted at you!" soliloquized fortune. For once-ahem! John Green-you will change your plans, opine.

And, when Frank was fairly out of sight, he too retraced his stepsslowly, like one in deep thought-to the village scattered on the heights above.

The negotiations for the definite transfer of the mill property had transfer of the mill property had been suspended until the return of the senior solicitor, and meanwhile the guest of the Royal George furnished a topic for many conjectures and much perplexed remark to the bucolic mind. His advent from bucolic mind. His advent from nobody knew where, his real position, his plans, were all unsolved enigmas.

By the middle of the following week—the Christmas week—Mr. Archer the elder had returned, and Frank lost no time in introducing to his presence the protege who had so unexpected developed into the

"Mr. Green—my father," he said. The two men bowed and shook "Mr. Archer, I'd like to have

word with you alone, if this young gentleman will pardon my rude-ness," said the soi disant John Green. Marvelling not a little Frank withdrew.

The stranger's opening question was at least an equal surprise to Frank's parent. "Your son is engaged to Miss Mur

rell, and it is said that you object to the match. Is this true?" The elderly lawyer's face grew slowly purple, half with confusion, half with rage.
"I cannot see, Mr. Green, that my family affairs—" he began.
"Concern me. That's as the event

may determine," the other answered, with a jarring blitheness. "I believe I've stated facts; and the ground of girl's consequent poverty. Now, Mr. Archer, I've a story to tell, and I'll be brief about it, as you lawyers sweetheart, and I hated him as perhaps only brother can hate brother. I went abroad, grew rich, came home to England, saw the mill advertised for sale, owing to my brother's bankruptcy, came here intending to buy it,turn Thomas out and live there myself—I was still scheming revenge. On my way here I was saved by your son from a terrible danger. I find he ready this evening? I'll make the loves—ahem!—my niece; I like your son, and—his Carrie. On the day they marry I am prepared to settle upon the bride the whole of this property, and to make her my heiress also. I have no other ties. I am an eccentric old fellow, but I can prove every statement I make. And on these conditions, Mr. Archer, I hope you will wave your objections to what, even to my old eyes, is so clearly a love-match. My real name is Andrew Murrell. It was the necessity of using this upon the documents that made me insist upon the delay until you returned. Now, if

you agree, we can proceed."
Gradually the listener was recovering from the shock of this revelation and appeal. He had already found Frank inflexible, and despite his valorous words dreaded a conflict. Here was a way of escape for

"I'll think it over, and-probably we shall come to an agreement, Mr. Murrell," the checkmated solicitor

Frank's battle was won in an hour when he least hoped it.

That same evening there were, in the old-fashioned parlor of Raybeck

"Ah! the Christmas chimes are

preparing." And with that happy peal, a peace as of God's benediction, fell upon

these long alienated hearts. -W. J. LACEY.

A Living Martyr. In the Sandwich Islands there are six.

teen hundred lepers.
Most of those living masses of corruption have been isolated on the island of Molokai, and there, rotting daily and falling to pieces, they await death as a boon that will end their loathsome ex-

For twelve years past a gentleman of education and refinement, abandoning home and kin to live with these forlorn creatures, has devoted his life to the amelioration of their condition, has lavished on them the affections of his I am disgusted at you!" soliloquized the new proprietor of Raybeck Mill, whimsically addressing the wavering reflection of his own personality which confronted him on the sluggish current of the mill-stream. "And yet," he added oracularly, "they mayn't be sorry either, by-and-by, if they ever come to guess. A noble pair they seem. They deserve better fortune. For once—ahem! John is dissipated on them the affections of his magnanimous heart, has bound the sores magnanimous heart, ha

members.
Who is he? Who could he be? Who else could so triumph over nature and get so close to the shadow of Calvary but a Catholic priest? Yes, he is a Catholic priest, a living martyr, begotten by the Mother of Martyrs, the Holy Catholic Church

There in that dreary abode of torture, surrounded by misery, Father Damien calmly awaits death, and the Church is

As SWEET AS HONEY is Dr. Low's Pleasant Worm Syrup, yet sure to destroy and expel worms.

ENTERING THE FOLD. The Dispositions With Which One Must Become A Catholic.

CARDINAL NEWMAN—HIGH AND LCW, LEARNED AND IGNOBANT MUST COME TO THE CHURCH TO LEARN.

No one, says Cardinal Newman, should No one, says Cardinal Newman, should enter the Church without a firm purpose of taking her word in all matters of doctrine and morals, and that on the ground of her coming directly from the God of Truth. If you do not come in this spirit, you may as well not come at all; high and low, learned and ignorant, must come a learn. and low, learned and ignorant, must come to learn. If you are right as far as this, you can not go very wrong; you have the foundation; but if you come in any other temper, you had better wait till you have got rid of it. You must come, I say, to the Church to learn; you must come, not to bring your own notions to her, but with the intention of ever being a learner; you must come with the intention of taking her for your portion of never leaving her. Do not come as an experiment; do not come as you would take attings in a chapel, or tickets for a lecture room; come to her as to your own home, to the school of your souls, to the Mother of Saints, and to the vestibule of heaven. On the other hand, do not distress yourof Saints, and to the vestibule of heaven. On the other hand, do not distress yourselves with thoughts whether, when you have joined her, your faith will last; this is a suggestion of your enemy to hold you back. He who has begun a good work in you will perfect it; He who has chosen you will perfect it; He who has chosen you will be faithful to you; put your cause into His hand, wait upon Him, and you will surely perseere.

What good work will you ever begin, if you bargain first to see the end of it? If you wish to do all at once you will do nothing; he has done half the work, who has begun it well; you will not gain your

nothing; he has done half the work, who has begun it well; you will not gain your Lord's praise at the final reckoning by hiding His talent. No; when He brings you from error to truth, He will have done you from error to truth, He will have done
the more difficult work (if aught is difficult
to Him), and surely He will preserve you
from returning from truth to error. Take
the experience of those who have gone
before you in the same course; they had
many fears that their faith would fail
them before taking the great step, but
those fears vanished on their taking it;
they had fears before the grace of faith,
lest, after receiving it, they should lose it
again, but no fears (except on the ground
of their general frailness) after it was actually given. Be convinced in your reason that the

Be convinced in your reason that the Catholic Church is a teacher sent to you from God, and it is enough. I do not wish you to join her till you are. If you are convinced, pray for a full conviction, and wait till you have it. It is better, indeed, to come quickly, but better slowly than carelessly; and some the provent goes the more better slowly than carelessly; and some-times, as the proverb goes, the more haste, the worse speed. Only make yourselves sure that the delay is not from any fault of yours which you can remedy. God deals with us very differ-ently; conviction comes slowly to some men, quickly to others; in some it is the result of much thought and many reason-ings, in others of a sudden illumination. One man is convinced at once, as in the instance d-scribed by St. Paul: "If all prophesy," he says, speaking of exposi-tion of doctrine, "and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. The secrets of his heart are made mani-fest; and so, falling down on his face, he fest; and so, falling down on his face, he will worship God, and say that God is among you of a truth." The case is the same now; some men are converted by entering a Catholic Church; others are the old-fashioned parlor of Raybeck Mill, two pathetic happy meetings.

"And, Thomas, if love divided us, love—of others—shall also reunite us. I have been hard—"

"And I was treacherous."

"But let the dead past bury its dead."

"Amen! And in your magnanimity you are revenged, Andrew, my brother once more!"

"Hark!"

entering a Catholic Church; others are converted by reading one book; others by one doctrine They feel the weight of their sins, and they see that that religion must come from God which alone has the means of forgiving them. Or they are touched and overcome by the evident sanctity, beauty, and (as I may say) fragrance of the Catholic religion. Or they long for a guide amid the strife of tongues; and the very doctrine of the Church about faith, which is so hard to many, is conviction to them. Others, again, hear about faith, which is so hard to many, is conviction to them. Others, again, hear many objections to the Church, and follow out the whole subject far and wide: conviction can scarcely come to them except as at the end of a long inquiry. As in a court of justice, one man's innocence may be proved at once, another's is the result of a careful investigation; one has nothing in his conduct or character to explain, another has many presumptions ing in his conduct or character to explain, another has many presumptions against him at first sight; so Holy Church presents herself very differently to different minds who are contemplating her from without. God deals with them differently; but, if they are faithful to their light, at last, in their own time, though it may be a different time to each, He brings them to that one and the same state of mind, very definite and not to be mistaken, which we call conviction. They state of mind, very definite and not to be mistaken, which we call conviction. They will have no doubt, whatever difficulties may still attach to the subject, that the Church is from God; that tney may not be able to answer this objection or that, but they will be certain in spite of it.

This is a point which should ever be kept in view; conviction is a state of mind, and it is something beyond and distinct from the mere arguments of which

it is the result; it does not vary with their strength or their number. Arguments leads to a conclusion, and when the arguments are stronger, the conclusion is clearer; but conviction may be felt as clearer; but conviction may be left as strongly in consequence of a clear conclu-sion, as of one which is clearer. A man may be so sure upon six reasons that he does not need a seventh, nor would feel surer if he had it. And so as regards the Catholic Church; men are convinced in very various ways—what convinces one does not convince another; but this is an accident; the time comes anyhow, sooner or later, when a man ought to be con vinced, and is convinced, and then he is bound not to wait for any more argu-ments, though more arguments be pro-ducable. He will find himself in a condition when he may even refuse to hear more arguments in behalf of the Church; he does not wish to read or think more on the subject, his mind is quite made up. In such a case it is his duty to join the Church at once; he must not delay; let him be cautious in counsel, but prompt in execution. This it is that makes Catholice so anxious about him; it is not that they wish him to be precipitate; but knowing the temptations which the evil

one ever throws in our way, they are levingly anxious for his soul, lest he has come to the point of conviction, and is passing it, and is losing his chance of conversion. If so, it may never return; God has not chosen everyone to calvation; it is a rare gift to be a Catholic; it may b has not chosen everyone to calvation; it is a rare gift to be a Catholic; it may be effered to us once in our lives and never again; and, if we have not seized on the "accepted time," nor known "in our day the things which are for our peace," oh, the misery for us! Oh, the awful thought for all eternity! oh, the remorseful sting, "I was called, I might have answered, and I did not!" And oh, the blessedness, if we can 150k back on the time of trial, when friends implored and enemies scoffed, and say, The misery for me, which would have been, had I not followed on, had I hung back, when Christ called! Oh, the utter confusion of mind, the wreck of faith and opinion, the blackness and void, the dreary scepticism, the hopelesaness which would have been my lot, the pledge of the outer darkness to come had I been afraid to follow Him! I have lost friends. I have lost the world, but I have gained Him, who gives in Himself houses and brethren and sisters and mothers and children and lands a hundred fold; I have lost the perishable, and gained the Infinite; I have lost time, and I have gained eternity.

CARDINAL GIBBONS AND THE

HE EXPLAINS THE POSITION OF THE CHURCH TOWARDS THE KNIGHTS OF LABOR

Church.

THE KNIGHTS IN THE UNITED STATES.

"'As to the Knights of Labor organization in the United States, I have not thoroughly examined their constitution or studied their purposes, yet from reading the newspapers and Mr. Powderly's public statements, I infer that the objects of the Knights are praiseworthy and in no way opposed to the views of the Church. The Catholic prelates will to a man declare in favor of the organization of labor. There can be no wrong in such a course. Organization is the basis of all progress—political social

does the Church raise her voice and call out her children."

""Was it not on account of secret pledges taken by the Knights that Archbishop Taschereau hurled on them his anathema? asked the correspondent.

"That I do not know," replied the Cardinal. 'As I told you, I have no knowledge of the workings of local societies in Canada. Whether or not such pledges are taken by Knights here is a question on which more light should be thrown by their leaders. Vicar-General Conway, of Cnicago, who examined the constitution carefully, assures me that it bears no resemblance to that of the Free Masons, Odd Fellows, and other societies which the Church has

in accordance with Mr. Powderly's state-ments, then the Church says to the Kuights, God speed you. It however, the absolute, blind pledge is taken, no matter how laudable the objects of the society are, the Church can never countenance it and will call on her children to withdraw under the pain of excommunication. So everything depends on the proviso. Don't understand me as criticizing Archbishop Taschereau. He is the Primate of the Church in Canada, and would not have taken such decisive action without a firm conviction that the laws or pursued some methods that were against the Church's doctrines.'

WILL THE POPE CONDEMN ? "Is it true that the Pope will condemn

ning the constitution, but what the result

selling their labor at whatever price the wish, and if he does so he sins again the laws of the land and the laws of That day our little one lay dead,
And we were sad and sore of heart.
And all the joys of lifs seemed fied,
Our neighbors sought to ease the smart
Oh! strange, sweet power of sympathy!
That grief should find assuagement thu
Our sorrow seemed the less to be,
The more we thought: She pities us! And then she said, how blest was she; Since God had still denied her prayer, Since God had still denied her praye
Nor set a baby on her knee;
For such a gift meant such a care!
Our pain was still by sad surprise;
New feelings in our hearts did sur,
We looked luto our neighbor's eyes
And pitted her—and pitted her. THE ENEMIES OF THE PRIEST. ERRORS AND FALLACIES REFUTED -IMPOR On Sunday last Pere Moneabre, O. I delivered his sixth and last Conference

Several secular papers publish the following Washington dispatch:

"The condemnation of the Knights of Labor by Archbishop Taschereau of Quebec has aroused widespread interest in regard to the attitude of the Church towards labor organizations. In order to get an authoritative statement on the subject the Globe correspondent called on Cardinal Gibbons, who is in the city, looking after legal matters connected on Cardinal Gibbons, who is in the looking after legal matters connected with the Catholic university projected.

Dianary Council. The Cardinal by the Plenary Council. The Cardinal gave his views fully, as he desired to remove some false impressions which have lately gained circulation. Said

"'Archbishop Taschereau's condemnation of the Knights of Labor should not be taken as a sentiment of the church towards the organization. I am not familar with the labor troubles in Quebec, but it is certain that the Archbishop's hostility grew out of some local laws or conduct of the Knights which

in such a course. Organization is the basis of all progress—political, social and religious. Only when it is abused does the Church raise her voice and call

other societies which the Church has always antagonized. A distinction must be made, too, as to the nature of the secret pledges.

WHAT ARE FORBIDDEN SOCIETIES.

"As the Church has been greatly mis-represented on this point, I would like you to state clearly its points. We hold that if a man joins a society, swearing never to reveal any of its workings, no matter how criminal, and to obey the dictates of its officers blindly, he sur-renders his personal liberty, becomes a slave to his fellowman and cannot par-take of the sacraments of the Church. slave to his fellowman and cannot par-take of the sacraments of the Church. Such an oath is taken by the prevalent secret societies, hence their condemna-tion by the clergy. On the other hand, if a man joins an organization, swearing to keep secret its workings, with the proviso that nothing therein shall be contrary to the laws of the land, to his conscience and religious tenests we held contrary to the laws of the land, to his conscience and religious tenets, we hold that his action is perfectly justifiable. The whole question as to the Church's attitude towards the Knights of Labor depends on which of these oaths the members take.

"If the latter, and their purposes are in secondages with Mr. Borntarious takes."

recently from Rome?'
"I understand that the Pope is exam-

ming the constitution, but what the result will be I cannot say. Anyhow you may state, his course will be regulated by the principles I have stated regarding the Church's doctrine on secrecy."

"'Does the Church condemn the action of the striking Knights who by force prevent others from taking their places?"

"Most certainly so," replied the Cardinal. "While every man has a right to stop work whenever he pleases, he is not justified in preventing others from

delivered his sixth and last Conference of the Sacrament of Holy Orders, the su ject being "The Enemies of the Priest The priesthood, he said, raised so hi above the powers of the earth, so necessary to the religious life of the nations, beneficient to humanity, so evident Divine in its origin, its character and Divine in its origin, its character and functions, might reas mably have been e pected to gather round it nothing but a miration, respect, and gratitude. But seemed as though God had designed the lest the priest should continually rise before him—"Ecce positus est hie in signic cui contraducetur." The Saviour had said him that because He had separated him that because He had separated him; he would be the object of hat because of His Name; and since He his self had heen persecuted, the priest a self had been persecuted, the priest a would be persecuted: Who were enemies of the priest? What were enemies of the prest what were to charges which they brought against his What was the object they had in vie "We are the multitude," they cri-"Superstition has had its day; and "Superstition has had its day; and the people, more enlightened, have cast the idiotic reverence which they forme had for the minister of a relig which is dying out. Free thou has won their suffrages; we only need the continued help of the results of the people with the power to enable us to put an end t worn out institution which obstinat resists the march of progress." T declaration was bold, and could not justified even were those who made ble to collect statistics as to the state the conscience and the religious necessi and feelings of the masses of the peop In proclaiming themselves the multitu In proclaiming themselves the multitue those impious men forget to reckon number of children whose innocent so turned instinctively towards the pr for his smiles and his blessings; of you who when the tempest of the passi burst upon them, looked around fo holy guide, a Divine protector; of wor whose hearts were naturally religious, who could find the basis of a faith affection and an enduring devotion of in the mysteries of grace of which priest was the administrator; of the of good will who were convinced of processity of leading Christian lives: of good will who were convinced of necessity of leading Christian lives; of even the vast number of ind fferent men of pleasure, of business, of scie who still retained the unquenchable sp of Faith deep down in their hearts, who when the solemn hour of death proached besought the priest to accome them the satistance and the grace necessity of them to enter the other we sary to fit them to enter the other wo If they substracted this immense num where was their multitude ? But e what had they to show after all tefforts? Was it not the multit Priest when he was about to consumn His Sacrifice? The synagogue, the power, hatred cowardice, treachery, becility,—all conspired against Him. multitude accused Him, the multi condemned Him, the multitude cruc ing over him, they were simply hel the Victim in accomplishment of grand sacerdotal act, and provoking Di omnipotence to perform the mi which established the priesthood for time. The multitude animated by worst passion, and armed with e weapon of assault, vented their w upon the twelve men to whom Chris confided His Divine powers. And that small, that insignificant band of combated the whole world; and if had fallen in the gigantic struggle consecrated bands had begotten a ra priests who, always persecuted but fee had gone on multiplying until the created a Caristian multitude as grea as numerous as were the multitud their adversaries. Never for a mo had they lost heart; for it was a God had said to them: "Be ye confident; I overcome the world"—"Confidite eg mundum." A generation of priests be slain by the multitude; but the phood was immortal. The multitude never prevail against God and agright. The secret of the hatred of enemies of the priest was that he we enemies of the priest was that he will living centure of the passions, the the crimes, of their corrupt lives, an like a perpetual menace suspended their heads. They hated him becau kept aloof from their immortai way cause he preached humility in grea justice in power, submission in auth-respect for the rights of all, moder in desire, contempt for honors, de respect for the rights of all, most in desire, contempt for honors, d ment from riches, privation of plea mortification of the senses; because lightened the people whom they d and defended the souls of the little whom they sought to corrupt. hated him because he was the guard the law of God, because he unm their hypocrisies and tore the veil their sinister conspiracies. In reali enemies of the priest were neith multitude, nor the reasonable, no

multitude, nor the reasonable, no virtuous; they were a powerful siniquitous sect, who had sworn to d the Catholic Church by destroyi ministers. Discussing the charges be against the priest by his enemie preacher summed them up thus priest is behind the age; his ideretrogade. Rivited to inflexible ples, to immutable dogmas, he devery progressive movement, every lectual evolution which had for it

selling their labor at whatever price they wish, and if he does so he sins against the laws of the land and the laws of

Pity and Grief.

