

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, AUGUST 23, 1890.

NO. 618

## Catholic Record

London, Sat., August 23rd, 1890.

### EDITORIAL NOTES.

The postal authorities, we understand, have refused to allow the New York Sunday Mercury to go through the mails. It should have been done long ago. When we consider that the newspaper of this century is a most potent factor in the education of the masses, we cannot but wonder at the remissness of the authorities. When we reflect, also, that into homes where never a book is seen, the newspaper wends its way, we must feel grateful that the Sunday Mercury, which trades on the lowest instincts of man, has at last been consigned to its congenial rottenness and oblivion.

"JOHN BOYLE O'REILLY dead." Such was the message that, on August 10th, flashed over the wires, bearing desolation to many a heart and casting o'er all who can appreciate a manly, Christian soul the funeral pall of sadness. But a week ago Boston's loved son was in all the bloom of a healthy manhood—to day the grave embraces his earthly remains and his soul receives the reward of those who at death's dread hour may chant the triumphal words of St. Paul, "I have fought the good fight." For years he trod the highway of honor and integrity. He scorned the base and ignoble, and strove only for the pure and the good. Those who were privileged to behold his inner life know full well what a wealth of geniality and generosity and goodness was wrested from the human treasury. The world, before which he has ever stood as one of the ablest exponents of Catholic thought, realizes that a giant has stepped from its ranks. Irishmen all over the world will deplore the loss of him who championed on every occasion the sacred cause of Erin. We, his admirers and brethren in faith, can but murmur a prayer. John Boyle has gone, but his works, like a magic lyre, will forever thrill with unforgotten music.

Mighty our Church's will  
To shield her parting souls from ill,  
Jealous of Death she guards them still,  
Miserere Domine.

The dearest friends will turn away,  
And leave the clay to keep the day,  
Ever and ever she will stay,  
Miserere Domine.

Well may she grieve who laid him there,  
Where shall they find his equal—where?  
Nought can avail him now than prayer,  
Miserere Domine.

"The Irish people rank first on the roll of superstitions nations." So says a writer in a widely circulated magazine, and to prove his assertion he appeals to the Bible, to the fables and to other popular traditions. Superstition may be a blot on the fair escutcheon of Erin. We do not deny it. A belief in things preternatural emanates as naturally from the warm Celtic faith as perfume from a rose. Aye, we glory in it, for it indicates that the Irish intellect is not "cribbed and caged" and confined" by the materialism which sees naught outside this perishable world. The belief in fables and airy sprites, which dwell in every moss-covered ruin of the "old land," is but the mystic covering of that dogma, so rooted in the Irish people and so natural to the human race, that, above the changing, the wearying, the longing of the earth, there is One immutable, all rest and all satisfaction. There is something in our nature which attracts us towards the supernatural. Oft do we remember how, in the days of boyhood, our cheeks would pale at the recital of a marvellous story, and how, as the wind moaned through the trees, we fancied to hear the shrieks of revelling spirits. And in manhood, our minds will advert to these old tales, and, as we tell them around the winter's fire, our listeners' bated breath plainly shows what interest they, as we formerly, take in their narration. Why is it so? Why does the human mind, even when matured by age and education, love to depict itself in realms where supernatural beings are kings and subjects? The answer is simple: we love the supernatural. The history of nations verifies this, for, look where we may, we will ever hear the records of a people telling us of the prodigies performed by its deities. The annals of the Greeks and Romans are replete with such. Consult the runic records of the fair-haired Scandinavians, and they will tell us how the mighty Thor smote the enemies of his servants with his hammer of iron and of the doings of the gods who ampeople Valhalla. The Indian, even, loves to tell the traveller of the workings of the Manitou. In short, go where we may, we will find a belief in the supernatural—in the "credo" of all nations. Surely if human nature were adverse to such a doctrine it would have been repudiated by some fraction of mankind. To find, therefore, a cry in its belief caught up, century after century, eloquently refuted

the Materialist and those who contend that the Hibernian adherence to popular fictions is but the offshoot of superstition.

We extend our hearty congratulations to the good pastor of Smith's Falls, Rev. Father Stanton, on the attainment of his silver jubilee in the priesthood, which was celebrated a few days ago. Surrounded on the occasion by the distinguished Archbishop of Kingston, his brother priests and the entire congregation, offering words of cheer and friendliness, accompanied by tangible proofs of the estimation in which he was held, Father Stanton has indeed good reason to be proud of the noble record he has made in the Church annals of the archdiocese. Long may he live to continue the blessed work—long may he be spared to minister to the spiritual wants of a devoted and faithful people, who love him and revere him as a good and faithful and ever-watchful shepherd should be loved and revered.

SEVERAL extremely Evangelical Anglican clergymen have published a joint letter to the press protesting against the teaching contained in a manual which is used by the Church Extension Association, under whose auspices the Kilburn Sisterhood has been established in the diocese of Norwich, England. At first the Association received support from the prominent clergy, but the Evangelicals discovered that the members of the Association were Ritually inclined, whereupon a hue and cry was raised to crush it. There is no likelihood, however, that the Ritualists will be so easily wipped out. The doctrine to which the Evangelicals object chiefly is that the minister (or priest, as the Book of Common Prayer styles him), has power from God to forgive sin. They need not be so dreadfully excited on this score, for the Prayer Book expressly commands the priest to exercise this power under certain stated circumstances whenever he visits the sick. (See Visitation of the sick in the Book of Common Prayer.) It is an illustration of the kind of unity which exists in the Church of England when we behold the animosity with which the two parties regard each other with reference to this doctrinal point. The Kilburn Sisterhood, being under the aegis of the Church Extension Association, fall in for a share of the odium which is cast upon the latter, so Archbishop Nevill, Canon Hinds Howell, and Canon Feilden say in their joint communication to the press:

"We find, on enquiry, that doctrinal views are taught which do not seem to us to agree with the teaching of the Church of England, and, therefore, while heartily admiring the zeal and self-devotion of the Sisters, we are reluctantly compelled to declare our inability to give our sanction to the published opinions of the Church Extension Association."

The following is one of the passages in the Manual which has excited the ire of these dignitaries:

"When I confess with contrite heart  
My sins unto the priest,  
I do believe from his absolution  
That moment I'm released."

The following item from the Manchester Courier may be regarded as very doubtful as far as it relates to the intention of the Pope to leave Rome. Similar statements have been frequently made by newspaper correspondents anxious to furnish sensational news; but the Pope will not leave his See unless compelled by his uneasy position in it. At all events it is extremely unlikely that notice of any such intention of the Holy Father should be first communicated to the newspaper correspondents. The Guardian says:

"In consequence of the fierce persecution of the Church, which is the policy of Cretini, the Pope will soon issue a manifesto to the Roman Catholics throughout the world, giving his intention of leaving Rome, together with his court and all his adherents. From a practical point of view this means ruin to Rome, for with the Pontiff will go the Cardinals, the prelates and a vast number of persons who annually come to Rome as pilgrims. In fact commercial ruin stares shopkeepers in the face. Still it is impossible for any earnest Christian even now to live in Rome, which is fast becoming the headquarters of atheism and free thought. The shop windows are full of shocking caricatures of the Deity, license is allowed for blasphemy and its indecency has never been surpassed in history, not even in France during the year 1793."

It is stated that the Pope's Encyclical on the social question which will soon be issued, will add new lustre to the already glorious name of Leo XIII. In the Holy Father will express his sorrow on account of the constantly increasing disproportion between the immense wealth of the few, and the deplorable poverty of the many; and also at the abuse of capital at the expense of the impoverished working classes.

AFTER much threatening and bluster on the part of those Wisconsin politicians who attempted to sustain the Bennett law for the inspection of private schools, and their subjection to a hostile school committee, they have now completely succumbed. The special movement against the law was made by the Lutherans, who were mostly Republicans. The Catholics, who were affected by it also, were already Democrats. The Lutherans were told that the Catholics were making tools of them, but they were not to be diverted from their course, and their union with the Catholics for the repeal of the obnoxious law has given the death-blow to it, and it will almost certainly be repealed at the next session of the Legislature, for it now has scarcely a voice raised in its favor. In all the Catholic schools English is well taught, so that it is not the clauses which require the teaching of English to which the Catholics mainly object, but to the power given to school commissioners to close private schools. The Lutherans, however, are aggrieved by both clauses. It is refreshing to contrast the zeal of the Wisconsin Lutherans for separate schools, with the ardor of the Ontario pseudo-Equal Righters to abolish them.

THE San Jose, California, News, in a recent issue, gives publicity to a curious incident which throws some light on the despotic plan on which the Salvation Army is managed for the benefit of the high officials who own all the real estate of the organization. A girl of that city named Carrie Hall left her home about three years ago at the age of sixteen to join the army. She was, soon after, sent to Oakland as a "lieutenant," and afterwards to Tomona, where one Fred. Koenig, not yet a member of the Army, proposed marriage to her. She did not wish to marry Koenig, but afterwards corresponded with a "captain" whom she met in San Francisco. She told a reporter of the News that the correspondence suddenly ceased, so that each party thought that the other had "thrown out." It was afterwards discovered that Brigadier General Fielding had intercepted the letters, as he had decided to break off the marriage. "You see," said the young woman to the reporter, "Brigadier General thought that a captain was too high for me—and everything of that kind is in his hands." The Army owed Koenig \$200 or \$300, and the higher officers thought by getting him to join them, and forcing her to marry him they would have the debt cancelled, and more besides, as those who join must sell all they have and give it to the Army. Then they coaxed the girl to marry Koenig, which at last she did, as it afterwards turned out, to her great unhappiness.

A REMARKABLE event occurred in Vienna last month, being the investiture of the Prince Archbishop of the city by a Protestant. The investiture took place with the usual magnificent ceremonies, all the clergy of the Archdiocese being present, together with delegates from other dioceses and an immense concourse of spectators. The keys of the cathedral were handed to the Prince Archbishop in presence of the Papal Nuncio, Monsignor Galimberti, who administered the prescribed oath for such occasions. At noon, Count Kellmensegg, Governor of Lower Austria, arrived in a State coach, attended by Hussars, and in his capacity as representative of the Emperor invested the new Archbishop. The Count is a Protestant, and this is the first time when a prelate of Vienna received investiture at the hands of a non-Catholic.

THE Ulster Orangemen are threatening dire vengeance on the Catholic people of Ireland if a Romish Home Government be established. They claim to have within their reach seventy thousand rifles with which to march upon the Parliament at Dublin should such an event come round. Meantime, even in Belfast, they seem to be losing what power they had in the past. The City Council have passed an ordinance condemning to fine and imprisonment any one who utters on the street in future such cries as "to hell with the Pope" or other expressions which are calculated to create religious disturbance. The braggarts of the Province appear to forget that they will have plenty to do to dominate even Ulster, without marching to Dublin. The Catholics of Ulster almost equal the Protestants in number; and in Parliament Ulster has a majority in favor of Home Rule.

A cable despatch from Rome says that on the 12th inst. the monastery near Narti was attacked by bandits. The monks made a brave resistance and three of them were killed. The bandits carried off many valuables.