That day our little one lay dead,
And we were sad and sore of heart.
And all the joys of life seemed fled,
Our neighbors sought to ease the smart.
Oh! strange, sweet power of sympathy!
That grief should find assuagement thus!
Our sorrow seemed the less to be,
The more we thought: She pities us!

And then she said, how blest was she; Since God had still denied her prayer, Since God had still denied ner praye Nor ast a baby on her knee; For such a gift meant such a care; Our pain was still by sad aurprise; New feelings in our hearts did stir, We looked into our neighbor's eyes And pitled her—and pitled her.

THE ENEMIES OF THE PRIEST.

ERRORS AND FALLACIES REFUTED -IMPORT-

ANCE OF THE POWERS OF DARKNESS. Pere Monsabre. On Sunday last Pere Monsabre, O. Pedelivered his sixth and last Conference on delivered his sixth and last Conterence of the Sacrament of Holy Orders, the sub-ject being "The Enemies of the Priest." The priesthood, he said, raised so high above the powers of the earth, so neces-sary to the religious life of the nations, so beneficient to humanity, so evidently Divine in its origin, its character and its functions might reasonably have been exfunctions, might reasonably have been exfunctions, might reasonably have been expected to gather round it nothing but admiration, respect, and gratitude. But it seemed as though God had designed that, lest the priest should continually rise up before him—"Ecce positus est hiv in signum cui contraducetur." The Saviour had said to him that because He had separated him from the world, the world would hate him: he would be the object of hatred him; he would be the object of hatred because of His Name; and since He himself had been persecuted, the priest also would be persecuted: Who were the enemies of the priest? What were the enemies of the priest? What were the charges which they brought against him? What was the object they had in view? "We are the multitude," they cried. "Superstition has had its day; and the people, more enlightened, have cast off people, more enlightened, have cast off the idiotic reverence which they formerly had for the minister of a religion which is dying out. Free thought has won their suffrages; and we only need the continued help of that power to enable us to put an end to a worn out institution which obstinately resists the march of progress." That declaration was bold, and could not be justified even were those who made it able to collect statistics as to the state of the conscience and the religious necessities and feelings of the masses of the people. In proclaiming themselves the multitude, those impious men forget to reckon the number of children whose innocent souls turned instinctively towards the priest for his smiles and his blessings; of youths who when the tempest of the passions burst upon them, looked around for a holy guide, a Divine protector; of women hearts were naturally religious, and affection and an enduring devotion only in the mysteries of grace of which the priest was the administrator; of the men of good will who were convinced of the necessity of leading Christian lives; and of even the vast number of ind firernists, men of pleasure, of business, of science, who still retained the unquenchable spark of Faith deep down in their hearts, and or rattn deep down in their nearts, and who when the solemn hour of death approached besought the priest to accord them the as istance and the grace necesary to fit them to enter the other world. If they substracted this immense number where was their multitude? But even what had they to show after all their efforts? Was it not the multitude. Priest when he was about to consummate His Sacrifice? The synagogue, the civil power, hatred cowardice, treachery, imbecility,—all conspired against Him. The multitude accused Him, the multitude condemned Him, the multitude crucified Him. But thinking they were triumphing over him, they were simply helping the Victim in accomplishment of His grandsacerdotal act, and provoking Divine omnipotence to perform the miracle which established the priesthood for all time. The multitude animated by the worst passion, and armed with every weapon of assault, vented their wrath upon the twelve men to whom Christ had confided His Divine powers. And yet that small, that insignificant band of men combated the whole world; and if they had fallen in the gigantic struggle their consecrated bands had begotten a race of priests who, always persecuted but fecund, had gone on multiplying until they had created a Christian multitude as great and as numerous as were the multitude of their adversaries. Never for a moment had they lost heart; for it was a God who had said to them: "Be ye confident; I have overcome the world"—"Confidite eyo vici mundum." A generation of priests might be slain by the multitude; but the priesthood was immortal. The multitude could never prevail against God and against right. The secret of the hatred of these enemies of the priest was that he was the living centure of the passions, the vices, the crimes, of their corrupt lives, and was like a perpetual menace suspended over their heads. They hated him because he kept aloof from their immortai ways, be cause he preached humility in greatness, justice in power, submission in authority, respect for the rights of all, moderation in desire, contempt for honors, detachment from riches, privation of pleasures, mortification of the senses; because he enlightened the people whom they duped, and defended the souls of the little ones whom they sought to corrupt. They hated him because he was the guardian of the law of God, because he unmasked their hypocrisies and tore the veil from their sinister conspiracies. In reality the enemies of the priest were neither the multitude, nor the reasonable, nor the virtuous; they were a powerful sect, an iniquitous sect, who had sworn to destroy iniquitous sect, who had sworn to destroy
the Catholic Church by destroying its
ministers. Discussing the charges brought
against the priest by his enemies, the
preacher summed them up thus: "The
priest is behind the age; his ideas are
retrogade. Rivited to inflexible principles, to immutable dogmas, he despises
avery progressive movement, every intellectual evolution which had for its end

the enlargement of the sphere of human the enlargement of the sphere of human knowledge. He is the systematic enemy of science and prignes; he does not understand modern assorations. And he aspired to dominate his followmen."

Pere Monsabre confund these wilful errors and wicked fallacies at great length. Most of those who brought forward these

impudent accusations were ignorant of the very terms of the sciences against which they said the priest was opposed; and they knew just as little about the progress of which they spoke so gibly as they did about the needs and the aspirations of modern intellectual life. The most intelligent and the most deeply learned amongst the enemies of the priest know better than to believe for a moment in these charges; but it pleased them to ponder to the prejudices of the masses. That the priest was the guardian of the great principles which touching closely on the first and final causes of all things; that he had received divine traths in which he had to believe, although reason by its own impudent accusations were ignorant of the had to believe, although reason by its own powers could not discover nor compre-hend them; that these principles were in-flexible, these truths immutable; all this was incontestible. But as he had stated was incontestible. But as he had stated from that pulpit sixteen years before, on the occasion of the holding of a grand in-tellectual council by the church, the in-flexible and the immutable were necessary to every science, to every progress. They did not cripple the activity of the human mind. They comprised the activity; they tempted it; they preserved it from the rollies and the mis carriages to which unregulated evolution would inevitably lead the Without the inflatibility of grand Without the inflexibility of principles, without the immutability of the divine truths philosophy would be nothing but an interminable clashing of systems, history would be nothing but a collection of events awkwardly complied on account of the narrow conception which sought only the play of human ideas, human passions; moral science would be nothing but series of changeable prescriptions which would end by making the materially advantageous and the agreeable prevail over the just, the honest, and the holy; natural science would be nothing but a revel of experiences which confined the human mind in an alject materiprinciples, without the immutability fined the human mind in an alliect materialism; progress in every department would be nothing but a disorderly movement obedient ra her to the passions than to the reason. The inflexible and immut-able never hindred great souls from pushtimes along the list of disc ing their times along the list of discoveries which did honor to the human mind, how few we saw which were not the emanation of the brains of monks and priests, or were not due to the powerful is fluence and the high protection of the Church. At the present day did not the names of priests figure largely in the science of philosophy, history, physics, and mathe-matics? Could they not plainly observe the unceasing efforts, and the successful efforts of priests to show how Divine truths harmonized with human science If they (his hearers) were eager to pene-trate the secrets of nature, the priest said to them, "Dominamini, subijcite"—had not God made them kings over all His works? Only, let them not forget the notability of their nature in their contact with matter; let them not make an eterwith matter; let them not make an eternal station of a place of passage, a paradise of the earth; let them not sacrifice to little fleeting comforts the everlasting felicity which God had promited them in a better world. They loved freedom; let them take as much of it as they liked, to do what was just, right, and holy. Here there were no limits. But to wish to satisfy themselves in everything to the prejudice of duty, and in defiance of prejudice of duty, and in defiance of conscience and the police—that would not be liberty; it would be license. Let them set about it right heartily, provided their ideas were right and sound. But they should avoid everything that offended God, reason, truth, good manners, public order. They wished that individual conscience should be respected. Let them respect it. A great doctor had said that man could not believe except he was fully man could not believe except ne was fully willing to do so; a Pope had jast told them that "no one should be constrained to embrace the Faith in spite of his free-dem." But let them not allow religious indifference to cloud the conscience; let them not give anyone the absolute right to treat God as if He had never taken an interest in the affairs of the world. They interest in the affairs of the world. They wanted to spread education among the people. There was nothing new in that. Long ago the priesthood had anticipated them in that great work. But let them take care that the people learned, before everything else, their Divine origin, their eternal destinies, their duty towards God, towards the family towards conjets. towards the family, towards society, towards themselves. Equality pleased them. That was well. They could never have such beautiful and touching equalities at the country of the country ity as the priests had in the early days of the Church. But let them bear in mind that no one could demand that society should be in a state of perfection, that to suppress, in order to equalize, what na-ture, talent, labor, virtue, merit, had made great, to debase what was justly noble in order to elevate what was wilfully vile, was criminal folly and contemptibly bar-barous. They demanded that the people should participate in the government of affairs. There was nothing reprehensible in that. The priesthood, in the monastic stitutions, had worked very long unde hat system. But let them not say that that system. But let them not say that the principles of all powers resided radi-cully and fundamentally in the multitude; let them not say that the people are the king, in order to veil the blasphemy that the people please God. Such was the language and teaching of the priesthool language and teaching elevated and broad.
As to suppose tendency to domination; the charge came very well, indeed, from a sect, who, habituated to political and social conspiracies, grasp political power social conspiracies, grasp political almost in every land, and impos almost in every land, and impose their sovereign wills upon the people; it came very well indeed at a time when "freethought" was stifling the most sacred liberties, when in the face of the most legitimate and the most solemn protest, the rights of fathers of families were conficiented children was forced to attend

confiscated, children were forced to attend godless schools, the priest was robbed of the morsels of bread which even the

brigandage of the Revolutions had left him! What Cynicism! What impu-dence! And what was the object that

these enemies of the priest had in view? They openly pruclaim their design. They want to create a society without religion. Some of them did not go so far. They condescended to take account of the reli-

gious instincts of humanity; and they granted that certain souls require exterior practices for which the intervention of the priest was indispensible, and that they could not, all of a sudden, abolish are ligion and a priesthood that had been rooted for nineteen hundred years in the customs of the people. But that religion and that priesthood should remounce every privilege and every influence in the every privilege and every influence in the modern world, and should not embarrass with their beliefs, laws, and practices, the government of civil society, essentially laid and absolutely mistress of public life and its destines. Having shown the de-plorable results which would accrue for such a system of social and political life, Pere Monabre concluded by assuring his hearers that the enemies of the priest could never triumph. Who was to watch over the interests of priests to help him in his misery, to share his misfortune The faithful people of God—of that God who had counted the hours of the powers of darkness? Who had said to his priest, Eu es Sacerdos in æternum.

The Habit of Treating.

There is no one thing that does more There is no one thing that does more to demoralize not only boys but grown men, as the habit of treating and being treated. A man goes into a saloon, thinking he will take a glass of beer, which of itself will hurt no one particularly. Tom and Dick and Harry and Jack have just sat down to a table, and they ask you to join them. You drink with Tom, and then you want to go, but Dick says, 'Fill 'em up again," and you don't want to offend Dick, so you drink another. Now you have taken twice as another. Now you have taken twice as much as you intended to, and you feel mad at yourself. You would give any. thing to go, but Harry says the boys have got to drink with him, and you worry down another, and you feel as though you were a beer wagon. Then Jack wants to show that there is nothing mean about him, and he pounds on the table and the waiter brings more beer. table and the watter brings more beer. You only drink half of your's and you feel as though you were the biggest fool of the century; but they all have treated except you, and to go away now would look small and mean. You would rather give a dollar than put another slug of give a dollar than put another slug of beer down under your vest, so you say, "Let's have some cigars boys." The cigars are brought, you light one and feel as though every puff was going to raise those two quarts of beer slopping around in a three pint stomach, and you finally go out of the saloon with tangled lears discusted mind sick atomach and legs, disgusted mind, sick stomach and feel as if you wanted to maul yourself. You went into the saloon to spend a You went into the saloon to spend a nickle, and you spent from fifty cents to a dollar, and instead of enjoying yourself, as you thought you would wnen you went in, you made a fool of yourself. If, when you went in, and were invited to sit down, you had said, "No boys, I am in a hurry," and take but one glass, they would have said it was all right, and may be they would have been glad that you be they would have been glad that you did not stop. Perhaps they invited you simply from force of habit, or were "sizing you up."

The best way for a young man is to

make a rule and stick to it, never to make a rule and stick to it, never to treat or be treated. If you want a glass of beer, go and buy it and pay for it, and go about your business. If you want a cigar buy it and smoke it. Do not get in a habit of smoking cigars unless you can afford it, and do not take a cigar with every fellow who asks you to join him. If you do you have to return the him. If you do, you have to return the compliment some other time; but if you stop receiving such courtesies, you you stop receiving such courtess, you can easily stop granting them. At first the boys will think you are economizing, and they will laugh at you; in a year they will respect you, and in two years they will admire you, and will ask you how you manage to pull through so nicely on so small a salary. A firm, "No, thank you," when asked to accept a treat thank you," when asked to accept a treat will do it all, and instead of outsiders saying of you, "He is going to the bad pretty fast," they will be very glad to meet you and talk with you and say. "There is a fellow that will some day fill his place in the world." And when the spend-thrifts have lost their money, these same fellows that have thought you small pota-toes because you would not join in a round of drinks and cigars will ask you for a loan, and say they always knew you had a good heart in you, and when you refuse unless they can show up collateral, they will be offended, but they will respect your business habits all the more. To sum up: You have got to have some nerve, decide that you will not treat or be treated, and will only drink or smoke when you feel like it, and then pay for it yourself. Thus you will save money, respect yourself, and will not lose the respect of any person you have reason to care about.—The Sodalist.

Problems for Atheists. If you meet with an atheist do not le

him entangle you into the discussion of side issues. As to many points which he raises, you must learn to make the Rabbi's answer, "I do not know." But ask him these seven questions.

1. Ask him, where did matter come from. Can a dead thing create itself? 2. Ask him where did motion come

3. Ask him, where life came from save from the finger tip of Omnipotence 4. Ask him whence came the exquisite order and design in nature? If one told you that millions of printer's type's should fortuitously shape themselves in to the "Divine Comedy" of Dante, or the plays of Shakespeare, would you not think him a madman? 5. Ask him whence came conscious

6. Ask him, who gave you free will 7. Ask him, whence came conscience He who says there is no God, in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations, one of the things that cannot be shaken and will remain From this belief in God's providence the belief that we are His people and the sheep of His pasture.

Horsford's Acid Phosphate. VALUABLE MEDICINE

Dr. W. H. Parmelee, Teledo, O., says:
"I have prescribed the 'acid' in a large
variety of diseases, and have been amply
satisfied that it is a valuable addition to
our list of medicinal agents."

DEATH OF THE REV. P. Mc. CRAINOR.

Mechanicsville, (N. Y.) Mercury, May 21. Rev. Arthur P. McCrainor, pastor of St. Paul's Catholic church, in this village, died at the parish residence last Saturday evening, after an illness of four week The funeral services were held Wednesday in St. Paul's church, where the remains were lying in state from morning until about one o'clock in the afternoon. The services were conducted after impressive and imposing ceremonial of the Catholic church, and were participated in by forty-three priests. The church was crowded with people. The address was delivered by Rev. Father McGowan of Philadelphia, a former classmate of Father McCainor. It was eloquent and appropriate. The flowers were most beautiful. The floral designs consisted of gates ajar, a crown, a broken column and four pillows, all of elaborate workmanship and very large. About two o'clock the remains were borne to the depot, and sent under escort to Lawrence, Mass. A large funeral procession accompanied the remains to the depot. Father McCrainor's early death is greatly nourned here, where he was known as an eloquent and affectionate pastor, genial

riend and worthy citizen.

In Lawrence, Mass., where he was born; in Villanova, Pa., where he was educated and afterwards professor of rhetoric and elocution; in Cohoes, Troy, Albany, Lansingburgh, Waterford, Hoosac Falls, and the scores of other cities and towns where he preached and lectured, it will be mournful news to learn that he is no more. In his native home or in the college hall, the sorrow is not greater or the loss more keenly felt than where the last years of his life were passed as pastor of Mechanicville and Stillwater. He was cut down in the meridian of manhood, but not of his fame. That was to come. Ah, how sad! Oh, too soon! Few beyond the precincts of the rectory were aware of the serious turn his illness had Then was realized the possibility of los-ing the noblest and brightest pastor of the Catholic church that Mechanicville had seen in fifty years. When the solemn toil of the bell was heard the sighing breeze seemed to respond to the with the requiem eternum. All knew that their beloved pastor had gone to his rest. His brilliant address on Decoration day two years ago in Stillwater academy will not be forgotten for many a year. His oratorical powers and ready flow of language were of the first order, and reminded one of the great domin ican, Father Burke. His noble, command-ing presence added strength and force to the glowing words rushing at times from his lips like the torrent down the steer and at others steady calm, msj.stic, like some mighty river. Generous to a fault, he was child like. The sole aim of his life was to inculcate the precepts and follow the steps of his Master. In the lecture field and in the pulpit, he rendered giant services to his courch and to Christianity in general, and in the far off years, hi memory will be cherished with love and reverence by the people of these villages, to whose service he devoted the last years of his younglife, and in the midst of whom he laid his burden down. His age was 29 years, 11 months and 8 days.