## SUDDEN DEATH OF A GOOD CITIZEN.

A most heartrending scene occurred in St. Thomas on Wednesday evening, August 13th, by which one of the most upright men of that city—one of her very best Catholic citizens—John Doyle, was suddenly cut down in the prime of life. From the St. Thomas Times we take the following account of the awful occurrence:

"Mr. Doyle had gone to the station on business, and while there the London train came in. The cars were being run off the north track to the London switch, north of that track, by the yard engine. Mr. Doyle jumped on the foot board of the Road street crossing, which he was about to cross, and as the train jumped off and stood on the track, supposing that the engine was going no further. It appears, however, that the engine had only stopped to allow the baggage car at the east end of the train to be uncoupled, when it immediately started again, and struck Mr. Doyle and knocked him down, the wheels passing over his right arm and left hand, dragging him some distance along the track. He was carried to Wilcox House, where it was found that the right arm had been almost severed at the elbow, two of the fingers of the left hand cut off, his head bruised, and to have received other injuries. Dr. W. E. Smith was sent for, and subsequently Drs. D. McLarty and Fallon, and it was found necessary to amputate the right arm above the elbow, the last two fingers of the left hand, and portions of some of the other fingers, the first named performing the operation, assisted by the others. It was thought at first he would survive, but after the operation he sank till shortly after 1 o'clock, when he died, it is supposed, from internal injuries. Mrs. Doyle has been in London for some time waiting on her mother, Mrs. M. Gould, who is seriously ill. Her father, Mr. Martin Gould, merchant tailor, whose place of business is near the Grigg House, Richmond street, London, spent yesterday at Fort Stanley, and was spending the night with Mr. Doyle, being at his residence when the accident occurred. After the accident, Conductor Martin and Mr. Rexford, bartender at the Queen's Hotel, engaged a rig and drove over to London to break the news to Mrs. Doyle, and bring her over. It was not then thought there was any immediate danger of death, if death came at all, it would be from the injuries. Many kind friends were with him, doing all possible to comfort and quiet him and alleviate his sufferings. He was fully conscious of what was going on and talked to those around him. About 1 o'clock he sent hurriedly for Mr. P. Meenan, who had just left the room. He once came in, when the sufferer said: 'Pat, tell my wife I have \$2,000 insurance in the C. M. B. A. and \$2,000 in the Canada Life, and bid her good-bye for me.' He then said to those around him: 'Good bye, gentlemen. I am going. Good bye, Pat. Take good care of yourself. Good bye,' and breathed his last. He was forty-five years of age, and was a charter member of the C. M. B. A. in this city, in which he carried \$2,000 in insurance. He was also insured for \$2,000 in the Canada Life Insurance Company. Besides his wife, he leaves two children, a boy and a girl, both young in years."

Fortunately time was allowed Mr. Doyle to make his confession and receive the sacraments of Holy Church before he breathed his last sigh of farewell to the friends who stood around his bedside. As already stated, Mr. Doyle was an upright citizen and an exemplary Catholic. He was a man of thorough business ability, strictly honest and conscientious in all his dealings. As a church member, he was a devoted and zealous worker, and was never absent from the church, or at Lenten or May devotions, his pen was never vacant. But two weeks ago, in company with the most devout sons of St. Vincent de Paul, he received Holy Communion, as it was his custom always to edify by taking part, generally the part assigned him, in every church ceremony. Mr. Doyle, as may be expected, took an active and zealous interest in the Catholic education of his children, and was a member of the Catholic Separate School Board. In this capacity, as in the collection of church rates, and in the charitable work of St. Vincent de Paul Society, his absence will be long felt and deplored. On Saturday the funeral procession advanced from the late residence of Mr. Doyle to the church of the Holy Angela, where High Mass de Requiem was celebrated by Rev. Father Flannery, assisted by Rev. Father James Walsh, of Toronto. After an appropriate and feeling sermon by the parish priest, the remains were conveyed by rail to London for interment. A long array of C. M. B. A. men preceded the funeral cortege both to and from the church at St. Thomas. In London the officers and several members of the C. M. B. A. met the funeral at the M. C. R. Station and accompanied it to the place of interment in St. Peter's cemetery. The last prayers and final requiem were pronounced at the grave by the Rev. Father Flannery.

Our most heartfelt sympathies are extended to the afflicted widow in her sad hour of trial, as also to her parents, Mr. and Mrs. Gould, of this city, for the great calamity that has fallen upon the whole family. Mr. and Mrs. Doyle, of Centralia, parents of the deceased, were also present at the funeral. To them, also, do we offer our sincere sympathy.

There are about 30,000,000 of Christians in Russia who do not belong to the Russian Church, namely 1,500,000 Armenians, 64 millions of Lutherans, 94 millions of Catholics. There are 10 million Mahomedans and many Buddhists. The last named are numerous through Siberia.

## JOHN BOYLE O'REILLY.

BRIEF SKETCH OF THE DEAD POET-EDITOR.

The appended appreciative notice of the late John Boyle O'Reilly appeared in our esteemed contemporary, the Buffalo Sunday Truth, April 6th of the present year. Few men are able to boast of a more romantic career than Mr. John Boyle O'Reilly, the poet-editor of the Boston Pilot. He was born in Ireland forty six years ago, and from early youth been a warm friend of as well as a bold fighter for liberty. His restless disposition caused him to leave home early. He went to England, where he became a printer and reporter on papers in the manufacturing districts, and there he acquired that sympathy for the workman which characterizes him. When nineteen years of age he enlisted in the British army, drilling and plotting for three years, not, however, for England's cause, but for that of his native Ireland. At last he was suspected, tried and condemned to life-long imprisonment. The sentence was afterwards cut down to twenty years. England's prisons being full at that time, he was transported to Australia, the land, as Mr. O'Reilly puts it poetically: "Blessed by God and delighted by man." Here he planned escape and was caught on several attempts. Finally he succeeded in getting to sea in an open boat and after days of privation was picked up by an American whaler and devoted himself heartily to whaling for a period of six months. He had made that the captain, in order to further his plans, transferred him to a ship bound for Liverpool, giving him papers of a shipwrecked sailor and 21 guinea pocket money. Finding the political atmosphere of Liverpool unbecoming his constitution, he came to America, and drifted to Boston, a perfect stranger in the New England States. His papers were eagerly purchased by the magazines, soon bringing him friends and making him famous. At that time he was but twenty years of age. Then he secured a position on the Pilot. As president of the Papyrus and Press clubs of Boston, he had become the nucleus of a galaxy of brilliant young writers of the time. His favorite resort is his house in Charleston, which is being made a model of comfort by his accomplished and charming wife. Mr. O'Reilly's manliness was supreme, he being physically, mentally and morally a man loving his fellow men very dearly in which he was called an exult. He has by some been called "a man with the heart of a woman, the soul of a poet and the brain and strong right arm of an Irishman." Besides his work on newspapers, he published several volumes of poems, and a novel entitled "Moondyne," which is a strange dramatic piece of work. His books of poems go under the titles: "Statues in the Block," "Songs from the Southern Sea" and "In Bohemia."

## OBITUARY.

Mr. Thos. O'Brien, Pilkington.

Mr. Thomas O'Brien, a well known and highly respected farmer of Pilkington, died at his residence Eora Road, on 25th July, in the eighty-first year of his age. The deceased was born in 1810 in the parish of Keel, county Kerry, Ireland, on the farm called Ardcananagh, which his ancestors held for many years and to which he succeeded after the death of his father, Michael O'Brien. In 1844 he came with his family to Canada, and purchased an improved farm, on which he lived till the time of his death. Mr. O'Brien was a man remarkable for his hospitality, and during his many years in Canada the poor never went unaided from his door. He occupied several positions of trust in the township, the duties of which he discharged satisfactorily. Being a man of robust constitution, he enjoyed exceptionally good health, until a year since; four weeks before his death he was compelled to take to his bed, with a complication of ailments, accompanied by great suffering, which he bore with truly Christian resignation. The large funeral cortege of over one hundred vehicles, which accompanied his remains to the church of Our Lady and thence to the Catholic cemetery, attested the high regard in which he was held as well as the sympathy extended to his family, to whom grief has been no stranger, they having lost a loving mother upwards of two years ago and a fond sister, in the religion Sister Mary Claver, on the 20th January last. He leaves a large family of seven daughters and two sons to mourn his demise, one of whom, Thomas, resides on the old homestead, and the elder, James, a farmer in Michigan, who came here to pay the last mark of filial respect to his father. Rev. Father Plante performed the funeral services. The pall bearers were Messrs. Maurice O'Connor, Mount Ste. Patrick; John Murphy, Mount Tara; Dennis Keisher, Wm. Carroll, ex Ald. M. J. Doran and Ald. C. Kleopfer.

## OFFICERS F. M. T. A. ALMONTA.

At the last regular meeting of the Father Mathew Temperance Association of Almonta, the following officers were elected for the ensuing six months: Spiritual Adv. Very Rev. Canon Foley, President, John J. O'Neil, First Vice-Pres., Richard McGregor, Second Vice-President, Robert Johnston, Treasurer, Patrick Daly, Secretary, Ed. J. McGarry, Assistant Secretary, Ed. J. Daly, Committee of Management, Benjamin Bolton, John O'Reilly, John Curtin, John O'Meara, Edward J. Smith, Edward Letang, H. M. O'Reilly, James Oakley and Patrick Oakley.

## THE DEAD CARDINAL.

The Mitchell Recorder, a Protestant paper, thus makes reference to the life and death of Cardinal Newman:

Cardinal Newman, one of the foremost intellects and one of the greatest divines of the present century, died at Birmingham, England, on Monday, after a very brief illness. Cardinal Newman's earlier years were associated with the Church of England, but early in his forties he drifted away from that Church and a few years later became an adherent of the Church of Rome. He rose rapidly in the latter Church step by step until he became its most powerful champion by tongue and pen for many generations. His disaffection from the Church of England to that of Rome and his powerful defence of the latter after and since he became a convert, has been one of the most exhaustive and acrid that ancient institution by the Protestant Church. One of the most popular hymns of praise sung by Christians all over the world was written by him, the first stanza of which runs:

Lead, kindly light, amid the encircling gloom,  
Lead thy me on,  
Lead thou me on.  
Keep thou my feet; I do not ask to see  
The distant scene; one step enough for me.

It does seem the strangest thing the human conception has to grapple with that a soul could breathe out in such fulness, its yearnings for light "amid the encircling gloom," and should in response be led into the Church of Rome, if the latter is so full of error and abuses as we are advised to believe. Nobody dare question Cardinal Newman's "eminent ability." Nobody doubts the genuineness of his faith, or the sincerity of his piety! And yet the whole ecclesiastical system which he adheres to and defends, is declared to be a system of monstrous error and abuse. Ratiocinations of this kind have been awakened by the recent Equal Rights movement and crusade, and now Cardinal Newman's death comes to emphasize these reflections. If a genuine Roman Catholic cannot be a true and loyal subject of the British Crown and cannot be actuated by the principles of righteousness and truth in public affairs, where are we to place the deceased Cardinal? What does his life and death prove?