Deceased was youngest brother of W. J. McRener, E.q., of Chatham, Ont.

THE LAST SAD RITES. awrence (Mass.) Daily American, May 20 Funeral services over the remains of Rev. Arthur McCrainor were held at St. Mary's church, at 10 o'clock this fore-Mary's church, at 10 o'clock this forenoon. The remains arrived in this city
at 12.15 o'clock this morning, from
Mechanicsville, N. Y., where a solemn
high mass was celebrated Wednesday forenoon, Rev. Father McEvoy of this city
being celebrant, Rev. Nicholas Murphy
of Philadelphia, deacon, and Rev.
Father Rowan of this city, sub-All this forenoon the re lay in state in St. Mary' mains lay in state in St. Mary' church, and were incased in a casket covered with black broad cloth. At the head of the casket was a large floral crown, and at the foot an elegant gates sjar, the whole surmounted by a snow white dove. These were the offerings of the parishoners of the deceased, and in addition, the follow-ing floral tributes; pillow of roses in-scribed our "Our Pastor"; broken column; pillow of white carnations inscribed "At rest" and a crown of roses and pinks, all from the church of the dead pastor. and a large pillow of tea roses and pinks, inscribed "Our Arthur" from the family of the deceased.

At the solemn high mass, Rev. Frank

At the solemn high mars, Rev. Frank A. McCrainor of Cambridge, N. Y., a brother of the deceased, was celebrant; Rev. Jas. Keegan of South Boston, deacon, and Rev. J. J. O'Brien of this city, subdeacon. D. F. Keleher, of Boston, acted as master of ceremonics. At the conclusion of the funeral services, Rev. F. X. McGowan of Villanova college, pronounced the funeral eulogy, taking his text from the second book of Machabes, sixth chapter, thirty-first verse: "Thus then did this man die, leaving not only to young men but to the whole nation the memory of his death." We are here this morning to say the words of farewell. The Angel of Death has been in our midst, dealing out his destrucbeen in our midst, dealing out his destruc-tion, and leaving behind traces of his sad and desolate visit. Death will claim us all as his victims. We must all die, and pass from the vanities of this existence to account before God, for the actions of our lives. 'Tis only when death comes that the sad and gloomy picture rises before us. Death, than which nothing is more certain, is a legacy left us by our first parents, and go where we will, do what we may, the sentence of death is ever hanging over us, to sever, like a sword, the thread of our existence, and the sentence of death is open up for us the realms beyond. Day day and year by year, we see me smitten down; where prospects are the greatest, where hopes are the brightest, we see the hand of death carrying along ts way, defeat and desolation. It seems that every step we take is but one nearer the tomb. Death is most uncertain as to its time and circumstances; it comes when least expected, selecting its victim without respect to rank, and meeting out its punishment, irrespective of condition. We must irrespective of condition. We must die; how and when we know not. Be ready then, for we know not how soon we may meet man's destroyer. Death always

carries sorrow, but a double sorrow when we lose the pastor of a flock, a priest of the people. Human though he is, yet when we lose him, we are losing not only a triend and an adviser, but God's repre-

sentative on earth.

Atthur McCrainor was born in this city June 7, 1856, and at an early age, manifested a desire for holy things; at the age of 14 he entered upon his college course, and soon held his position in the highest rank of his class. After his graduation he applied for admittance into our order, and in January 1873, he was received into and in January 1873, he was received into and in January 18,5, he was received into Villanova, and in August, four years later, made the solemn profession of vows. He afterwards filled a professional chair in his Alma Mater, and was subsequently vice president of the college. He quently vice president of the college. He could be firm, yet gentle and natural, and in these two offices won the confidence of his superiors. He was soon transferred to Mechanicsville, N. Y., where his kind ways and gentle disposition, endeared him to the hearts of all, Protestant and Catholic alike. You who have heard him from this very spot, will never forget his matchless words, which poured forth from a heart as pure as God ever placed on earth. He admonished his people on on earth. The administed his people on their sines, spoke kindly in their sorrows and sufferings. The father has plucked from this garden a sweet, pure and holy flower, and now in the name of his school-mates and friends, in the name of his sorrowing relatives, in the name of his religious brethren, in the name of all of you here, let us say a long and sad farewell. Time will go on with its vicissitudes and changes, but the name of Arthur Mc Crainor will never be forgotten.

solution was given by Rev. Fr. McEvoy, after which the remains were taken to St. Mary's cemetery, and interred in the priests' lot. The pall bearers, all of whom come from Mechanicsville, were Daniel Donnelly, P. McCall, James Flyan, Thos. Madigan, P. T. Doyle, Wm. Irving, Augustus Short, and Bernard Dugan. James O'Reilly of Schaghtiocke, N. Y., had charge of the funeral arrangements.

Services were held at Villanova Col-lege chapel, Tuesday morning. The office of the dead was recited by the priests and novices, after which a solemn requiem mas was celebrated, with Rev. Fr. Chas. Driswas celebrated, with Rev. Fr. Chas, Dris-coll, O. S. A., celebrant, Rev. Fr. T. F. Herlihey, O. S. A., deacon, and Rev. Fr. Wm. Carr, O. S. A., sub deacon. The two first named clergymen belong in this city.

From Philadelphia Catholic Standard. Kev. A. P. McCranor, O. S. A, died at Mechanicsville, N. Y., on Saturday, May 15th. He was pastor at St. Paul's Church of that place. The death of this young Priest and Religious affords young Priest another proof of Young's off quoted line "Death Loves a shining mark, a signal

Brilliant in natural parts and affectionate in social circles, Father McCranor endeared himself to countless riends and acquaintances. a grace, a beauty in his character that caught the affections of old and young. There was a nameless charm, that emanated from his priestly manhood, which appealed to the sympathies of all

A profound student, he was accomplished in every department of intellectual culture. He was well-versed in Caristian philosophy, and loved to pon-der, by the foot of the crucifix, on the mysteries of the world beyond. He was, also, adept in the secular science. An excellent mathematician, he had early mastered the intricacies of Euclid and Newton. A finished classicist, he had drawn inspiration from the well-springs of ancient and modern knowledge. A well read historian, he had groped with searching hands into the remains of olden days, and had scrutinized with eager eye the events of modern times. He had a great and rich soul that was ever open to the oracles of truth and virtue.
Father McCranor was, likewise, a
model Pastor, and Adviser of souls. God had given him a powerful gitt of elo quence. As he had poured forth from the pulpit unceasing streams of golden instruction, one would have thought of an Isaias, or a St. John or a Chrysostom Every sentence was the product consideration, and every word tinged with the fine discrimination of the scholar. He had

"A tear for pity, and a hand Open as day for melting charity." To him the society and conversation was best within, the heart had a greater was best within, the heart had a greater share than the head. The speedy affec-tion which grew out of the intercourse between the Pastor and his flock was manifest in the general grief attested on his funeral day. To the little ones, committed to his care, "large was his bounty and his soul sincere," and it was

bounty and his soul sincere," and it was
the prayer of all that Heaven would send
as largely a recompense for good and
meritorious deeds.

Father McCranor would have finished
the 30th year of his life, had God so
willed it, on June 7th, and in this we see
but another evidence of the old monumental inscription. "Those whom God
loves die young." But "the Reaper
whose name is Death" reaped early the
grain, and he passed from the troubles grain, and he passed from the troubles of this lower world while yet the bloom of youth was present. His many friend will pray for him, and often breathe a Requiescat for his eternal repose.

"All that's bright must fade,

In every respect and attested by the testi-mony of thousards that Putnam's Pain-less Corn Extractor is a sure and painless cure for corns. The claim that it is just as good made by those endeavoring to palm off imitations for the genuine only proves the superiority of "Putnam's."

Uee only "Putnam's Painless Corn Extractor. Sure, safe, painless.

Mr. T. Berchard, public school teacher Norland, writes: "During the all of 188 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight." Sold by Harkness & Co., Drug-gists, Dundas St.

THE POET-PRIEST.

REMINISCENCES OF THE LATE REV ABRAM J. RYAN.

I believe it was in 1867, writes a corres pondent of the Cincinnati Catholic Tele-graph, two years after the close of the war, an appointed that the close of the war, an announcement was made from St. Xavier's one Sunday that there would be a lecture delivered on the following Sunday evening by the Rev. A. J. Ryan of Knoxville, Tenn, the proceeds of which were to be given to the orphans. I did not pay particular attention to the pub-lication, as lectures then in aid of charitlication, as lectures then in aid of charitable of jects were somewhat of common occurrence, and the name of this particular lecturer did not seem to attract any special interest. The next Sunday at 10 o'clock mass after the gospel, and while the choir was engaged in rendering the "Veni Creator," the preacher stepped forth from the vestry preceded by two altar boys with lighted candles. As he knelt at the foot of the altar we could notice that he was tall and thio, and that he wore long, dark hair which fell down in wavy folds over his showners. When the hymn ended he arose and faced the people on his way to the pulpit. His people on his way to the pulpit. His was a pale, womanly face, with high intellectual forehead and Grecian-cut mouth and nose. His voice in reading the gospel was soft and musical—a voice that made the occupation of listening very pleasant. The text chosen for the sermon was descriptive of the passion; and with a depth of tenderness and pathos which reached the heart he recounted the ever old and ever new story of divine love. The usual dryness attendant on 10 o'clock sermons was not felt in this one. It was bright and sparkling and overflowing with

THE POETRY OF RELIGION. When preacher was the lecturer of the evening, hundreds determined to attend who would otherwise, perhaps, have remained away. Mozart Hall was comfortably filled in the evening by an intelligent audience. The lecturer stepped to the footlights, not now in the robes of a priest, but in the full dress garb of a southern gentleman, and his wealth of long hair before noted formed a distinguishing feature. He began by saying that he had just that that he had just got to the city that morning. It had taken two days travelling to get from Knoxville, but this is not ndered at, he remarked, "as our railways, like ourselves, need reconstruc tion. I have not prepared an address," he continued. "I have not had time but I never prepare my speeches any way. I always like to speak extempora-neously—not in sentences cooned over and studied by note yesterday and coldly uttered to day." His easy flow of lan-guage, graceful attitudes and gestures and frequent bursts of eloquence proved him an orator of no ordinary type thoughts he gave expression to were fraught with poetic imagery, and he gave free scope to his conceptions of the beauties of religion. His pale face glowed with enthusiasm as he described a religious life, and while listening one could well imagine himself engrossed in a volume of Chateabriand, or with Fabiola and Pancratius treading.

THE LABYRINTIS OF THE CATACOMBS.

He fairly revelled in the poets, especially those who, like Adelaide Proctor and Gerald Griffin, made the flowers of religion their burden of song, and his readings from them sounded like sweet nusic in the souls of his audience. hours and more we sat without taking note of time, and when at last he called attention to the lateness of the hour there arose a universal shout to have him continue. Many who were there that night, when this refreshes their recollections, will agree with me that a grander intellectual treat than that afforded by the poet priest on his first visit here is seldom afforded us to enjoy. I did not see him again for eight years. In that time he had earned the title of the "Cypress Crowned Poet of the South." Had the South been victorious he might not have won renown. Throughout his temperament there was ever a tinge of melancholy, and it suited his tastes betmeiancholy, and it suited his taxes better to sing a dirge than a pean, or, as he often expressed it: "To others give the task of intoning Te Deums; be mine to chant the Miserere." "The Songs of the Lost Cause," "The Conquered Banner," "The Sword of Lee," were in themselves

TO MAKE THE AUTHOR FAMOUS.

He wrote nothing but true poetry, and many of his poems were of a high order. With remarkable pertinacity he adhered to the cause of the Confederacy. He preferred the old, crumbled, dismantled in the new results of the cause of the cause of the cause of the cause of the confederacy. nin to the new era that dawned on the South, bringing new life, prosperity and freedom to the enslaved. He was weary of the present, ever seeking to penetrate the realms of the great unknown and sighing for peace and rest. Nearly all his verses convey this feering. One poem on death illustrates this longing:

"Out of a life of commo' ion.
Tempest tossed off, as the oceaa,
Dark with the wreck drifting o'er,
Into a land calm and quiet,
Never a storm come is night,
Never a wreck on its shore.

Out of the world of the walling, Filled with the anguish and alling, Into the jovs of the blessed; Out of to-day's sin and sorrow, Into a bijskul to-morrow, Into the rapture of rest.

When singing of the heroism and martial glory of the Southland he gives full scope to his sympathy and feelings. In his ode to the sword of Lee he breaks forth in rapturous admiration and equals Tennyson's festival odes in dash and Witness, for instance, in the enthusiasm. second last verse :

Forth from its scabbard never hand Wavid sword from stain as free. Nor brighter nied for braver land. Nor braver land had cause as grand, Nor cause a chief like Lee."

Like all poets he was eccentric, caring but little for the busy, bustling world about him. He lived in an ideal world such as his fancy painted. Had his mind been better balanced and had he devoted himself assiduously to literature he would have probably risen to the standard of our best American poets; but like Shelly he lacked that steadiness of purpose, that knowledge of self and mental discipline without which success is impossible, notwithstarding the greatest natural endowment.

NATIONAL PILLS will not gripe of icken, yet are a thorough cattactic.

THE CATHOLIC RECORD RICHMOND LONDON, ONTARIO. REV. JOHN F. COPPEY, M. A., LL.D., EDITOR THOS. COPPEY, PUB. AND PROP. GENERAL AGENTS:

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Arrears must be paid in full before the oper can be stopped. reons writing for a change of address ild invariably send us the name of their

Catholic Record.

LONDON, SATURDAY, JUNE 19, 1886. CALENDAR FOR JUNE.

CONSECRATED TO THE SACRED HEART OF MM Ember Day, Past.

19 88. Juliaus Fal V. Gervase & Protase, M.

20 Trinity Sunday,

21 81. Aloysius Gonzaga, Conf.

22 81. Basil the Geat, B; C. & D. of Ch (June 23 Vigil of St. John Bpt. St. Etheldredra,

23 Vigit of St. John Bpt. St. Etheldredra,
Virsia and Aboot.
24 CORPUS CBRISTI.
25 Natuvity of St. John, Bapt. [June 24] St.
William. Abb.
26 Ofthe Octave. SS. John and Paul. MM.
27 Sunday In the Octave of Corpus Christi.
28 St. Frenaeus, Bp. and M. Vigit of SS. Peter
and Paul.
28 St. Feter And PAUL. Apostics.
30 Commemoration of St. Paul.

PENTECOST IN LONDON.

The great feast of Pentecost was, we are happy to chronicle, observed with becoming solemuity in this city. Solemn High coram pontifice, was, at 10.30 a. m. colebrated by Right Rev. Mgr. Bruyere, V. G., with the Rev. Father Walsh as escon and Rev. Father Kennedy as sub deacon. His Lordship was assisted at the throne by the Rev. Fathers Tiernan and C.f.y. The sermon of the day was preached by the Bishop of London, who ook for his text the words from St. John my 25 26, "These things have I spoken to you, remaining with you. But the clete, the Holy Ghust, whom the Pather will send in my name, he will teach you a'l thinge, and bring all things to your mind, whatsoever I shall have said to you." The Church on that day selebrated with internal j y and the ex ternal pemp and splendor expressive of its inward gladness, the great feast of Pentecost, on which was communicated the descent of the Holy Ghost upon the apostles. When God first formed man, moulding him out of clay, His creature was materially perfect and beautiful to look on, but man was lifeless till the Creator had infused unto him the breath of life, his immortal soul. So also with the Church which Christ Himself founded and established while yet upon earth. He made it the most perfect of institutions and promised to be with it all days till the end of time. But the Church was inert, powerless, inanimate, till the Pentecostal fires had descended upon the heads of the Apostles, giving them enlightenment. strength and activity. On that sad and solemn occasion, when, after instituting the Eucharistic sacrament and sacrifice, giving His Apostles the high pledge of love that even a God could give, Christ was about to enter on the anguish and agonies of His passion, He thus spoke to the twelve : "And I will ask the Father and He shall give you another Paraclete, that he may abide with you forever, the Spirit of truth; whom the world cannot receive, because it seeketh him not, nor knoweth him; because he shall abide with you and shall be in you." John xiv. 16 17. On the day of Pentecost was that pledge and promise of Christ fully redeemed. On that day the Spirit of God appeared to them in the form, as it were, of fiery tongues and sat upon each of them. They were all then filled with the Holy Ghost and began to speak in divers tongues the wonderful works of God. From that day may be dated the Church's expansion throughout the world. Filled with the and always so profound. Later on his Moly Ghost, the Apostles then began to proclaim to all men the truths that Christ had commissioned them to preach. Hence the feast of Pentecost was regarded as the Uhristmas day of the Church, and celebrated with exceeding joy and superabundant gladness. The Spirit of Truth had never failed to abide with the Church. Christianity had ever been, and was now, unpopular, because it contrad cled human passion, but it was animated by the Holy Spirit of God and could not be overcome. If at any time before the consummation of the ages the Church failed, then Christ was not God, and the Holy Ghost had not descended upon His Apostles. But it is because we know that Christ's promise sannot fail, and that the Holy Ghost is one with the Church that we are convinced of the divinity of Christ and the descent of the Paraclete.

The history of the Church conclusively proves that without the abiding presence of for no merely human institution could it has gone through and overcome. His

lective benefit of his heavers. He pointed out that if the Holy Ghost taught and en-lightened the apostles, He also taught and enlightened every Christian. Not in vain did St. Paul declare that we were temples of the Holy Ghost. By every sacrament Your Eminence our congratulations Holy Ghost. By baptism, we were, through
Him, made children of God, by the Holy
Eucharist Herman Street, which is at once a great honor for our Eucharist He entered into searts and souls, and by Confirmation onferred on as His seven fold gifts. The Holy Ghost then we should treasure in our souls. Mortal sin alone could rob us of this richest of treasures, and mortal sin therefore we should above all evils dread-and, dreading, most scrupuously avoid.

OUR CANADIAN CARDINAL.