## AN E. B. A. BRANCH ORGANIZED AT INGERSOLL.

On the 17th inst. three delegates of the Grand Council of the Episcopal Benevolent Association attended in the C. M. B. A. hall of Ingersoll for the purpose of organizing a branch of the E. B. A. A large number of Catholic gentlemen attended for the purpose of receiving information as to details in the working of the society and of forming a branch. The Rev. G. R. Northgraves was called on to preside, and Mr. Joseph Keating was appointed secretary of the meeting. After some words of encouragement from the chairman, Mr. James Jamieson of Hamilton, one of the Grand Organizers, was requested to explain the principal features of the Association, which he did in a lucid address. He was followed by Mr. Patrick Gleeson of London, who made a short address, as he stated that Mr. Jamieson's explanations were so complete that it was unnecessary for him to enter further into details. The other delegate was Mr. Jeremiah McDonald, Grand Marshal, of London. After these introductory addresses, other particulars were asked for by those present, and full explanations were given by the delegates. A motion was then made by Mr. John Frezell, seconded by Mr. D. S. Henderson that steps be taken to organize a Branch at once. The motion was carried, and Mr. Gleeson as Grand Deputy proceeded to inaugurate the new Branch.

Twenty-seven members were enrolled, all being highly respectable Catholics of Ingersoll and its vicinity. Rev. J. P. Molphy and Rev. G. R. Northgraves were elected honorary members. There is every prospect that the new branch will be a prosperous one.

The following is the list of officers of the new Branch, which takes the name of Sacred Heart Branch, No. 25:

President, A. W. Murdoch,  
Vice-President, Peter Gorry,  
Recording Secretary, David H. Henderson,  
Financial Secretary, J. T. Keating,  
Treasurer, James O'Callaghan,  
Stewards, Dennis Howe, F. J. Keating,  
Marshals, Michael McErmott,  
Assistant Marshals, John Thornton,  
Messengers, Edward Tallent,  
Librarian, Augustus Fressell.

## PARISH OF ASHFIELD.

Rev. N. J. Dixon, who has been parish priest of Park Lambton for the past five years, has been named as pastor of the important parish of Ashfield. A hard-working, earnest and devoted priest of Holy Church is Father Dixon, and many a prayer will be offered up that his labors in his new field will, as they have been in the one he has left, be blessed with abundant fruit. The rev. gentleman is brother-in-law of our esteemed friend, Mr. E. J. Kneil, proprietor of the Stratford Times.

## A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening on August 25th, at seven o'clock, and closing Saturday, August 30th. Sermons will be preached at 9:30 a. m., 3:30 and 7 p. m. each day. For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street.

Timothy Harrington, M. P., has announced his intention to come to America to assist in reorganizing the Irish National League.

The Faith in Ireland.

Dear Christian land, my island home,
Bright o'er the sea 'mid ocean's foam,
Loved by thy sons where'er they roam,
My faithful, true, and brave old Ireland.

the homes are all ploughing to-day, and I
don't see how we can manage."
"Only a pleasant walk by the shore
cut," rejoined Bob Lloyd.

over beyond the callus, I'll love," Mrs.
Ned said.
The fact was that, since his marriage,
Ned Brophy and his wife had left from
every acquaintance who happened to
come near the house.

and had a lurking devil in her eye, that
made it plain to the most ignorant that
she was a tough customer.
Recovering himself, however, by an
effort, he approached Tom Cuddy, and
implored of him, as a "decent man" and
a man of spirit, to let his dog go in first,

at last and held there as if his nose were
in an iron vice. Then he plunged for-
ward once more, and tried to shake his
nose from him by dragging him along the
ground.

will among Miss Hanly's flower-beds.
For Barney loved the man or boy
who would fight him; and his implacable
enmity toward Father Mahon's servant
was solely owing to the fact that that
unaccommodating fellow would never,
for love or money, be induced to knock
him down.

"OUR CHRISTIAN HERITAGE."
A BAPTIST MINISTER PREACHES A
SERMON IN PRAISE OF CATHO-
LICITY.
At Springfield, Ohio, last Sunday evening,
Rev. Father B. Cressey, pastor of the
First Baptist Church, preached a sermon
on the Catholic Church, which does him
credit as a man of good-will and a minis-
ter of the gospel of peace.

KNOCKNAGOW

OR,
THE HOMES OF TIPPERARY.
BY CHARLES J. KICKHAM.

CHAPTER LII.—CONTINUED.

The doctor jumped from the rustic
seat over the hedge, and set off across the
lawn at the top of his speed in pursuit.
Coming up with the runaway donkey
before he reached the pit, the doctor seized
the little black cart behind, and commenced
pulling it back with all his might.

"It is a straw hat," replied Mary, seeing
the article in question blown from
Lory's head as he was about jumping from
the top of the "mud ditch."
"Ye see how it is," Grace observed.
"Rose has locked up his cap to keep him
from going to the bull-bait; and Lory has
taken Joe Russell's huge straw hat, and
broken loose from his captor.

"Thank you," said Lory, starting off
again.
"I beg your pardon, sir," said Miss
Laughlan.
Lory stopped.
But Miss Laughlan only blushed and
hesitated.

"Grapple him, Truoboy!" cried the
Carrick-man, dropping upon one knee,
as if he were going to take aim with a rifle
at the bull's eye.
"Grapple him, Truoboy!" repeated the
Carrick-man, savagely.

Bob Lloyd walked deliberately up the
side of the pit and snook Lory vigor-
ously by the hand.
"Here, get up," said Darby Russh,
seizing him by the collar.

CATHOLIC AND TEMPERANCE.
The following statement and invitation
are to be read aloud from the pulpit in
every Catholic church throughout Edg-
emond on the first Sunday of every month,
by order of the Cardinal Archbishop and
Bishops of the Province of Westmin-
ster.

GOODNESS OF GOD.
I love also to think about the goodness
of my fellowmen. I know right well that
there is really no good thing any man
and yet, there is that in every human
voice and countenance that tells of divine
birth and destination, and that gives me
permission to love and help the man. I
am also deeply interested in the religions
of the world—these systems of thought
and feeling and action by which men are
trying to find the path that leads up to that
garden of God—paradise.

But Bobby never stirred a foot.
He called him "poor fellow," and
patted him on the neck, and putting his
closed hand to his mouth, blew an
imaginary horn, as Barney was wont to do
when he would encourage Bobby to put
forth all his speed.

"Well, Joe Russell was our coachman,
and the big straw hat, however becoming
to the driver of a cart or driver, was not in
keeping with the occasion. But, however
well it was, it was in the hands of the
young man, a youth on the pavement
asked Joe what would he take 'for the
fur of his hat.' 'Will you hold the
retins for me minute, miss?' says Joe. Of
course I could not refuse, particularly as
the request was made in a tone of the
blandest politeness. Well, Joe got down,
and, walking over to the inquisitive youth,
commenced pampering him in the most
awful manner. He struck back vigor-
ously, however, and there was a tremen-
dous fight, till Mat Donovan happened to
be passing and put them asunder. Joe
came back and resumed the reins, evi-
dently quite satisfied in his mind, not-
withstanding that his left eye was shut
up. I saw the inquisitive youth after at
the pump trying to stop his nose from
bleeding; and he certainly looked as if he
had made up his mind not to trouble
himself again about the commercial value
of the fur of Joe Russell's straw hat."

"I don't understand," said the Carrick-
man, "but what'll I bring him close
to his head, an' ye'll see something."
He threw a leg over Truoboy, as if he
were going to have a ride, and seized him
by the neck with both hands with a view
to wheeling him round, when the ball
quicker advanced to the end of his rope,
and gave the Carrick-man a playful touch
of his horn under the coat-tail, which
so astonished the Carrick-man that he
cleared Truoboy's head at a bound, as
if he were playing at frog-leaps with
him, falling first upon his face and hands
some three yards beyond him. At this
instant, as if conscious of his disgrace,
Truoboy rushed over his protesting master and
up the side of the pit, uttering a dismal
howl; and scampered over ditches
and hedges, as if a score of old kettles
were tied to his tail; and was never
seen or heard of afterwards—save that
a gaunt hound was sometimes observed
proving among the rocks in the loneliest
retreats of the mountains, like the
ghost of the last Irish wolf; and it was
conjectured by some that this unhappy
animal was the Carrick-man's dog,
Truoboy.

The Carrick-man himself pulled his
hat over his eyes, and walked away
without a word or a look to any one,
his intentions were quite apparent in
the bitter tears of vexation and disappoint-
ment from their noses, and, it is be-
lieved, with the seeds of scepticism and
misanthropy sown in their young bosoms.

Bob Lloyd walked deliberately up the
side of the pit and snook Lory vigor-
ously by the hand.
"Here, get up," said Darby Russh,
seizing him by the collar.

1. To offer up Mass and Benediction this
day for the suppression of drunkenness,
the perseverance of those who have taken
a pledge, and for the spread of the virtue
of temperance.
2. To say the Rosary once a week for
the above intentions.
3. To practice habitually some specific act
of mortification in the matter of drink,
under the direction or approval of a con-
fessor.
4. Never to taste intoxicating drink in
a public house.
5. Never to take intoxicating drink
out of meal time.
6. To abstain from intoxicating drink
on Friday and Saturday, in honor of the
Passion of Jesus and the Sorrows of Mary.
7. To abstain absolutely from the use
of animal spirits.
8. To take the Total Abstinence pledge
for a year.
9. To take the Total Abstinence pledge
for life.

NOT BY COERCION,
but by the voluntary surrender of the
citadel of the heart, that man is converted.
\*\*\* The only sword I would draw
against the children of unbelief is "the
sword of the spirit, which is the sword of
God." "God," says the speaker,
"Protestant write truly, or speak
words." Coming directly to the book
and its contents, he said he was sure that
the Christian faith of many of us, Catholics
and Protestants alike, will be greatly
helped as we realize the large identity of
doctrine and endeavor which merges Catho-
licism into Protestantism and Protestantism
into Catholicism.

"Are you hurt, Richard?" Mrs. Kear-
ney asked again.
The doctor stared at his mother with a
look of the most profound astonishment;
and then stared at Bobby; and then at the
hall door, and the window, and up at the
chimneys, and all around him. Then he
fixed his eyes on the ground, and seemed
plunged in some mental effort that taxed
his powers of thought to the utmost. It
was evident that the little misadventure
had proved confusing in a very high de-
gree to his faculties—which was not at all
surprising, as the clearing of the lead drain
had brought bottles of port wine out of
the hamper straight upon his forehead—
and that, on the whole, he was not quite
sure of his whereabouts or how he hap-
pened to get there.