On Monday, the 7th inst., an official despatch arrived in Quebec announcing that His Grace the Archbishop of Quebec had been, in the consistory on that day held, raised, amongst others, to the car-dinalate. His Holiness has, we learn, deigned to appoint as ablegates to carry the cardinalitial barrettas to the new princes of the Caurch: Mgr. Misciatelli, of the Noble Ecclesiastical Academy to the Archbishop of Sens; Mgr. Grassi Landi, to the Archbishop of Rennes; Mgr. Straniero, attache of the nunciature at Vienna, to the Archbishop of Baltimore; and Mgr. O'Brien, to the Archbishop of Quebec

No sooner had the announcement of

Archbishop Taschereau's elevation reached Quebec than the entire city ssumed its gayest and most cheerful aspect. Citizens of all classes hastened offer their hearty congratulations to the new cardinal, and the Vicar General at once addressed a circular to the clergy of the diocese, officially announcing the glad tidings. With this circular Vicar-General Legare enclosed copy of a letter of gratitude to be addressed to the Holy Father on behalf of the clergy of the ancient and illustrious diocese of Quebec. We have but space fer a citation or two from this docum ent, in the sentiments of which every Catholic clergyman in the country will, we feel assured, gladly con. cur. After some introductory observa tions the letter goes on to declare : "We know, Most Holy Father, that we ex press the sentiments of your Holiness in rendering homage to the eminent virtues to the wisdom and the prudence we have seen him (the Archbishop) display in circumstances as trying as they were numerous, to the activity of which he has never ceased to give proof by his unceasing vigilance over pastors and people, by the erection of new parisher and of new missions, by the encourage ment and development he has given the great cause to dear to your heart o pontiff and father that of Christian education. And here, Most Holy Father we are happy to notice the filial eager ness with which he yielded to the desire of your Holiness in giving in his diocesa institutions of learning so large a place to the study of the theology and phil osophy of St. Thomas. We are fully acquainted with the value set by your Holiness on the revival the teachings of the Angel the Schools, and of the happy results it is rightfully permitted to expect therefrom in the reconciliation of faith with science, and of the religious with the political order. May with the political order. May Divine Providence bless this movement, the glory of whose initiation belongs to Your Holiness. We will say nothing of the learning and acquirements of our yenerable Archpiahon. Refere his acquirements of the generally of the learning that we should hail with delight any measure which would in the case of the ministers of the graph of the venerable Archbishop. Before his elevation to the episcopate, he proceeded to the Eternal City, there to store his mind with a more profound knowledge of the ecclesiastical sciences and the teachings of Rome. He hesitated not to undertake this long voyage, to complete, in the midst of the studious youth which the solidity and brilliancy of its teaching calls from every side to the Eternal City, his theological studies, already so serious zeal and the pressing calls of important business concerning the welfare of religion often recalled him to Rome, and we know that his virtues and his talents

The most imposing demonstration witnessed in British dominions since the Reformation was the presentation in state by both Houses of the Legislature of Quebec of an address of congratulation to His Eminence the Cardinal Archbishop, which took place on the 9th inst. On that day the speakers of both Houses, in their robes of office, preceded by the clerks and sergeants-at-arms with the maces, moved, with the members of the Legislative Council and of the Legislative Assembly towards the archiepiscopal residence, where, in the Throne room, the address was read in French by the Hon, M. de la Brudere, Speaker of the the Hon. M. Wurtele, Speaker of the the Paraclete it had long since perished— Legislative Assembly. The address affirmed: "This great distinction conhave withstood the trials and the assaults ferred on a Canadian prelate gives a new importance to our country in the eyes of

were there highly valued."

venerable successor of the illustrious Bishop de Montmorency—Laval given a place with the princes of the Church of Rome. We hasten to offer people and the fitting crown of a life devoted to the service of God and of country." His Eminence's reply was very racious and effective : "Your action, said he, "is an evident proof of the happy relations existing between Church and State in our Province of Quebec, and I may say in all Canada. I am fully convinced that our Holy Father will hear of it with the liveliest satisfaction. In selecting a child of this Province, the successor of Mgr. de. Laval, to share his universal solicitude, he has tightened the bonds that unite our country to the Holy See and impressed our civil rela-tions with the adherents of other forms of belief with a special character of cordiality, the pledge of our country's

one of the pleasing incidents of the eception was the visit to the Cardinal Archbishop of the Anglican Bishop of Montreal, accompanied by Archdeacon Evans, Canons Carmichael, Mills and Anderson, as well as by the Hon. Mr. Irvine, Mr. A. F. Gault, M. P., and Mr. Richard White. In the course of the afternoon His Eminence returned the visit of Bishop Bond at the St. Louis Hotel. The speakers of the two House having, by cablegram, communicated to the Cardinal Secretary of State the action of these bodies, the Speaker of the Council received the following reply: Rome, 9th June, 1886. The Holy Father has learned with the greatest satisfaction the contents of the message sent me by you and by the Speaker of the Assembly, in which you mention the mark of deference and respect shown by the Council and Legislative Assembly on the occasion of the promotion to the cardinalate of the very worthy Archbishop of Quebec. The Holy Father returns thanks and with his whole heart gives the apostolic blessing. L. Card. The conferring of the taretta, which will likely take place early next month, will, without doubt, be witnessed by the greatest gathering of bishops and clergy that Canada has ever seen We re echo, we are certain, the desire of all our readers in tendering the Cardinal Archbishop our best wishes for length of days and happiness of life.

BUNCOMBE, PURE AND SIMPLE

The daily press informs us that the Congregational Union did, on the 11th at its meeting in Ottawa, adopt a very spirited resolution on the subject of ecclesiastical exemptions from taxation. The despatch informs us that a certain paragraph in the annual report, dealing with this vexed question, was greeted with the greatest enthusiasm. This paragraph is as follows:

of of of should be separate from the State—free should be separate from the State—free and untrammelled. We are, therefore, only acting in accordance with our historical position when we raise our protest against the present system of ecclesisatical exemptions. While it may be a matter of discussion whether the building actually used for public gospel, personally, of all denominations settle the question on the basis of the equality of all men before the law."

We must confess our inability to see

anything so heroic in this statement of opinion as to call for special laudation or even very marked commendation. The Congregational Union simply declares it. self in favor of taxing parsonages or pastoral residences to their full value. This class of property, though nominally exempt for two thousand dollars, is, in some municipalities, taxed to its fullest the fortresses of prejudice worth. We know, indeed, of one case, that of the Bishop of London, who pays a tax twice as large as the real or marketable value of his residence calls forand this in the face of the fact that during the last fifteen years he has, more than any ratepayer of London, enriched and embellished the city. If the Congregational Union be so very magnanimous let its members pay the municipalities in which they live the full rate on the taxable value of their property. We know not a municipality in Canada that will refuse the gift. But let the Union, in the name of common sense, not go into buncombe resolutions that imply the existence of a favoritism to some churches that does not exist. As far as the Catholic Church in Ontario is concerned, it has been dealt with by state and by municipality with all the rigor that the law Legislative Council, and in English by permits. While it asks not, and certainly receives no favors, it will, however, permit no interference with its vested rights and interests, whether that interference come from a prejudiced Congregational Union or from an ignor-

last-resting place of the dead, of schools, of orphanages, hospitals and refuges, let it say so plainly, but let us have no bun-combe. Of all buncombe, clerical bun-combe is the most thoroughly detestable, because purely hypocritical,

THE BELFAST RIOTS.

The Orange riots in Belfast clearly prove that the Orange association is one of the most thoroughly lawless now in existence. No greater brutality could have been shown by French Communists than the Irish Orangemen recently displayed on the streets of Belfast. regret that any body of men could be found in Ireland to degrade themselves and outrage humanity as did there hardened wretches. Public opinion in Brita has already severely condemned the Orange uprising and will insist that the ish government repress with a stern hand all fature movements of the kind.

THE CRISIS IN BRITAIN. The crisis has come, the tocsin

ounding, and the struggle at hand. The

serried cohorts of the British democracy

are fastly and thickly crowding to the

standard of the grand old man, a sign of hope to the oppressed, of light to the wronged, the injured and the outraged, of redemption to Ireland and to the empire. That standard is the larbarum of liberty, the symbol of equality, the promise of prosperity. Upon haughty caste and frowning nobility it casts a shadow of doom, disaster and destruc tion, for the fight that is on hand is the fight of the people against a rapacious class and an inherited plunder. It is the fight of the long. rushed and enslaved millions against the pampered and the favored few. It is not alone Ireland's fight, nor England's fight, it is humanity's fight, and in such fight humanity must win. We all remember the ferocious and desperate struggle made by American slavery against American freedom, and the instiutions which embody, personify and perpetuate that freedom. And we also member that in that struggle slavery had for aiders, abettors and auxiliaries the crowned heads and the bloated aristocrats and the hereditary legislators of nearly all Europe. But the spirit of eedom, heaven-born, mighty and irresistible, while it overcame and vanquished and obliterated slavery, humiliated the crowned heads, rebuffed the meddleome aristocrats, and laughed to very corn the hereditary legislators of an flete and dying Europe. Alien rule in Ireland has the same advocates and auxiliaries that slavery in America commanded in the gigantic struggle that egan at Fort Sumter in 1861, and closed with the dying springtide at Appomattox Court House in 1865. Tae despots and the money lenders, the land sharks and the hereditary spoliators, are all foes of Ireland. But Ireland—standing to-day bigher than ever in the confidence and the regard of humanity-relies upon the people's resistless might and the people's crushing strength, to give her legislative independence and a seat among the nations of the earth. Ireland does not not seek and never has sought the destruction of Britain, or the humiliation of the British people. Her freedom she was of course resolved and is resolved, to have at all risks and costs and sacrifices. But Ireland is of one thing assured and confident, that her national legislative independence is not incompatible with British imperial greatness or British imperial perman ency. The land owners of England, allied by ties of blood and interest with those of Ireland, oppose the concession of Irish legislative independence, because that measure, once passed, means the giving of the soil of England to the people thereof. The march of democratic triumph in the old lands cannot now be resisted. Already the bulwarks of aristocratic domination crumble before the cry of the people, in the face of an indignant and determined nation. What marvel if at this moment the eyes of the world are on Britain? Within her seabound coasts is now waging the battle upon whose is now waging the battle upon whose issue the future of the greatest empire ever raised by man, and the welfare of more millions than ever at any time rested upon the issue of a political strug. gle depend. The interests for which orators pleaded, warriors bled and martyrs died are now trembling in the balance. The days we live in are pregnant with mighty eventualities. In the face of this momentous crisis may God, say we, defend the right.

The Mail very justly says: "The an nouncement that passengers will shortly be carried from Liverpool to Vancouver in less than ten days-in six days from Liverpool to Halifax and in ninety hours from Halifax to Vancouver, via the Intercolonial and the Canadian Pacificwould have taken the breath away from our grandfathers, who thought that in Lordship then drew some practical lessons the other nations of the world, and from the feast for the individual and col. marks an epoch in our national history. 1831 space had been annihilated when the steamship Royal William crossed the

DISHONORABLE WORK.

A Protestant Reformer wrote, on the

17th of June, to the Mail, from Woodstock. the county town of the Hon. Mr. Mowat's

constituency, very strongly flading fault with the distribution of the Provincial moneys amongst the hospitals, orphanages and refuges of the Province. He waxes wrathy because, out of the \$56,000 annually voted to what he terms the sectarian fustitutions of the Province, Catho lic charities receive \$34,195. If Catholics had not these institutions they could not receive the grant; and if these institu-tions do not do the work they profess to do, why not show up their delinquency ? Do Catholics interfere with the establi ment of Protestant charities? There is not a Catholic in the land worthy the name who would not gladly see them doubled, trebled, aye, quintupled in number. But the Woodstock "Protestant and a Libera"." animated by the spirit of Brownism, by no neans extinct in the Reform ranks, wants gore. Archbishop Lynch and the Hon. C. F. Fraser must be decapitated to please this "Liberal." "Of course," says he. "Of course I shall be told that these grants are made according to per capita allowance for the inmate population of each institution. I am not saying one word against these institutions as such, but, if the per capita theory is to be accepted, then it follows that the Roman Catholics of Ontario, although only fifteen per cent. of the whole population of the province, supply over sixty per cent. of the poverty, misery and wretche exist outside the general hospitals. I do not accept this frightful reflection upon the social and moral condition of the Roman Catholics as true, but prefer to believe that the grants are largely consumed in supporting religious orders attached to the Roman Catholic Church. But why, sir, should this Protestant com munity be taxed for such a purpose? commend these figures to the attention of my fellow-Reformers throughout the province. They speak more elequently of the power exercised by his Grace Archbishop Lynch over the Reform party, as at present constituted, than could any

words of mine." Is not this the language of narrowness and intolerance? Is it not the language of the sower of discord and the fomentor of strife? We are happy to see that our esteemed contemporary, the Kingston Whig, discusses this question in a very calm and temperate manner, completely demolishing the "Protestant Liberal" contentions. Our contemporary, on the 11th

inst . Wrote : "The mere fact that Hon Mr. Fraser Commissioner of Public Works in Mr. Mowat's cabinet, is a Catholic, is sufficient to suggest to the Opposition press all manner of improprieties in the interest of his church. Mr. F. aser was not originally his church. Mr. F. aser was not originally chosen for office because he was a Catholic, but because he was a man of extraordinary ability and worthy of the honor conferred upon him. The wonder is that he has remained in office all these years at the salary of a first-class clerk and declined to follow the bent of his inclination and a profession for which he has unusual qualifications. With his discharge of departmental duttes compline fault. of departmental duties genuine fault cannot be found, but it would be too cannot be found, but it would be too much to expect that he would be free from the slanderous insinuations that fill the columns of the Tory newspapers day after day. Perhaps the vilest accusation that has yet been hurled at him is that which a correspondent embodies in a letter to the Mail.

"After deducting the grants to the general hospitals the correspondent professes to find that of the \$56,000 remaining, no less hospitals the correspondent professes to find that of the \$56,000 remaining, no less than \$34,000, or over 60 per cent, is given to R man Catholic charities, although the Roman Catholics number only 16 per cent. of the population of Ontario. 'We agree with our correspondent,' says the Mail, 'that it is impossible to suppose that the R man Catholic population furnishes 60 per cent. of all the poverty and wretchedness to be found outside the walls of the general hospitals. To say that it does would be a condemnation which His Grace Archbishop Lyuch could not evade by the familiar plea that worldly prosperity is no proof or test of Christian virtue, since the Apostles were very poor. Mr. Fraser provides too generously for his co-religionists, and that a considerable proportion of the money voted to their institutions goes in reality to support the religious orders in charge of them."

In these conclusions, as in the figures upon which they are based, gross errors abound. The precentage of Catholics undergoing treatment or care in the public institutions is not 60, and this no one will dispute who knows of the number of Protestants who became inmates of the so-called Catholic refuges.

poses of an entirely different character. True, the good sisters of charity are helped in the work to which they have consecrated their lives, but they are not a burden to the state. The sick and the

The Mail says that the alleviation of a certain amount of human suffering is done at the expense of encouraging thriftlessness in the inherents of the Catholic denomination! This is insulting, deliberately, intentionally so. We have no particular reason to champion the inter-ests of any sect or creed or denomination but we do protest against the infamous work in which the Mail, for political effect, is now engaged. We know its effect, is now engaged. We know its statements about the Kingston institu-tions to be founded upon falsehood. We have hed every opportunity to see that every cent granted to the institutions by government is legitimately applied.

The Whig alds: "There is no more reason to suppose that Archbishop Lynch influences provincial legi-lation through Hon. Mr. Fraser, than that Bishop Langevin directs the destinies of Dominion affairs through his brother, the Minister of Railways and Canals."

Catholics who suppose that the spirit of bigotry has entirely left the Reform ranks are wofully mistaken. The Woodstock cor-respondent of the Mail speaks, to our knowl. dge, the sentiments of hundreds of profess. ing supporters of Mr. Mowat. These men save such a dread of Popery that they see it in every act of the government, and would not, if they could, permit, even for day, the continuance of Mr. Fraser in the Cabinet. That gentleman deserves all the good that the Whig says of him. As a Parliamentary orator, and as head of a ninisterial department, he is second to no man in the Dominion. But Mr. Fraser has many and serious difficulties to contend with. The position of the Catholic minority in this Province in the matter of schools, for instance, is far from enviable. The present Separate School system we have already, in these columns, shown to be a fraud, a delusion and a snars. That system we will again, before long, very fully discues, for our pen we will never lay down till the Catholics of Ontario are placed on a footing of perfect equality in the matter of education with their fellow-citizens of other creeds. We expect, in the struggle for equality, the assistance and the cooperation of the Whia.

THE ORPHANS' PICNIC.

Dominion Day will be celebrated by the Catholics of London by a picnic at Mount Hope in aid of the Orphan Asylum there. we know of no good work that calls for the genuine and hearty support of the Catholics of London with more urgent claims to that support. The good Sisters of St. Joseph, in charge of this institution, are compelled to resort to the most rigid economy, and to make the most unheard of sacrifices to carry out the purposes of the nstitution with success. The picuic of this year should be very liberally patronized. It were, we hesitate not to say it, lasting disgrace to the Catholics of Lon ion if the attendance on that occasion were not large and the patronage not generous. Our city council voted, a few weeks ago, the sum of \$500 to Mount Hope, and then, under pressure, withdrew it. The friends of the Mount Hope orphan Asylum should make it a point to see that by a successful picnic on Domin. ion Day it will lose nothing by the contemptible niggardliness of our city fathers.

FLOWERSFROM LOURDES.