"I'll summon you before the bench,"
roared Berezford.
"Summon your grandmother," re-
torted Lory, jumping off the gate and re-
suming his race.
This was quite a random shot of Lory's,
but it put Mr. Pender into a fury; for
the venerable lady alluded to had lately
been brought before "the bench" for
making free with certain articles of wear-
ing apparel, drying on a hedge, which did
not belong to her. This was a mere
tradition, however, only remembered by
Poll the housekeeper and a few others;
but it had been thrown in Berezford's
face once or twice, and he now swore he
would "make Hanly pay for his insolence."

"Soho! Truoboy," repeated Bob No. 1.
"Soho! Truoboy," echoed Bob No. 2.
And both boys patted Truoboy on the
head.
But the cry, "Here is Tom Cuddy,"
sent the Carrick-man to start and look
round with an expression of dismay and
disappointment. He had been told that
Tom Cuddy's bitch should be let at the bull before his dog,
and great was his anxiety lest the bull
should be worn out before Truoboy had
an opportunity of exhibiting his prowess.
Great was his joy, then, when some one
announced that Tom Cuddy would not
put in an appearance at all; and now pro-
portionally intense was his disappoint-
ment and anguish of spirit when on look-
ing round he beheld Tom Cuddy and
his white bitch, Venom, on the bank
above him, just at the foot of the tree
upon a branch of which Tommy Lory was
swaying up and down with a gentle
motion, and quietly trying to extract a
thorn from his leg toe with a pin.

Tom Cuddy's "Venom" was next
led into the arena. We will spare the
reader a detailed description of how she
acquitted herself. It was admitted on
all hands that Venom was "blood to the
eyes"; but still she never once "looked
a right holt." And there was something
so vicious and viperish and spiteful in
her mode of attack, that when, at last,
she was carried away maimed and bleed-
ing, no one was sorry for her.

Bob Lloyd walked deliberately up the
side of the pit and snook Lory vigor-
ously by the hand.
"Here, get up," said Darby Russh,
seizing him by the collar.

MISS HELEN E. SINCLAIR,
of Ninette, Minn., writes that she has
used Burdock Blood Bitters for loss of appetite
and headache with the greatest benefit
and heartily recommends it. Her ex-
perience is shared by thousands. B. B. B.
is a specific for headache.

THE CARDINAL'S THEORY OF PRAYER
leads him to say that God from all eternity
foresees that he would pray for such a
thing as that, and he had to arrange to
grant it. In other words, he does not
pray to alter God's design, but he prays
in order to execute them. When a Chris-
tian addresses to God a prayer worthy of
being heard, He has already heard it from
all eternity, and if worthy of being
granted, He has arranged the world ex-
pressly in favor of his prayer.

"S' would I," returned the doctor,
somewhat sulkily. "But unfortunately

"I want to ask Ned to show me where
the bull bait is," said Lory, with another
laugh at what he supposed to be a mistake
as to his identity, or his intentions.

Tom Cuddy's bitch, and was struck
speechless with despair. For Venom,
though not large, was broad in the chest,

and he was very much to be accom-
modated; and Danger's muzzle was
taken off.

Francis Walker, Dalketh, Ont.

MINARD'S LINIMENT cures Burns, etc.

CONFLICT more directly to the conflict
between Christianity and science he says

"OUR CHRISTIAN HERITAGE."

A BAPTIST MINISTER PREACHES A SERMON IN PRAISE OF CATHOLICITY.

At Springfield, Ohio, last Sunday evening, Rev. Father B. Cressey, pastor of the First Baptist Church, preached a sermon on the Catholic Church, which does him credit as a man of good-will and a minister of the gospel of peace.

For his text Mr. Cressey took "Can there any good thing come out of Nazareth?" "Come and see." (John 1:46).

I love to think that God is good, I love to believe that though He tests my back with seeming rods of torture, and entangles my feet with the graves of my dearest ones, He yet loves me. It helps my manhood to believe in the

goodness of God. I know right well that there is really no good thing in any man; and yet, there is that in every human voice and countenance that tells of divine birth and destination, and that gives me permission to love and help the man. I am also deeply interested in the religions of the world—those systems of thought and feeling and action by which men are trying to find the path that leads up to that garden of God—paradise.

There are so many of those religions that again and again the question forces itself, how is it possible for men to be so various in their religious thought and activity when their religious purpose is the same?

Our American Christianity is in two chief divisions—Catholicism and Protestantism. There is little sympathy between these divisions. Indeed Catholicism will scarcely admit that any good can come of the Nazareth of Protestantism; as little is Protestantism disposed to admit that any good can come out of Catholicism.

"COME AND SEE." I hold in my hand a recent book, "Our Christian Heritage," written by Cardinal Gibbons of Baltimore. I have read it with interest. It has informed my mind; it has helped my heart; it is an addition to the Christian literature of our age. It enables me to speak of "Some of the good things of Catholicism." The book contains thirty-five short discourses on topics of great and common interest to all who love the Lord Jesus Christ. It is not polemical. It has nothing to say against any Christian denomination that still retains faith in at least the divine mission of Jesus Christ.

The Cardinal gladly acknowledges that most of the topics discussed are able and zealous advocates among Protestant writers. A few slight changes were made many a critical Protestant would never suspect that it was written by a Catholic. The spirit of the book is to win. The spirit of the book is to win. The spirit of the book is to win.