Our readers will, we know, peruse with nterest the following items of intelligence from Lourdes :

An Austrian gentleman, secretary of an embassy, came from Munich to Lourdes with his youthful spouse, who, thanks to the intervention of our Lady of Lourdes, has escaped what appeared certain and early death. A motive of gratitude it was also that brought to this shrine M. Leonce Limolette, substitute for the attorney-general of the art of Appeal at Liege. A little girl of eight years accompanied him. A year ago she was already spitting blood and the leading physicians having expressed their hopelessness of saving her, the child's parents made a vow to take her to Lourdes, and meantime gave her some drops of water from the grotto. The child is to day strong and vigorous, the good father attributing her recovery to the Holy Virgin of Lourdes. The same might be said of the son of

great manufacturer of St. Etienne. Happy was this young man on the 2nd of May to follow with his parents the procession of the Holy Rosary, bearing in his hands the banner that he offered in thanksgiving. A pilgrim from Wurtemberg has made on foot, going and returning, the journey from home to Rome, Assissium and Lorretto. One month it took him to accomplish likewise on foot the pil-grimage of Lourdes. He was enabled by careful economizing to go to the shrine and return home without soliciting alms. The Rev. Father Secail, of the Society of Jesus, preached the Month of May at Lourdes. He is well-known as an experienced guide and master in the direction of souls. Hence each one of his discourses was preceded by solid exhortations that went readily to the hearts of his hearers. He skilfully placed in juxta position; the study of the life of the Blessed Virgin and the history of our Lady of Lourdes. His leading idea was that at Lourdes, as on Calvary, Mary demonstrates herself our consolation, our hope and our model. The crowded audiences that filled the Basilica bear strongest testimony to the success of preacher. The Belgian pilgrimages began to arrive on the 7th of May - others followed on the 14th, while a great manifestation of faith in, and devotion to, Our Lady of Lourdes, is in the way of preparation for September 10th. From Antwerp came the first pilgrims of the year. Pilgrims who imposed on them-selves the fatigues of the seven

Paris long enough only Communion, have reaso with themselves when limit of their journey.
they receive the Bread grotto. At ten o'clock olemn Mass, at which is preached in their own liction in the afternoon,

> procession in the evening During the month Masses were celebrated of Lourdes, and 13,000 tributed.

ers at the fountains, an

JUNE 19, 18: 6.

hour's journey in the ca

ST. VINCENT OF PA The fourth general

Society of St. Vincent

took place in Washington

last, was one of the n

gatherings that America There were four Canadia ent, viz : Mesers. W. J. M President of the Particul onto; Henry Arnold, mer ticular Council, Hamilton son, assistant secretary Pa and John Gorman, of Conference, in Ottawa. attendance were to be n hundred, and a more thor gathering has never, we s ing, taken place in Ameri His Eminence Cardinal G the Assembly with his assure you," said he, "the be among you. You are the clergy. You are t deacons of the early Chur Apostles. The Apostles oppressed with the labor and spreading abroad the were obliged to have so you are doing. All glory to all who participate in am much pleased that in century the laity is drawi towards the clergy. I thi fortunate state of societ thing is left to the clergy the only heirs of Heaven. the laity co-operate with every possible way, and pr platform of charity and be We hope to be able to

way to assist in the pr development of that best ciations for laymen, the S Paul Society.

readers a full report of

of the Assembly, and thus

THE PATRIOTIC PRO SOUND. It has long been the cust thinkers and writers to rep

testants of Ireland as all

in favor of the maintenance shape of the legislative Great Britain and Irelan Protestants were, we beli introduction of Mr. Gla Rule bill, in large major reasons, because they looke duction by an English st of the question. This del they have since come to le the merits of Home Rule, indeed is the change t over them. They now Rule in some form must preparing, as devoted Irish its early advent. Lord Abe sent Liberal Viceroy of Ire Tory predecessor, Lord favor of Irish self-governm lish Tories have long used of Ulster, but that they we throw them overboard if Cabinet had won a larger ing at the elections is now q Mr. Parnell's published st interview with Lord Car opening of the last election Ireland. From that state but a paragraph that put ante in a very damaging lig and their Orange allies :

view to ask my views as to for Ireland. It was soon for Ireland. It was soon wished to give his own vito an inquiry in regard to establish a central legisl county boards, I said I did land would accept that as that the central body ough ment in name and in fact to deal with the local countries. For Carnearon counties. Earl Carnarvon was his own view, adding weight of Irish opinions. this point struck me as to of much thought and stud that the protection of cert tries from English and for lutely neces replied: 'I entirely agree what a row there will be Lord Aberdeen has fo

"Carnarvon said he so

course of his predecessor among the Irish people. may say that the Presi and his amiable countess h the Irish nation an impres as to entitle them to a Irish remembrance than a

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Paris long enough only to receive Holy Communion, have reason to feel satisfied with themselves when they reach the limit of their journey. Every morning they receive the Bread of Angels at the grotto. At ten o'clock they assist at a solemn Mass, at which the word of God is preached in their own tongue. Benediction in the afternoon, prolonged pray-ers at the fountains, and the torchlight procession in the evening make up their well spent day.

During the month of April, 1,300 Masses were celebrated in the sanctuary of Lourdes, and 13,000 communions dis-

ST. VINCENT OF PAUL SOCIETY.

The fourth general assembly of the Society of St. Vincent of Paul, which took place in Washington the week before last, was one of the most remarkable gatherings that America has yet seen. There were four Canadian delegates present, viz : Mesers. W. J. McDonnell, Grand President of the Particular Council. Toronto; Henry Arnold, member of the Particular Council, Hamilton; T. J. Richard. son, assistant secretary Particular Council, and John Gorman, of St. Patrick's Conference, in Ottawa. The delegates in attendance were to be numbered by the hundred, and a more thoroughly Catholic gathering has never, we are safe in judging, taken place in America or elsewhere His Eminence Cardinal Gibbons honored the Assembly with his presence. "I assure you," said he, "that I am glad to be among you. You are the right arm of the clergy. You are to us what the deacons of the early Church were to the Apostles. The Apostles were so much oppressed with the labors of preaching and spreading abroad the Gospel that they were obliged to have some one to help them in the ministration of charity, and so you are doing. All glory be to you and to all who participate in your labors. I am much pleased that in this nineteenth century the laity is drawing more closely towards the clergy. I think it is an unfortunate state of society when everything is left to the clergy, as if we were the only heirs of Heaven. I like to see the laity co-operate with the clergy in every possible way, and principally on the platform of charity and beneficence."

We hope to be able to lay before our readers a full report of the proceedings of the Assembly, and thus in our humble way to assist in the propagation and development of that best of Catholic associations for laymen, the Saint Vincent of Paul Society.

THE PATRIOTIC PROTESTANTS SOUND.

It has long been the custom of anti-Irish thinkers and writers to represent the Protestants of Ireland as all but unanimous in favor of the maintenance in its present shape of the legislative union between Great Britain and Ireland. The Irish Protestants were, we believe, before the introduction of Mr. Gladstone's Home Rule bill, in large majority opposed to reasons, because they looked upon its introduction by an English statesman as out of the question. This delusion dispelled, they have since come to look closely into the merits of Home Rule, and marvellous indeed is the change that has come over them. They now see that Home Rule in some form must come, and are preparing, as devoted Irishmen should, for its early advent. Lord Aberdeen, the present Liberal Viceroy of Ireland, is, like his Tory predecessor, Lord Carnervon, in favor of Irish self-government. The English Tories have long used the Orangemen of Ulster, but that they were prepared to throw them overboard if the Salisbury Cabinet had won a larger English following at the elections is now quite clear from Mr. Parnell's published statement of his interview with Lord Carnarvon at the opening of the last election campaign in Ireland. From that statement we take but a paragraph that puts the status quo ante in a very damaging light to the Tories

and their Orange allies : "Carnarvon said he sought the inter-"Carnarvon said he sought the interview to ask my views as to a constitution for Ireland. It was soon obvious that he wished to give his own views. Replying to an inquiry in regard to the proposal to establish a central legislature founded county boards, I said I did not think Ireland would accept that as a settlement—that the central body ought to be a parliament in name and in fact, having power to deal with the local government of counties. Earl Carnarvon stated that this was his own view, adding greatly to the weight of Irish opinions. He also suggested basing the Parliament at Dublin on weight of Irish opinions. He also suggested basing the Parliament at Dublin on the colonial model. His opinions upon this point struck me as being the result of much thought and study. I remarked that the protection of certain Irish industries from English and foreign competition would be absolutely necessary. The Earl replied: 'I entirely agree with you, but what a row there will be in England,'"

Lord Aberdeen has followed the wise course of his predecessor in going freely among the Irish people. And here we may say that the Presbyterian viceroy and his amiable countess have produced on the Irish nation an impression so favorable as to entitle them to a higher place in Irish remembrance than any Irish viceroy

hour's journey in the care, staying over at has held since the Union. In his tour between the two countries than could dozens of coercion acts or thousands of bristling bayonets. At Kenmare, in the County of Kerry, Lord Aberdeen received two addresses, one read by Arch. deacon O'Sullivan, and the other by the Rev. Mr. McCutcheon, Protestant rector of that place. We give the latter in full : MAY IT PLEASE YOUR EXCELLENCY—We, the undersigned members of the Church of Ireland, resident in Kenmare and neighborhood, beg to offer to your Excellency and the Countess of Aberdeen a respectful welcome on your visit to our town.

We have observed with grateful ap-preciation the consistent efforts made by your Excellency since you came to Ireland as the representative of her Majesty the Queen to mitigate the dis-traction of society in zeal for the com-mon welfare.

on welfare.

We ask your Excellency and the

We ask your Excellency and the Countess to receive our assurance that we are sincerely grateful for your laborious efforts to promote the neglected industries of Ireland, and to find a market for her manufactures.

We have the happiness, your Excellency, to declare that, as Irishmen and Irishwomen, we cordially support the measures now before the Imperial Parliament for restoring the legislative assembly of our country. We are grateful for the zeal shown by English statesmen in our cause, and we will hail with

for the zeal shown by English statesmen in our cause, and we will hail with acclamation their ultimate triumph. We have the honor to be, Your Excellency's most obedient servants:

Geo. M'Cutcheon, rector of Kenmare, Templemore, and Tuosik; Thos. Talbot, church warden; Robert Bowen, parochial treasurer; C J. Maybury, woollen manufacturer; Elizabeth Maybury, Samuel J. Maybury, Richard J. Leeson, Edward Tanner, Jean Courtnay, William Doyle, Thomas Husband.

There were twenty-eight other signatures.

But this is not our only evidence in support of the contention that a great change n favor of Home Rule has come over the Protestants of Ireland. Protestant Home Rule associations have been formed in Cork and Dublin, and even in Belfast there was quite recently held an enthusiastic Home Rule meeting:

Home Rule meeting:

"Mr. Thomas Shillington, J. P., of
Portadown, presided; Mr. David Beggs, a
Belfast linen manufacturer, acted as secretary. Letters of sympathy were read
from the Rev. Matthew Macaulay, Church

"England. Castlablavney: the Rev. from the Rev. Matthew Macaulay, Church of England, Castleblayney; the Rev. George Hammond, Methodist, Ballymacarett; the Rev. Mr. Fulding, Methodist, Ballyclare; the Rev. Mr. Cooks, Church of England, and Messre. T. A. Dickson and J. B. Ross, solicitors, Monaghan; James Williamson, solicitor, Armagh; J. A. Lindsay, of the firm of Lindsay, Thomson & Co., Belfast; Alfred Webb, Dublin; Samuel Young, of Young, King & Co., Belfast; and other prominent Ulster Protestants; while a number of approving telegrams Dublin; Samuel Young, of Young, King & Co., Belfast; and other prominent Ulster Protestants; while a number of approving telegrams were received. Strong resolutions proposed by Mr. Thomas McClelland, J. P., Belfast, and seconded by Mr. Alexander Bowman, the representative of the Belfast Liberal working men, were unanimously

state paper of no mean order, and of Carnaryon accepted the challenge, and in the House of Lords admitted that he Protestants of Ireland were, at the time of the Union, almost a unit against its execution. We expect that in the coming elections many thousands of them will vote for the restoration of the legislative independence of the country, which we know that all of them-the Orangemen alone excepted-love so well.

THE SEVENTH PROVINCIAL COUN-CIL OF OURBEC.

The Seventh Provincial Council of Quebec closed its sessions with the usual impressive ceremonies on Sunday, the 6th of June. The Pontifical Mass was celebrated by the Bishop of Rimouski and the sermon of the day preached by the Bishop of Nicolet. We are not, we trust, trespassing on forbidden ground when we reproduce the following paragraph from L'Etendard : "The fathers of the council have prepared, according to an announce ment in La Justice, a joint pastoral that will be soon published. We are told that this pastoral will assimilate cases of electoral corruption, as well for the briber as the recipient of the bribe, with those of perjury. Priests will not be empowered to absolve the guilty, who must present themselves to the bishop of each diocese or his Vicar General. This rigorous measure has become absolutely necessary to prevent the purchase and sale of consciences during elections." The Brockville

We desire to call our contemporary's attention to the fact that bribery has not prevailed at any time to a greater extent in Quebec than in Ontario, and that the Council dealt with this grave social and political abuse because of the injury its prevalence inflicted on individuals and on society. Will not our Protestant friends in Ontario try to take some steps to put down bribery in their midst! the great fashionable West End squares. Mr. Parnell demurred, and said that if there was any talk to be made about all the council dealt with this grave social and political abuse because of the injury its prevalence inflicted on individuals and on society. Will not our Protestant friends in Ontario try to take some steps to put down bribery in their midst! was not present at the interview, and first (restored) Irish Parliament in Col-

London, June 13.—Justin McCarthy's weekly review of the political situation is as follows:—"As the Parliamentary battle is over for the present, and the electoral battle is not yet begun, I take advantage of the temporary luli to tell something about the story of the arrangement between Lord Carnarvon and Mr. Parnell. In his speech in the House of Commons on Monday last, Mr. Parnell alluded to the fact that before the last elections he had good reason to Parnell alluded to the fact that before the last elections he had good reason to believe that the Tory Government in tended to give a statutory Parliament to Ireland with the right of the protection of native industries. This was flatly denied by Sir Michael Hicks Beach, leader of the Opposition, whereupon Mr. Parnell asked if Sir Michael Hicks Beach meant to deny that a meant to deny Parnell asked if Sir Michael Hicks Beach meant to deny that a member of the late Conservative Cabinet had made such an offer. Sir Michael Hicks-Beach challenged him to give the name, but Mr. Parnell very properly refused to give the name without the permission of the man to be named. Many in the House thought Lord Randolph Churchill the person alluded to, but those who knew better knew it was a man of MORE SERIOUS CHARACTER AND POSITION.

had an interview with Mr. Parnell, but said the interview was sought by Mr. Parnell, and that he (Lord Carnaryon) raries, and that he (Lord Carnaryon) told Mr. Parnell he only spoke in his own name, and had not then consulted, and did not afterwards consult, any of his colleagues in the late Conservative Government, Mr. Parnell wrote to the Government. Mr. Parnell wrote to the papers yesterday denying that it was he who sought the interview and giving it to be understood that Lord Carnarvon had allowed him to believe that he (Carnarvon) was speaking on behalf of his Government. I wish to tell my story that interview was arranged through Government. I wish to tell my story for the interview was arranged through me. About the end of last June or the beginning of July, the Conservatives having just come into power, a Conservative who is now, but was not then, in the House of Commons—a friend of Lord Carnarvon's and mine—told me that Lord Carnarvon was anxious to be put into communication with Mr. Parnell, and asked me if I could come and see Lord Carnarvon in the first instance. I did so as I thought it wise and statesmanlike of Lord Carnarvon, as the new Lord Lieutenant of Ireland, to break away from the stupid old track of his away from the stupid old track of his predecessors and take counsel with the Irish leaders. I had a long conversation with Lord Carnarvon and was much struck with the

BOLDNESS AND WISDOM OF HIS VIEWS.

BOLDNESS AND WISDOM OF HIS VIEWS,
He asked me to explain to him my views
of Mr. Parnell as to the nature of Home
Rule. I did so dwelling especially on
the fact that no system of mere local
boards would ever satisfy the Irish
people, and that it would be only a waste
of time to trouble himself about any
such scheme. When I had explained
all this fully he said that, speaking for
himself he would be prepared to go as
far towards Home Rule as Mr. Parnell or myself. He gave me to under-

in Ontario try to take some steps to put down bribery in their midst!

According to the party organs electoral corruption prevails in the Empire Province to a most frightful extent. Here, then, is good work for our friends of the sects. Let them give the heathen a brief rest and assail immorality at home. We

dministration.

(b) On religious grounds; because the (b) On religious grounds; because the practical exclusion of our Roman Catholic fellow-countrymen from positions of official authority, honor, emolument, and responsibility, and the undue monopoly of these positions of trust by those opposed to them in religious doctrine, and particularly by those belonging to the party of historical ascendancy, creates feelings of sectarian distrust and animosity which are really subversive of the cause of true religion.

meant to deny that a member of the Belfast, and seconded by Mr. Alexander Bowman, the representative of the Belfast Liberal working men, were unanimously passed."

We may here mention that Mr. Shillington, at the last election, was the Liberal candidate for North Armagh and received 2,372 votes, while Mr. Bowman, in North Belfast, polled 1,330 votes. We elsewhere give the resolutions adopted by the Belfast meeting. They constitute a state paper of no mean order, and of gion.
(c) On social and commercial grounds

is disorganized.
(d) On Imperial grounds; because the (d) On Imperial grounds; because the justifiable and unavoidable dissatisfaction of the Irish people with the existing system of government makes Ireland a weak link in the imperial chain, and, therefore, the extension of legislative and administrative autonomy to Ireland is not only demanded by a sense of justice to the Irish people, but is dictated by wisdom and prudence in the interests of the empire, of Great Britain, and of Ireland, whose integrity, legitimate extension, and increasing power and influence in the

empire, of Great Britain, and of Ireland, whose integrity, legitimate extension, and increasing power and influence in the world we have deeply at heart.

(c) We further justify our action in so far as it is distinct from the efforts of our Roman Catholic brethren by the circumstances and necessities of the time, and as a means of affording a moral support to those who think with us in this matter, and in order the better to combat and neutralize more or less definitely expressed fears of persecution of the minority by the majority; and with this object in view we hereby emphatically declare our entire confidence in our Roman Catholic fellow-countrymen, and our firm belief that they are individually and collectively incapable of any attempt to restrict our civil or religious liberties; and we take this opportunity of expressing our sympathy with them while they labor under this unmerited suspicion.

2. That in accordance with the principles expressed in the foregoing resolution and the terms of the circular convening this meeting, we hereby agree to form an association consisting of Perstents in

ing this meeting, we hereby agree to form an association consisting of Protestants in Ireland for the purpose of furthering the cause of national legislative independence

3. That the association be called "The Irish Protestant Home Rule Association.

from his visit to old Erin. We wish he could be present at the opening of the first (restored) Irish Parliament in College Green, but that is evidently a pleasure reserved for a future voyage.

THE LATE JOHN KELLY.

when to a most freightful extent. Here, is good work for our friends of the sects. Let them give the heathen a brief will take his word. Now, the truth is sect. Let them give the heathen a brief will take his word. Now, the truth is sect. Let them give the heathen a brief will take his word. Now, the truth is sect. Let them give the heathen a brief will take his word. Now, the truth is sect. Let them give the heathen a brief will take his word. Now, the truth is sect. Let them give the heathen a brief will take his word. Now, the truth is sect. The heathen a brief will take his word. Now, the truth is sect. The heathen a brief will take his word. Now, the truth is sect. The heathen a brief will take his word. Now, the truth is sect. The heathen a brief will take he word. Now, the truth is sect. The heathen a brief will be sect. The heathen a brief will take he word. Now, the truth is set the highest doubt in my mind of the happy new that we prove the principle of the brief will be the content of the high into condensation the wisdom of winds of the heathen a brief will be condensation the wisdom of winds and the property of the public his. Montreal, June 11, 1886.

Mr. Entron: You will please bring under the notice of your readers the agree. We have a secondary age of the heathen a brief will be secondary age over the first to publish: Montreal, June 11, 1886.

Mr. Entron: You will please bring under the notice of your readers the agree. We have the word to be will be secondary and the publish of the heathen to be will be secondary and the publish of the heathen to be will be will be secondary and the heathen the heathen the publish of the heathen the heathen the heathen the word of the heathen the heathe

irist read and understand political questions.

Personally, Mr. Kelly was a man of strong impulse. Of a warm and impulsive nature, his likes and his dislikes was equally vigorous. He would go to any length to oblige a friend, and he often stood low in the estimation of politicians because he insisted on forcing unpopular candidates on the people. But these candidates were his personal friends; that was reason enough for him; and he frequently insisted on bringing before the public candidates who had been previously rejected. In the end he usually gained his point. If Mr. Kelly made up his mind that a certain man should have an office, that man was very likely to get it, or some one equally good, in course of time. His obstinacy in matters of this kird involved him in many contests. From time to time he had to combat rebellion in the Trammany organization, and resorted to very despotic measures. Those who did not choose to obey had to get out. His most active and determined opponents were those whose expulsion from Tammany Hall was the second of the strong the strong trammany hall was the second of the strong trammany tramm determined opponents were those whose expulsion from Tammany Hall was the result of his obstinacy. He was not politic. didates he was not always able to control them. He demanded an absolute obedi-ence that very few were found willing to concede.

Mr. Kelly spent considerable money to Mr. Kelly spent considerable money to educate young men who had a religious vocation, and he was a liberal contributor to the American College in Rome, one of the bourses telonging to which bears his name. As a memorial of the deceased members of his family he contributed to St. Patrick's Cathedral in this city, one of the finest stained class windows represent St. Patrick's Cathedrai in the cost, the finest stained glass windows, represent the Blessed Virting the Presentation of the Blessed Virgin in the Temple. As ornaments of the sanctuary be provided six fine paintings representing "The Baptism of Our Lord," "The Marriage Feast at Canna," "The Return of the Prodigal Son," "St Patrick Preaching at Tara," "The Ascension of Our Lord," and "The Assumption of the Blessed Virgin." He was also the founder of a Catholic church in one of the mining districts of England, where the people were too poor to build one; and other country churches in the United States were helped by him. His private benefactions were churches in the United States were helped by him. His private benefactions were enlarged by his continual readiness to lecture for the benefit of religious bodies. Mr. Kelly's real property consisted of four houses on Third avenue, between Twenty-fifth street and Twenty-sixth streets; four dwelling houses at St Nicholas ave. and One Hundred and Fifty-fifth street, the house in Thirty-eighth street in which he once lived, and the house in Sixty ninth street, where he died. It was variously estimated that he was worth from \$300,000 to \$500,000. Mr. Kelly it is believed, owned also a large amount in railroad stocks and Government bonds.

railroad stocks and Government bonds.

The funeral of the deceased took place from his late residence, on Saturday morn ing, whence the body was taken to St. Patrick's Cathedral, on Fifth Avenue. At sciences during elections." The Brockville Recorder is so well pleased with this announcement that it declares:

The Roman Catholic Church in Quebec has taken an important step towards securing electoral purity. It is understood that among the decrees adopted by the Provincial Episcopal Council, which has just been held at Qaebec, is one making that the securing that is to arrange for an interview with the first questions, and I promised to ask Mr. Parneil to arrange for an interview with Lord Carnavron. I saw Mr. Parneil and to him my story. The whole thing in the say, Roman Catholic accounting the time cauning the determined that he would be made to a say, Roman Catholic accounting the state of the cases, as in the case of perjuty, ing in such cases, as in the case of perjuty, in the case of perjuty is decreased in the case of perjuty is an interview and the place of an interview a

mourners, bore the remains to the family vault in the old Cathedral, in Mott street where they were laid to rest. May he Rest in Peace. Amen.

REV. ARNOLD DAMEN, S. J.

A reporter of the Chicago Herald gave, in a late issue of that journal, a sketch of Father Damen, who is of late confounded in print with Father Damien, the apostle of the lepers, in the Sandwich Islands. His old parishioners in Chicago, Ill., delight to recall that every Christmas morning Father Damen always came, no matter from what distant point bis wanderings had carried him, to say the early four o'clock Mass and bid all bis frie...ds a merry Christmas.

in the city. It was known that he had refused a lot in the desirable neighbor-hood of Union Park, in order to go out

into the wilderness.

It is said now, and subsequent events It is said now, and subsequent events give the statement color, that Father Damen forsaw that Union Park would never be near the homes of the workingman; that for this class and the poor in general the southwestern part of the city must provide a home, and that, as a result, that region would develop into the most populous district. To day there are probably 150,000 people living south of Harrison street and west of the river, and probably two thirds of that number are probably two thirds of that number are of the Catholic Faith. It was one of Father Damen's beliefs, also, that the Father Damen's beliefs, also, that the church would draw the people, and there is no one, perhaps, who will deny that this also has happened. It must not be presumed that Father Damen brought with him the money for this great work. On the contrary, having laid out his plans, it still remained to him to find the means for their fulfillment. He did this by methods of his own. Let no vain glorimethods of his own. Let no vain glori-ous member of the Holy Family parish lay the flattering unction to his soul that the noble edifice which shelters his devotions was built out of his own substance. The church was built and furnished with the mites and earnings of Western labor, with copper and silver dug out of the ground by miners, with the sweaty earnings of Mississippi deck-hands, or farm laborers on the Western prairies. The money was gathered by Father Damen and his assistants, and brought back as a free effering to his struggling parish. An exception should be noted in the case of the great organ, which was paid for by Father Smarius, who, in 1861, was sent from St. Louis to assist Father Damen, out of the proceeds of the lectures delivtions was built out of his own substance

out of the proceeds of the lectures delivered in that cause.

But the bulk of the work was Father But the bulk of the work was Father Damen's. For fifteen years after the laying of the foundation stone he travelled throughout the Country, but chiefly throughout the West, holding missions everywhere. The Mississippi was then the great avenue of travel North and South. Its banks were alive with laborers building docks and levees. Among them, whetever they were gathered together in force, Father Damen constantly appeared. Reference has been made to his power as a missionary. It is not disputed that in this regard he had no superior in Catholic America. He had teloquence like that of the wonderful Father Tom Burke, and a tremendous force which was solely his own. By this latter trait he seemed literally to coerce latter trait he seemed literally to coerce his audiences. He had a voice which knew not the limitations of distance or numbers, and which fitly voiced the tre-mendous energy within him. His presence was attractive and at times awe inspiring. For fifteen years or more he worked for the Twelfth street church and its accessories. It is said that in this time

WHAT SCIENCE HATS.

The "PRESENCE HATS.

It's "PRESENCE HATS.

THE "PRESENCE Every heresy that has risen sgainst the Catholic Church has endeavored to set up the opinions of its own leaders against common sentiment of the Christian world. Every petty sect, from the predecessors of Arianism to the latest successor of Protestantism, has attempted to break down individual liberty and responsibility and to substitute for these a dead uniformity not only of doctrine but even of manners. Not only the cut of the coat, but the cut of the hair was regulated by these self-styled reformers. The hour of meals, the sort of food to be eaten, every small detail of social existence was laid down by a cast iron rule, and all who refused to accept these absurdities were denounced as sinners and were condemned, without any chance of escape, to eternal perdition. This is all sober truth, quite within the bounds of facts, and it has been true without exception of all the sects that have broken off, directly or indirectly, from the Catholic Church. It is true of Arians and Manicheans, of Episcopalians and Salvation Soldiers, of Quakers and Methodiats, to a greater or less degree.

cessor of Arianism to the sucest successor of Protestantism, has attempted to break down individual liberty and responsibility and to substitute for these adead uniformity not only of doctrine but even of manners. Not only the cut of the cost, but the cut of the hair was regulated by these self-styled reformers. The hour of manners and the case of the cost, but the cut of the hair was regulated by these self-styled reformers. The hour of meals, the sort of food to be eaten, every small detail of social existence was laid down by a cast iron rule, and all who refused to accept these aboundities were denounced as sinners and ware condemed, without any chanced facts, and it has been true without exception of all the sects that have broken off, directly or indirectly, from the Catholic Church. It is true of Arians and Manicheans, of Episcopalians and Salvatino Soldiers, of Quakers and Methodists, to a greater or less degree.

What is perfectly apparent is that Catholic the properties of the Catholic Church has, without are recombled in some way it odiminish human liberty. A great many of these forms, while quarrelling with one another on other points, have united in denying many free will, and bence marity personal responsibility. With fow exceptions every form of opposition to the Catholic Church has, without are recombled to the section of the catholic Church has favored central instain of government, land bence marity personal responsibility, which to the project of the many secretion of the learning personal indeeds have nevertheless maintained a love of liberty and floating the control of the catholic Church, the only control of the catholic Church, the only control of the catholic Church, the only control of the catholic Church has favored central instance of potential to the catholic Church, the only control of the catholic Church, the only control of the catholic Church has favored central instance of potential control of the catholic Church, the only control of the catholic Church has favored central to th of their sects, because of the permanence of ancient Catholic tradition which still of ancient Catholic tradition which still survived among them, and because, after all, man's common sense in practice makes little of theories which are absurd or mischievous in themselves. Wherever Catholicity and its principles have flourished without the interference or "protection" of kings or other poten-tates, centralization has not been in favor. Diverse interests, temperaments, races. Diverse interests, temperaments, races, climates, have under Catholicity had liberty to act according to their own circumstances. Every crowned despot who has ever opposed the Catholic Church has opposed it because it refused to countenance his interference in what did not belong to him to regulate.

It was Catholicity which encouraged those thriving free cities of Europe dur.

did not belong to him to regulate.

It was Catholicity which encouraged those thriving free cities of Europe during the Middle Ages, whose sturdy burgers took dictation from no meddling king or noble. From the Baltic Sea to the extreme south of Italy and France these healthy little republics, with the sanction and exhortation of Pope and bishops, defended themselves valiantly against centralizing aggression. It was from these free cities and from Catholic Schwyz as well as from Catholic England of the era of the Magna Charta that the founders of the United States Constitufounders of the United States Constitu-tion derived the idea of local rights and liberties as a check on the central gov-ernment; the combination of States' right with an indissoluble Union,

But if any one wishes a recent instance of the fact opposition to Christianity is always identical with opposition to local liberties and therefore to any really popular government, he will find it in the interview of the London correspondent of the New York Tribune with Professor, Huylor, reported in that representations. ent of the New York Tribune with Pro-fessor Huxley, reported in that paper the other day. Mr. Huxley, for what earthly reason it is not made known, was asked his views on Mr. Gladstone's supposed intention to help the Irish to the right to govern themselves, or to "Home Rule," as it is popu-larly called. Prof. Huxley, like most of these scientists who have been so taken up with the study of atoms that they have almost lost the conception of taken up with the study of atoms that they have almost lost the conception of the universe, is a hater of Christianity. Like his late American confrere, Dr. Draper, who wrote that silly book, the "Conflict Between Science and Religion," Prof. Huxley has always spoken of Christianity as a degrading form of tyranny. Of course, then, Huxley must be in favor of liberty; he must have a great deal of love for the people and respect for their opinion. Hear him, as reported in the New York Tribune:

lis forefathers, let us take care that our Government does not fall into initidel bands. They do not believe in any sort of social or political system which is not conformed to the standard which they have severally, each and every one according to his own degree of crankiness, set up as perfection. It is a question of political as well as of religious liberty,—Catholic Review.

A Brave Irishman.

An Irishman, who was a soldier of the Revolution, and of Warren's brigade, was suddenly stopped near Boston by a party, during a dark night; a horseman's pistol was presented to his breast, and he was asked to which side he belonged. The supposition that it might be a British party, rendered his position extremely critical. He replied, "I think it would be more in He replied, "I think it would be more in the way of civilty, just to drop a hint which side you are pleased to favor."
"No," testily said the first speaker; "declare your sentiments or die!" "Then I will not die with a lie in my mouth. American, to extremity! Do your worst, you spalpeen!" The officer replied.—
"We are your friends; and I rejsice to meet with a man so faithful to the cause meet with a man so faithful to the cause of his country."

The Beginning of Consumption. Blotches, pimples, erruptions, "fever-sores," ulcers and enlarged glands, are but

WHAT SCIENCE SATS.

THE "FRANCI AND WONDERFUL" MECANIMATE IN MOY THE HUMAN SYSTEM GRAPHICA ALLY PORTATED.

If the selitorist columns of the New York the chiefers be smalled search pixed of the best the selitorist possibility of the columns of the possibility of the body and what a factory is spread; the search of the possibility of the body and what a factory is spread; before the eye, counties chambers in which are globes of six, means of solid of the body and what a factory is spread; before the eye, counties chambers in which are globes of six, means of solid of the body and what a factory is spread; before the eye, counties chambers in the six of the search of t

of the Roman Pontiff, who represents Christ on earth. I return as the wandering sheep to the fold. I deplore and adjure all my errors, my falling away and perjury, hoping through the Divine mercy, and also intercession of the most Blessed Virgin Mary, the pardon of my sins and that peace which I have sought in vain during twelve years. I deplore my past errors, and let this my letter be as a public, solemn, and irrevocable retraction of all my error and hereay; and as a public, solemn, and irrevocable declaration that I accept no other Church than the Catholic Apostolic Roman Pontiff, no other head than the Sovereign Pontiff, no other doctrine and truth but that which the Church, by means of its infallible head, proposes to the belief of the faithful."

After expressing his firm resolve to endure all sufferings, even to the shedding of his blood, rather than forsake his present intention, he concludes by saying that he has only one sole prayer, "the conversion of all heretics, and that the day may soon come that, being all in the fold of our Holy Mother Church, we may sing Unum ovile et Unus Pastor."

sweet or morbid matter, is red with escaped blood, or rolly with gravel, mucus and froth, something is wrong and disease and death are not far away.

"These organs which we have described thus at length, because they are really the most important ones in the human system, the ones in which a large majority of human allments originate and are sustained, are the kidneys. They have not been much discussed in public because it is conceded that the profession has little known power over them. What is wanted for such organs is a simple medicine, which can do no harm to the most delicate but must be of the greatest benefit to the selficed. Such a remedy, tried and proved by many thousanis all over the infallible head, proposes to the shedding of his blood, rather than forsake his present intention, he concludes by saying that he has only one sole prayer, "the conversion of the saying the late of the faithful."

I would b out it they get out of gear and then dis-ease and death open the door and cross

Such writing ought not only to please but to carry conviction that what Editor Lassing, M. D.—so high an authority—says is true, and that his counsil is worthy the attention and heed of all prudent, right minded people.

Scott's Emulsion of Pure

COD LIVER OIL, WITH HYPOPHOSPHITES For Lung Troubles and Wasting Diseases. Dr. J Simonaud, New Orleans, La., says Scott's Emulsion is the finest preparation of the kind ever brought to my notice In affections of the lungs and other wast ing diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form.

Quinine and Chills.

Quinine is the popular remedy for chill fever, but it does not always cure. Esquire Pelton, of Grass Lake, Michigan, took in all 600 grains of quinine for chronic chills and malarial fever. After that and various other remedies had failed, five bottles of Burdock Blood Bitters cured

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœa, from the retention of the effete metter, of the skip suppressed perspiratoxomœa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burcausing destaction to the time that the seustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for

Quinine is the popular remedy for chill fever, but it does not always cure. Esquire Pelton, of Grass Lake, Michigan, took in all 600 grains of quinine for chronic chills and malarial fever. After that and various other remedies had failed, five bottles of Burdock Blood Bitters cured him.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

There are a number of varieties of coins, Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

Mr. John Magwood, Victoria Road, wites: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splendid medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled for 9 or 10 years with Dyspepsia, and since using it digestion goes on without that depressing feelings over the work of Indigestion, Constipation, Heart burn, or troubles arising from a disordered stomach." Sold by Harkness & Co., Druggista, Dundas street.

have come three miles to snea teats of joy of my recovery.

I bade Mr. Pugh goodbye, heppy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

For sale by Wm. Saunders & Co., Druggists, London, and A. J. White (Ld.,) branch office, 67 St. James st., Montreal, P. Q.

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TO THE CLERGY. THOMAS D. EGAN, The Clergy of Western Ontario will, we feel assured, be glad to learn that WIL-SON BROS., General Grocers, of Lon-SON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use. descriptive pamplet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

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aged they are priceless.

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FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers.

Presched in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

SUNDAY WITHIN THE OCTAVE OF THE AS-CENSION. "Be prudent, therefore, and watch in prayers." Epiatic of the Day.

What a happiness many Christians have at the Easter time through Confession and Communion, and how desirable it is

and Communion, and how desirable it is that this happiness could continue! It will tell you how to be always thus happy Wage a constant warfare against your evipassions; for sin is the only thing that car deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph cost. Defeat is what makes warfare painful. For your consolation, remember that you have only consolation, remember that you have only to be resolute and arm yourself with God's grace, which is given most abund antly, and defeat is impossible. God ha provided help for you in all possible diffi-culties. He will not abandon you unless culties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God' friendship. Your hardest fight was when you were doing penance to get this friend ship. What a pity it would be to throw away what has cost you so much labor!

"Be prudent, therefore," and do not let yourselves be ensnared again by evil Consider the great happiness which you now have, and compare it with your great

yourselves be ensnared again by evil Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being loat forever. Experience is a great teacher and it is folly not to profit by it. Sethow it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your sou was agitated, depressed and sorrowful Besides, in this unhappy state you de served only everlasting pairs.

Now, that you have the happiness obeing in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers." Since the Paschal Communion have you watchey ourself? or have the old habits on aglect once more begun to appear? Have those morning and evening prayers beet omitted? Watch. These are the beginnings which prepare the way for a fai into sin. Your prayers are your chiedefence. God's assistance is continually necessary for all, and it is granted through prayer.

The assistance of God continues whill

he assistance of God continues while The assistance of God continues while the habit of prayer lasts, but no longer Pray, and all will be well with you. I you do not pray, nothing can save you watch for your failings in the duty of prayer, and continually repair and correctem. No temptation can move one while faithful to prayer. Such a one's salve tion is infallibly certain. If you do no pray, you are without excuse, because all even the greatest sinners, can pray. It a maxim of the spiritual life that one while faithful in prayer is faithful in a a maxim of the spiritual life that one whis faithful in prayer is faithful in a things. Prayer cures all the disorders of the soul, diminishes one's daily fault takes away the temporal punishment du to sin, increases one's merits, and finall conducts to Paradise.

A Beautiful Book,

The most beautiful volume in the congressional library is said to be a Bib which was transcribed by a monk in the sixteenth century. It could not a matched to-day in the best printing officin the world. The parchment is in pefect preservation. Every one of its thou and pages is a study. The general lettering is in German text, each letter perfeaud every one of them in coal black in without a scratch or blot from lid to lid At the beginning of each chapter the fir letter is very large, usually two or three letter is very large, usually two or three inches long and is brightly illuminated i red and blue ink. Within each of the capitals there is drawn the figure of som saint, or some incident, of which the fo lowing chapter tells, is illustrated. Then are two columns on a page, and nowher is traceable the slightest irregularity are two columns on a page, and nowher is traceable the slightest irregularity line, space or formation of the letter Even under a magnifying glass they see flawless. This precious volume is key under a glass case, which is sometimelifted to show that all the pages are see perfect as the two which lie open. A leger relates that a young man who had sinned seemly became a monk and resolved to deeply the seame a monk and resolved the seame a monk and resolv deeply became a monk and resolved to depenance for his misdeeds. He determine to copy the Bible that he might learn the letter of the divine commands which had every one violated. Every day for many years he patiently pursued his tast Each letter was wrought with reverent and love, and the penitent's soul four its only companionship in the saint faces which were portrayed on those page. When the last touch was given to the latetter an old man reverently kissed the page and folded the sheets together. So dafterward he died. deeply became a monk and resolved to

A Complicated Caso:

Harry Ricardo, of Meaford, Oat, testifithat he suffered from rheumatic gout ar chronic trouble of the stomach and live which Burdock Blood Bitters effectuall cured, after all other tried remedies he failed.

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

Declared Incurable. E. C. McGovern, of Syracuse, N. Y who is a well-known resident of th

who is a well-known resident of the place, was declared incurable by his phy sician, the disease being a complication kidney and liver complaint. In two da he found relief in Burdock Blood Bittel and in one month he entirely recovere It Can Do No Harm to try Freeman Worm Powders when your child is ailin

feverish or fretful. A Growing Evil.

Scrofula, or king's evil, as an enlarge ment of the glands of the neck is termed may be called a growing evil in more the one sense. Mrs. Henry Dobbs, of Berr dals, was cured of enlarged glands of the neck and sore throat by the internal as external use of Hagyard's Yellow Gil.

FIVE MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York. SUNDAY WITHIN THE OCTAVE OF THE AS-

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It Can Do No Harm to try Freeman's Worm Powders when your child is ailing, feverish or fretful.

A Growing Evil.

CARDINAL MANNING ON THE FUTURE OF ENGLAND.

The following pastoral letter from His Eminence the Cardinal Archbishop of Westminster was read in the churches of the diocese on Sunday:
Henry Edward, Cardinal Priest of the Holy Roman Church, of the title of SS, Andrew and Gregory on the Cœlian Hill, by the Grace of God and of the Apostolic See Archbishop of Westminster. To the Clergy and faithful of the Diocese, Health and benediction in the Lord.

Aboute. New York.

"Be prudent, therefore, and watch in prayers." Epistic of the Day.

"Be prudent, therefore, and watch in prayers." Epistic of the Day.

What a happinese many Christians have at the Easter time through Confession and Communion, and how desirable it is that this happinese could continue! I will tell you how to be always thus happy.

Wage a crustant warfare against your evil passions; for sin is the only thing that can deprive you of the juy which you now have. But you will say, "it is hard to be always striving." I aswer, that the victorious in any contest do not notice the labor which their triumph cost. Defeat is what makes warfare painful. For your consolation, remember that you have only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not shandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were doing penance to get this friend-ship. What a pity it would be to throw away what has cost you so muck labor!

"Be prudent, therefore," and do not let yourselves be ensanred again by evil. Consider the great happiness which you move adonce the great happiness which you were doing penance to get this friend-ship. What a pity it would be to throw away what has cost you so muck labor!

"Be prudent, therefore," and do not let yourselves be ensanred again by evil. Consider the great happiness which you were doing penance to get this friend-ship. What a pity it would be to throw any of the prepare it with your great missey when you were in danger of being lost forever. Experience is great teacher, and it is folly not to profit by it. See how it has been with you. When you only not was a gitated, depressed and sorrowful. Besides, in this unhappy state you deserved only everlasting pairs.

Now, that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your pru

those morning and evening prayer beau those morning and evening prayer beau those morning and evening prayer beau more cased to the morning and evening prayer beau more cased to the morning and evening prayer to the surface of the control of the caseary for all and it is granted through prayer.

The assistance of God continues while the habit of prayer lest, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Whath for your failings in the duty of prayer, and continually repair and correct is faithful to prayer. Such a one's arisation is infallibly certain. If you do not pray, not are without excue, because all, even the greatest sinner, can pray. It is a maxim of the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes one's daily fault, takes away the temporal punishment due to sin, increases one's meits, and finally conducts to Paradine.

The most beautiful volume in the congressional library is said to be a Bible which was transcribed by a mock in the sixteenth century. It could not be in the world. The parchampting office in the world of the parchampting office in the world. The parchampting office in the world of the parchampting office in the world. The parchampting office in the world of the parchampting office of the pa

writings, but by men, that
OUR DIVINE MASTER CONVERTED THE
WORLD.

And by men, more than by books, His
kingdom is both spread and sustained.
The words of St. Paul are true at this day
as when he wrote them: "Now thanks be
to God, who always maketh us to triumph
in Christ Jesus, and manifesteth the odour
of His knowledge by us in every place.
For we are the good odour of Christ unto
God, in them that are saved and in them
that perish. To the one indeed the odour
of death unto death, but to the others the
odour of life unto life. And for these
things who is so sufficient?" To bear
such an office a life of preparation would
not be too long. Therefore the Church
has by a decree guided us to begin the
training of youth for the priesthood at
the sacred age of twelve years, at which
our Lord sat and questioned the doctors
in the temple. A boyhood fresh from
the innocence of home, a youth devoted
to piety, a manhood trained in the science
of faith, and chastened by the discipline of
obedience, twelve years spent in serving of faith, and chastened by the discipline of obedience, twelve years spent in serving and ascending the altar—such is the preparation by which the Church desires that its priests should be formed for the pastoral care. This then is our first and chief responsibility. We are bound to see that no man blemished in soul, by want of spiritual science or of the love of souls, should be a pastor of the flock. But next to us and in the most intimate union with us the obligation to help us in this most chest or throat, for taking internally or inhaling, it is a matchless compound.

Declared Incurable.

E. C. McGovern, of Syracuse, N. Y., who is a well-known resident of that place, was declared incurable by his physician, the disease being a complication of kidney and liver complaint. In two days he found relief in Burdock Blood Bitters, and in one month he entirely recovered.

IT CAN DO NO HARM to try Freeman's them of the obligation to help us in this most anxious work rests upon you. First, parents are bound, when God calls their sons to His service, to let no ambition, no avarice or worldly pride, set a bar or a stumbling-block in the way of their vocasions, the disease being a complication of kidney and liver complaint. In two days he found relief in Burdock Blood Bitters, and in one month he entirely recovered.

them or neglect to cherish them.
IT IS AN UNWISE AND A BLIND LOVE THAT
ROBS A SON OF GOD'S GREATEST GRACE. And next to us, you are most interested that your pastors and the teachers of your children shall be as like their Divine Mas-Scrofula, or king's evil, as an enlargement of the glands of the neck is termed, may be called a growing evil in more than one sense. Mrs. Henry Pobbs, of Berridals, was cured of enlarged glands of the neck and sore throat by the internal and external use of Hagyard's Yellow Gil.

That your pastors and the teachers of your children shall be as like their Divine Master New often that so no ther medicine so soon relieves."

Orpha M. Hodge, Battle Creek, Mich., bear that this priest has no zeal, that another is too much in the world, that another is wanting in charity, or in patience, or in care for the poor, and the like. But they who make these censures, what

have they ever don's to train our priests to a higher and more perfect life? Censors are mostly large handed in complaints, but narrow hearted in giving what we need to form our clergy. And yet the welfare of the flock depends upon the life and mind of the pastor. As the priest is, so the people will be. When we ask you to help us in training the future priesthood of the diocese, we appeal to you for your own

us in training the future priesthood of the diocese, we appeal to you for your own sakes and for your truest welfare. If our responsibility is greater than yours your personal interest is more intimate than ours. A good pastor is the happiness and safety of his people. If he be wanting you are the first to suffer. In times of persecution our forefathers clearly saw this need and generously provided, not for their ownday only, but for the future. If it had not been for their providence we should now be more heavily burdened even than we are. But since their day the Church in this land has multiplied by hundreds of thousands; new flocks have been dreds of thousands; new flocks have been gathered all over England; new missions gathered all over England; new missions have sprung up, and more will be continually wanted; new works of education and of charity are daily multiplying; all these things demand a prompt and equal multiplication of our clergy. Under God THE FUTURE OF ENGLAND DEPENDS UPON the future of the Catholic Church; and the future spread, and health, and vigour, and fertility of the Church, depends first and above all upon the multiplication and the sanctification of its priesthood. Another demand is made on us of which our forefathers knew little. They had to maintain the Catholic faith against men who believed in God and His

us of which our forefathers knew little. They had to maintain the Catholic faith against men who believed in God and His revelation. We at this day have not only to defend the faith against Christian error, but against the usurpations and pretensions of men of so-called science, who, because they cannot find God by their arbitrary tests, say that He does not exist, or that He cannot be known. We say men of so called science; because there is not to be found a demonstration in the exact sciences which is in conflict with the faith; the theories and hypotheses of experiment and of conjecture are not science till they have been demonstrated by proof. No such assertion in conflict with faith has as yet been demonstrated. There is a sense in which it is enough for an apostle to "know nothing but Jesus Christ, and Him crucified." But there is a sense in which, at this day, it is not enough. No knowledge of truth or of science can be useless to a priest. In the manifold intellectual diseases of our modern life a priest may at any moment have to deal with the morbid anatony of

Jesus Christ.
Given at Westminster, and appointed to be read in the churches of the diocese on

the Feast of the Patronage of St. Joseph, the third Sunday after Easter, 1886, when the collection will be made for the seminary of the diocese. HENRY EDWARD. Cardinal Archbishop of Westminster.

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Humane Society of New York and were going west where homes would be provided for them. One could almost read the expression on the little girls' faces, wondering whose hands they would fall into, and if they would be kindly treated. Some of the little things, no doubt, will receive good homes, while others will receive bad ones; in fact it is all a lottery for them. Our only deaire after wishing receive good nomes, while others will receive bad ones; in fact it is all a lottery for them. Our only desire, after wishing that the little children be supplied with comfortable homes, is that every father could witness this pitiful sight that makes no provision for the protection of those dependant upon them. It would require but a moment's study, and the consequences would be fully realized. Fathers know fully the affection that is retained for children, and when on their death beds, what a time of anguish it must be to see six little children hovering around the bed taking farewell of the father, that in a few hours will be consigned to mother earth with scarcely enough hoarded up, after a life time experience, to defray the expenses on this sad occasion. After the poor widow returns from this mournful journey and looks on her fatherless children without a dollar in the house, her anguish and suffering is doublefold; and what is she to do? She can't keep together her suffering is doublefold; and what is she to do? She can't keep together her loving children; her only alternative is to place them in the hands of strangers, and in a few years they will become so separated that the poor mother will lose track of them altogether, and be lost sight of forever. Such circumstances are of common occurrence and the head of the family is entirely responsible for such misery. We admit that there are many poor men that can scarcely earn enough to keep aflat, but we do believe no matter how meagre the circumstances of these men may be, economy can be used in many cases that will allow them to carry an insurance. The expense of used in many cases that will allow them to carry an insurance. The expense of carrying a policy of \$2,000 in the C. M. B. A. is not, on an average, over \$20 a year including annual dues, and to do this we have to reduce our daily expenses five and one-half cents a day, which is about the sum required to be a member of the C. M. B. A. "Oh we cannot do any better than we have been doing," will, no doubt, be the argument produced when approached on the subject of economy. But we must differ right here and insist that our argument is right and will be corroborated by all fair minded people. We believe that no matter how reduced the circumstances may be of any man who is able to work, he can curtail expenses sufficiently to protect his little man who is able to work, he can curtail expenses sufficiently to protect his little family from becoming subjects of poverty, when that final summons is served to appear before the Great Tribunal of Justice. Will you gentlemen who are pending membership, just stop and consider your condition thoroughly, and if you give the situation the attention it deserves, you will have your application deserves, you will have your application in at the next meeting. Yes, gentlemen, we know just what we are talking about. We know of doz one of cases right here in our midst, when the father was taken away numerous little orphans would be served like those in the Lake Shore car, if it was not for the C. M. B. A. There was an ample excuse ten years ago for Catholics going without insurance, a result visible in orphan asylums throughout the country to day, for in those days we had no associations that we could enter and still belong to our holy church; but such is not the case to day, we have associations that are just as good as those of which we differ in ourion and it of which we differ in opinion, and it would seem that men who do not assowould seem that had no to the case themselves with them, care but little for those whom they profess to live for and provide.—C. M. B. A Reporter.

At the conclusion of a sermon, in Baptist church out West, the preacher requested some one in the congregation to pass around the hat and "take up a collection". A young man, a stranger in the place, seeing a good opportunity, in the place, seeing a good opportunity, jumped up and commenced circulating his beaver, and in such a way as to finish the job at the church door, when he passed out with the proceeds. The preacher, noting his exit with uneasiness, called out to him, "If that strange young man does not bring every cent of that money up to the platform at once, he'll be damned." A deacon sitting by

the window, seeing the chap making off down the street, arcse in agitation from his seat and responded, "If he ham't run away with all the money I'll be

DIOCESE OF LONDON.

AN ADDRESS AND A GIFT TO REV. FATHER

Resolution of Cendelence.

At a regular meeting of Branch No. 38, add on the evening of June 7th. 1886, he following resolutions were moved by Proc. John Lelly, and seconded by June 7th. 1886, he following resolutions were moved by Proc. John Lelly, and seconded by June 7th. 1886, he following resolutions were moved by Proc. John Lelly, and seconded by June 7th. 1886, he following adverse; it has pleased Almighty God to remove from this life the beloved mother of Ber. Patrick Denneary, and and through the second that the second process of the Carnon of the Carnon of the Process of the Carnon of the Process of the Carnon of the Sk h inst. the first number of the new "Canadian C. M. B. A. Monthly" will appear. It will be sued on the fourth Monday of every month thereafter, and will be devoted principally to pushing the C.M. B. A. in all parts of Canada. It will also use its columns to assist the organization of the Commanders of the Knights of St. John, and will publish any item of interest that will assist any Catholic society approved of by the church. The style and tone is guaranteed to be first class, and the subscription 50 cents where homes would be prevained to take Shore train No. 9, which passed this city, containing upwards of sixty little orphan gits in sges ranging from three to six years. Upon inquiry of the lady in charge, we were informed that the little girls' knew from three to six years. Upon inquiry and the subscription of the lady in charge, we were informed that the little girls' knew from three to six years. Upon inquiry have been been solved for them. One could almost read that the little girls' knew from three to six years. Upon inquiry have been been solved for them. One could almost read that the little girls' knew from three to six years. Upon inquiry have been solved for them. One could almost read that the little girls' knew from the Humane Society of New York and were going west where homes would be provided for them. One could almost read that the little girls' knew from the Humane

this debt.

But over all and above all do we esteem this debt.

But over all and above all do we esteem you for the kind and self sacrificing disposition you have ever evinced towards us. No trouble, no labor, was ever allowed to restrain you when the spiritual, aye, or the temporal welfare of your flock demanded your attention. Ungrateful then would we be did we allow you to depart without giving you some tangible proof that your labors have met with appreciation. Please then, dear father, accept this purse in the spirit in which it is given, the spontaneous tribute of a grateful and affectionate people to a truly good and noble priest. Rest assured, dear father, wherever your lot be cast, you leave behind you in Wallaceburg many warm friends whose good wishes will ever follow you through life, and whose earnest prayers will be ever offered to the throne of grace in your behalf. In conclusion, we would ask, when you are far away from us, laboring in any other portion of the Lard's vineyard to which our good Bishop may assign you, that you will sometimes have a kindly thought for your faithful friends in Wallaceburg parish, and especially that you may be pleased to remember us in the holy sacrifice of the altar and in your pious prayers. Wishing you unalloyed happiness during your pilgrimage through this life and eternal happiness, the reward of your faithful labors, in the life to come, we remain,

Your Loving Children in Christ.

be charming. One of the bazaar prizes is a valuable seven year old trotting horse (record three minutes). Only a few bazaar tickets have been issued, and these have been sent to a select number of CATHOLIC RECORD readers. The tickets are only a shilling each and every ticket will entitle the holder to a chance on the trotting horse and all the other valuable prizes. All who have received tickets for the Bothwell bazvar are requested to make their returns as soon as possible.

It is often said that knowledge is power, and this is true. Skill or faculty of any kind carries with it superiority. So, to a certain extent, wealth is power, and rank is power, and intellect is power, and genius has a transcendent gift of mastery over men. But higher, purer, and better than all, more constant in its influence, more lasting in its sway, is the power of character, that power which emanates more lasting in its sway, is the power of character, that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence? To whom do all look up with reverence? Not the "smartest" man, nor the cleverest politician, nor the most billiant talker, but he, who in a long course of years, tried by the extremes of prosperity and adversity, has approved

nimself to the judgment of his neighbors and of all who have seen his life, as worthy to be called wise and good.

ce of the Catholic B ALLISTON SPEAKS OUT FOR HOME RULE.

At a meeting called a few days ago by Father Gibney, Paster of Alliaton, it was resolved to open up a contribution list to strengthen the arms of Parnell in co-operating with the "Grand Old Man" in fighting Ireland's cause. The result proves conclusively that the Alliston mission contains Irishmen worthy of the name, and their liberality shows they gave with no niggardly hand. Here is the list:

ALLISTON.

no niggardly hand. Here is the list:

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Mich Doyle 1 | Jos Keogh...
Thos McCarroll...
A Kinsey 1 | H Longeway ...

NORTH ADJALA

Jas Conway...... 5 Dan Treacy.... John Small...... 5 Jno McCarroll. 5 Pat Conway 5 Jas Fitzgerald.... 2 Simon Langley, jr 5 P Gibbone.... Rich Conway .. Pat Langly..... Sim Langley, ar.... Pat Burk.... .. 1 Tim Hanley......

CATHOLIC PIC-NIC AT ESSEX
CENTRE.

The pic-nic in aid of the building fund of the Catholic Church here took place on Wednesday, June 9:b, at the Fair grounds. The committee had the grounds elegantly fitted up. The dinner, which was excellent, was served in the main hall. Between two thousand and three thousand people were present.

Five bands entered for the prizes in the hand tournament. The ludges were a form

P. Berdan and Wm. Savidge, of Detroit, and P. J. Latham, of Chatham. The Esex Centre Band took first prize of \$50;

your pious prayers. Wishing you unal alloyed happiness during your pilgrimage through this life and eternal happiness, the reward of your faithful labors, in the life to come, we remain,
YOUR LOYING CHILDREN IN CHRIST.
Signed on behalf of the congregation,
Matthew Coveny, Hugh O. McDonald,
John Murphy, Joseph Aber, A. A. Henderson, Martin Martin, Michael Collins, R. J.
McLoughlin.
After the address, Mr. Hugh O. McDonald, with a few appropriate remarks, presented Father Ryan with a purse containing \$116. Father Ryan was very much affected by this action of his parishioners and eloquently and feelingly replied to the address. He spoke in the highest praise of his successor, Rev.
Father Roman, and, with his blessing upon all, withdrew.

THE BOTHWELL PIC-NIC AND BAZAAR.

Grand preparations are being made in Bothwell for the celebration on Dominion day. The pic nic will be held in the skating in the number of the bazar will be held in the skating in the number of the bazar will be held in the skating in the number of the bazar will be held in the skating in the number of the bazar will be delivered by nearly all the M. P.'s in Western Ontario, and the music of the bands and orchestras will be charming. One of the bazar will be charming. One of the bazar will be charming. One of the bazar prizes, is a valuable seven year old trotting and prose foreauthers. The general tone of the speeches was jearned to the organization. The first was a bound of the case of the prize of \$50; the stating the seven year old trotting and running horse (record three will be played in full view of all the pic-nickers. Add dresses will be delivered by nearly all the M. P.'s in Western Ontario, and the music of the bands and orchestras will be charming. One of the bazar will be considered by nearly all the M. P.'s in Western Ontario, and the music of the bands and orchestras will be charming. One of the bazar will be considered the provision of Vice-Presidents. N. A. McHugh, of Windsor; W. D. Balfour, M. P. P. South and orchestras will be c language.

The general tone of the speeches was

congratulatory of the arrangements and conducting of the pic nic, the good order prevailing, the general, varied and haronious character of the audience coming from all parts of the county and consistfrom all parts of the county and consisting of all classes and creeds; praising the
oljects for which the pic nic was held,
the great and rapid growth of Esex
Centre, and the general fertility and prosperity of which Esex County could boast.
Mr. Aubrey's address, however, was
strictly Catholic in tone, and he congratulated the Catholics of Esex Centre on
the progress they were making on whalf the progress they were making on behalf of their faith. Mr. Deare presented the thanks of the committee in behalf of the of their faith. Mr. Deare presented the thanks of the committee in behalf of the Catholics of Essex Centre for the generous liberality extended to them by their fellow-citizens. The programme was brought to a close by the gold-headed cane contest between Dr. Brien and Lewis Wigle, M. P., which, after a sharp and exciting contest, closed at six o'clock in favor of Dr. Brien, the vote being, Brien 1612; Wigle 1449.

Nothing occurred during the entire day to mar the existing harmony. It is thought that about \$500 will be realized.

H. W. D.

LETTER PROM NEW YORK,

deen his life, as worthy of the Catholic Record, the Oll Home but of Alliston, it was per a contribution list to so Parnell in co-operate his life, and Old Man' in fight.

The result proves the Alliston mission worthy of the name, shows they gave with Here is the list:

LENON.

OHARTY Paquet. 5
Pat Lynch 2
Mr Ter Ryan 3
Mr M Kirkland. 1
J L Sutherland, L D S. 1
Jos Keogh 2
Thos McCarroll. 2
W S Wallace. 1
H Longeway 2
Thos McCarroll. 5
The Lynch 3
I Phil Garvey 1
J Jo Cain. 5
The Lynch 3
J A M Kirkland. 5
J L Sutherland, L D S. 1
J J Gain. 5
The Lynch 3
J M H Garvey 1
J J Gain. 5
J L Sutherland, 1
J J Gain. 5
J L Sutherland, 2
L D S. 1
Thos Morrow 5
Thos Beales. 2
J Dhon Nolan. 2
C Chois Donnelly. 2
Thos McGurn 2
C Chris Donnelly. 2
Thos McGabe. 500
Miss M McCabe. 500
Miss M McCabe. 500
Miss A McCabe. 500
Miss A McCabe. 500
Miss E Connoy. 560
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Miss M Mc

here, whose business is restricted to cer-tain lines of goods. Some sell books tain lines of goods. Some sell books, others vestments, chalices, crucifixes, crosses and so forth, others sacred images, rosaries and the like. Till recently one and all of these great firms were bothered with requests, not from distant parts outside the city, but even from within the city itself, to supply customers with articles they had not for sale, and that would often require much sale, and that would often require much time and trouble to procure, or that perhaps they could not procure at all, to the exasperation of their customers, and for all this labor they, as a rule, had their pains by way of compensation.

and for all this labor they, as a rule, had their pains by way of compensation.

Recognizing a grave deficiency here, Mr. Thomas D. Egan, who was in business here, resolved, about twelve years ago, to establish a general Catholic agency in this city. The beginning of his enterprise was very curious and interesting. He happened to be in Charleston, South Carolina, on the feast of Palm Sunday. He went to high mass at the Cathedral. Up north he was accustomed to the conventional sprigs of stunted spruce and hemlock, which adorned the altars, were blessed and distributed to the congregation and held in hand at the times during the mass appointed by the Ritual in commemoration of the trumphal entry of our Lord appointed by the Ritual in commemora-tion of the triumphal entry of our Lord into Jerusalem, when the Jews went forth to meet him with palms waving in their hands. Sorry palms were the sparse bunches of hemlock and spruce. Now and then a stray sprig of real palm would find its way across the ocean and be exhibited with pride as a sort of relic for the wonder and admiration of the people.

what was Mr. Egan's surprise on looking around him at the Gospel and other portions of the service to see what seemed a waving field of magnificent palms in the hands of the congregation. It was Jerusalem over again. The effect was not only novel; it was imposing, religious, and full of historic suggestion. He saked, in wonder, where they got the palms, and was informed that they grew in groves on the sandy soil and islands off the coast. It at once occurred to Mr. Egan that if Charleston could have an abundance of real palms to adorn the altars, distribute among the people, and add beauty to the solemnities of the great festival of Palm Sunday, why should not New York be supplied with them, and not only New York, but every city and church in the Union and on the Canadas? So he resolved on supplying the Northern half of our continent with palms on Palm Sunday.

day.

It was a bold resolve, and like most bold resolves, it was faced by innumerable difficulties at the beginning. First, there was the sense of novelty to be overcome; then arose the deadly spectre of the cost, finally there was the getting of the palms to New York in good condition, for, strong as the blade and fibre of the plant may be, it is a very delicate thing to handle for safe shipment to long distances. Again, it requires considerable labor and care to procure the palms from the soil in which they grow. The groves are remote from civilization, with no high roads to them. Negro labor has to be employed, and negro labor down south is a very uncertain quantity unless it is very carefully retobed. quantity unless it is very carefully watched. However, these and all other obstacles were overcome by the energy and enterprise of Mr. Egan, and at last the first shipment of real palms arrived safe and sound in New York in good time for Palm Sunday.

every dioceae in the United States, save those in Florida and South Carolina, with palms, together with the dioceaes in the Dominion. Even some of the Protestant Episcopal churches, especially those of the more "ritualistic" kind, order palms from him for the decorations of their churches on the featival. So extensive is the demand that he is now able to supply one hundred branches at the very moderate cost of \$7.50. The result is that all the cities and towns of the Union are alive with palms on Palm Sunday, and on that great day the wearing of the palm has come to be what the "wearing of the green" is on the feast of St. Patrick.

Commensurate with this Mr. Egan branched out into every kind of Catholic industry, thus supplying the very and much needed want that I indicated at the beginning of my letter.

He has succeeded in establishing a contract of the contract

industry, thus supplying the very and much-needed want that I indicated at the beginning of my letter.

He has succeeded in establishing a general and most succeesful Catholic agency, where he supplies anything from a cope to a catechism, from an altar candle to an altar itself. Nor does he confine himself to church furniture and ornaments alone. Whatever is required in the house, convent, school in the shape of furniture, clothing, or goods of any kind, Mr. Egan supplies and the constant demand on his services shows how fully he has met and how thoroughly he fills a general need. This Catholic agency is the only one of its kind in the United States and fills its useful place not only to the relief of established Catholic firms, but to the great satisfaction and service of Catholics generally. ally.

DECORATING FANNY PARNELL'S GRAVE.

Fanny Parnell, "the poet of the Land League," lies in a beautiful shady spot in Mount Auburn Cemetery. On the morning of Decoration Day the ceremonies at her grave were most impressive. The decoration of the grave with flowers was performed by 40 little girls from St. Augustine's Church, South Boston. The exercises were under the auspices of the National League. Charles E. Endicott, James Hand, William G. Burke, Thomas M Brady, Dominick Toy, Martin Dowling and M. H. Keenan formed the committee appointed to superintend the exercises.

A large floral harp, appropriately sym-

superintend the exercises.

A large floral harp, appropriately symbolic, was placed upon the grave, and then the children, with flowers in their hands, were formed about it in four divisions. Each division was headed by a Inten the children, with flowers in their hands, were formed about it in four divisions. Each division was headed by a banner, on which was inscribed the name of the province represented by that group. Munster, Uister, Leinster and Connaught were thus ranged around the grave at the four points of the compass.

The decoration of the grave followed the oration. Edward Fitzvilliam, E.q., read his original poem. As he read the girls representing that county stepped forward and strewed their filwers upon the grave. The exercises closed with a recitation by Representative J. E. Fitzgerald of Miss Parnell's poem, entitled "Post Mortem," written one year before her death. The committee then, with the little girls, were conveyed in barges to Milton cemetery to participate in the ceremonies at the grave of Wendell Paillips.

C. E. Endicott then read an interesting poem written for the occasion by Edward Gallagher.

Tae exercises were simple, brief, and effective. They opened with John Boyle O'Reilly's poem, "The Dead Singer." It was read by T. M. Brady, E.q. Then came an oration by H. W. Robinson. It occupied in delivering some 30 minutes, and contained many quotations from the poems of Miss Parnell, It portrayed in an eloquent manner the intensity of Miss Parnell's patriotism, her poetic abilities and her untiring exertion in the cause of firsh liberty, which, she said, brought her to an early grave. He described her as expressing in the fullest sense that which her brother had learned to suppress, He had schooled himself to a conduct of cold calmness hut she had schooled himself to a conduct of cold calmness hut she had schooled himself to a conduct of cold calmness hut she had schooled himself to a conduct of cold calmness hut she had schooled himself to a conduct of cold calmness hut she had schooled himself to a conduct of cold calmness hut she had so conduct of cold calmness hut she had schooled himself to a conduct of cold calmness hut she had so cold calmness hut she had so conduct of cold calmness hut she had so

described her as expressing in the fullest sense that which her brother had learned to suppress. He had schooled himself to a conduct of cold calmness, but she had been unable to conceal a molten heart in a case of ice. Her labors, though specially directed to the good of Ireland, had assumed a wider scope and significance, and embraced in its sympathetic folds all mankind. Her songs might well become the battle songs of an enslaved people. Her burning words were like the clauk of the swords of the Irish Brigade in its resistless onslaught. The speaker also entered into an account of some of the wrongs under which Ireland had suffered, and showed that in the darkest period of her history heroic spirits always arcse like Fanny Parnell to advocate the rights of the people to plead for liberty, and, if necessary, to seal their devotion with their deaths.—

Boston Pilot.

Rob Ingersall Rebuked.

It was a bitter winter's day in Washington. It had snowed, and was raining. The streets were ankle beep with slush, and the wind blew fearfully. Robert Ingersoll, the professional atheist, entered the Riggs House and walked into the reading room, where Washington McLean, of Cincinnati, was looking out upon the dreary scene. "Isn't this a terrible day," he exclaimed.

"Indeed it is," responded Mr. McLean, "I wish you had been here a few minutes ago," he continued. "A poor, crippled

ago," he continued, "A poor, crippled old man was making the best of his way through the storm across the street, when a big, lusty fellow came along, kicked the crutch from under his arm and let him fall into the slush and wet." "The scoundrel," roared Bob, "I wish I had been here. I would have rung his neck for him."

The first shipment consisted of 4000 branches; one hundred branches supply one thousand persons with palms. The branches run from three to five feet in height, with a spread of equal dimensions, the branch when spread out being fan shape in form, with a most delicate color. The palms are indestrucible and are capable of being fashioned nto all sorts of beautiful designs.

"Bob, you're the big lusty fellow I had in mind," said the old gentleman, to weather bound listeners, "You're big and strong and hearty, and yet you go through the country kicking the crutch Christianity from under the arms of poor, crippled sinners who have no other support, and then you have them wallowing in the mud and mire of unbelief and deepair." despair."

SAD AND FATAL ACCIDENT.—On Friday evening last a most distressing and fatal accident occurred in this city. Agnes, an interesting little two-year-old daughter of Mr. Benjamin Leach, caretaker of

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His conduct must be exemplary and thoroughly Christian.
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get a room, board, washing and bed.
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next.
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REV. R. W. MEAGER,
Weymouth, England. VOLUME 8.

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INSPECTION INVITED

DIOCESE OF KINGSTON.

Pastoral Letter on the Jubi'e JAMES VINCENT CLEARY, S T.D., By the Grace of God and favor of the Apotolic See,

BISHOP OF KINGSTON, To the Reverend Clergy of His Diocese.

DEAR REVEREND FATHERS .-

DEAR REVEREND FATHERS,—
In sending to you some time ago O
Most Holy Father's Encyclical, where
he has promulgated a General Jubil
for this year, and asking you to proclai
it to your respective congregations, V
promised to give you, as soon as t
severe pressure of other important duti
would permit, an official instructi
upon the nature of the Jubilee and t
conditions prescribed for gaining it. V
now proceed to fulfil our promise. NATURE OF A JUBILEE.

Each fiftieth year in the Hebrew ca endar was ordained by God throu Moses to be a year of Jubilee; that is, joy and gladness among the people Israel, because it heralded the univer joy and gladness among the people Israel, because it heralded the univer remission of debts, the release of sla from bondage, and the restoration every forfeited inheritance. Those te poral privileges of the ancient Jubil great though they were and desprized, were but "a shadow of the grized, where the grits and graces proffered the Christian Jubilee are incompara better than those for which the Twe Tribes of Israel yearned with expecta and eager longing at the approach of fiftieth year. The Sovereign Pon greater than Moses in power and autity, whom the Evernal Son of God constituted His earthly Vicar, and whom He has entrusted "the keys of Kingdom of Heaven," with discretion Kingdom of Heaven," with discretion power to "bind and loose" the soul men in every sphere of Christian and in every order of obligation betw them and their Creator (Math. 16 c has in solemn form proclaimed all the children of the Church, Israelites of the New Law, a Jubilee Israelites of the New Law, a Jublet higher and holier promise than tha Moses. For now we are assured plenary remission of more oppres debts, release from more degrar bondage, and reinstatement in the speakably better inheritance of the of God, forfeited by transgression of

GENERAL REMISSION OF DEBTS

The debt incurred by mortal sin is most oppressive of all burdens upon soul of man. Its gravity cannot be o puted. A man may accurately sum his financial liabilities and ascertain standing with his creditors. But the ner's indebtedness to Divine Justic immeasurable, Let Us explain this fur mental principle of morals. It is his financial liabilities and ascertain immeasurable. Let Us explain this furmental principle of motals. It is reaching, and in the present day, welf-conceited doctrinaires are agit the Protes and sects around us with theory of abolishing hell and etepunishment, it may be useful to device the contraction.

the person offended and the relabetween him and the offender in the o of dominion and dependence, benefic and duty. Now, the Majesty of the God is infinite; and the sinner who God is infinite; and the sinner who up in rebellion against Him, and full knowledge of His Omniscience Omnipresence, says "I will not set is a lowly creature, a worm of the edependent wholly on the Creator's befor existence and hie and light and p of motion, and every faculty of mind body. Who shall estimate the magnification of the debt contracted by this work. of motion, and every recutty of mind body. Who shall estimate the magni of the debt contracted by this wietungrateful creature, who, to gratify corrupt passions, turns his back of God of Heaven, and in His very predefies His power and scorns his friem and His gifts? Human reason, antece to faith, has recognized the infinitude philosophy terms it, of the guil wilful resistance to the commands of wilful resistance to the commands o King of Heaven, and the utter inal of the sinner to make adequate atone of the sinner to make adequate atone by his own personal efforts or sacri-for the debt of personal offence ag the Supreme Majesty of God. Our faith teaches that, it all mankind gathered together and effered as a g holocaust to expiate the debt incurr-a single mortal sin, their effering w be insufficient to cancel it. We sl not therefore be surprised at the tel examples recorded in Holy Writ for examples recorded in Fig. Wit for tration of the justice of God aver itself upon sineers, upon the angeheaven, upon our first parents in par upon the whole human family in torrents of the deluge, upon the voo of impurity in the conflagration of Pentapolis, upon the Jewish murm in the desuit and upon all the nation. in the desert, and upon all the natio in the desert, and upon all the natic the earth delivered over by the ang God to pagan darkness and cont and to the strife and slaughter of and bloody revolutions throughout long course of four thousand years, modern unbeliever impugns the do of ctrual punishment and hell fire

cause he views sin from the human only, as the act of a creature, limit