First, Catholicism holds firmly to the divinity of the Lord Jesus Christ. Cardinal Gibbons' three chapters on this question would help many a Protestant's faith, and stir him with a new fervor for souls. Mr. Cressey gave some of the eminent prelate's arguments and said that surely Protestantism is stronger than otherwise possible because Catholicism thus holds and preaches the divinity of Jesus. Again, he asked, if it is not true that neither Catholicism nor Protestantism can afford to ignore the co-operation of the other in thus seeking to stay the

which threatens the very life of the Church? In the second place he considered the chapters on the immortality of the soul and that on eternal punishment. The Cardinal begins this chapter with the famous soliloquy of Cato. Mr. Cressey read a beautiful extract from this chapter and, also, one on future punishment, showing how a man lands on the other shore in the same frame of mind in which he leaves this. God is indeed merciful, but He never forces His mercy upon a man. While the life is infinite its application is finite. He wishes the salvation of all men; but can any one hope to be saved if repentance be wanting? To cry for pardon He ever listens—but what if that cry is never heard? On repentance he says that sorrow and repentance are not convertible terms. Repentance always means sorrow, but sorrow does not always mean repentance.

Mr. Cressey next turned to the DOCTRINE OF PRAYER. The Cardinal's theory of prayer leads him to say that God from all eternity foresees that he would pray for such a thing such a time, and had so arranged to grant it. In other words, he does not pray to alter God's designs, but he prays in order to execute them. When a Christian addresses to God a prayer worthy of being heard, He has already heard it from all eternity, and, if worthy of being granted, He has arranged the world expressly in favor of his prayer.

that difficulties do not necessarily involve doubts and denials. Turning to the other "good things of Catholicism" Mr. Cressey said that Catholicism was well known for her benevolence. A founding babe can scarcely utter its first cry before a kind Sister's arm is around it. Catholic charity embraces all, without regard to faith or nationality.

Catholicism respects the words of Him who said, "What man hath joined together let no man put asunder," and, more than that, she means the same by them that He did, and (let not the comparison be odious) she is not BETTER THAN PROTESTANTS in this respect! As citizens of the United States we must view with alarm the great evil of Mormonism, but the divorce law is in effect the same thing, as it practically leads to successive polygamy. How can we call ourselves a Christian people when we violate a fundamental law of Christianity? The determined stand of Catholicism against divorce must yet be adopted by Protestantism.

On the public school question Mr. Cressey said that Catholicism is right when she says that the education of the mind and heart cannot be separated. We all agree that to educate the mind and the heart is to make the racial. "I recognize a justness as well as correctness in Catholicism's fundamental thought: that religion is an integral part of education."

In conclusion he said, "Way have I led your thoughts in this direction? I am not about to enter the Catholic Church. I am not seeking an office in which Catholic votes can elect me. I am not seeking to-night TO WIN CATHOLICS to the Protestant faith, nor to suggest to Protestants that their hope of heaven will be better if they embrace Catholicism. I would not cast on any one of my Christian faith a single reflection; this is God's house and hour."

I am painfully reminded of two things: That much religious prejudice exists among God's people in our city, and that the enemies of His dear Son are an insolent host. Many members of each communion stand over against each other and say with unaffected vigor: "Can any good come out of such a Nazareth?" To all such I would repeat, "Come and see." \* \* \* There are certain differences between Catholicism and Protestantism which will scarcely permit us to pray together, but surely we may reach that point of Christian consecration at which we will think a prayer for others' good in spiritual things.

"I love to think that Father Sidney is one of my brethren in Christ, and that after we have dismissed our last congregation, we may sit together at the feet of the same Christ. "God bless the Catholics; God bless the Protestants. May they all love Christ as never before. May Heaven's kiss of peace touch all the lips and make them sweet with the praises of man's one and only Saviour—Jesus Christ of Calvary."

REASON AND FAITH. THE HEAD AND THE HEART IN RELIGION. To the Editor of the N. Y. Sun: SIR—I do not propose to avail myself of that feminine privilege which you not long ago jocosely said was claimed by, and by courtesy accorded to, clergymen, viz., that of having the last word; neither do I wish to turn the columns of the Sun into an arena of religious controversy, but I think that what I submit will amply justify the bestowal of the space it will occupy.

"Some people try to go into religion head foremost. That is a great and fatal mistake. The only true and safe way is to go into religion heart foremost." Such were the words that greeted my ears as, attracted by the sound of some melodious congregational singing on the bench of Asbury Park last Sunday afternoon, I approached the assembled crowd then intently listening to the preacher. I had just read the following sentences in that morning's Sun, commenting editorially upon my own communication in another column:

"Religion must contend that faith is a faculty higher than the mere intellect. It must contend that moral and spiritual truths discerned, perceived, and apprehended are truer than demonstrable facts. In other words, it must first of all win the hearts of men and create in them a state of feeling wherein faith rises superior to the mere reason and casts aside its bondage."

"It (the whole Christian Church) must exalt faith above reason and bid men to follow it rather than their mere intellectual conclusions. It must oppose dogma and authority to science and logical demonstration, and treat the religious demands of man as an expression of sentiment far more material than the processes of reason. For at the bottom religion is the sense of dependence on divine authority, and that is a thing of the heart."

The similarity of sentiment on the question of religious faith struck me as singularly coincident. But then the preacher may have read the Sun's article. He went on to berate, in no measured terms of contempt and reproach, the modern infidel and some so-called Christians for their sole reliance upon reason and good works. The way of the heart, as it appeared, was with him not only the foremost but the middle and the hindmost way as well. The "state of feeling" of which the Sun speaks was, with him, the beginning, middle, and end of all religion. Had Robert Elmer been there he would have applauded more heartily than some women ventured to do. The preacher allowed, however, that it was not a bad thing to know the whole Bible from cover to cover, but applying his text: "No other foundation can a man lay, etc.," he again and again raised his stident's voice above the roar of the surf, and declared that the head could only build a foundation of bay and stubble which in itself was worthless except to make kindling for hell fire. The only foundation of Christian faith, the one of gold and precious stones, was laid by the heart. I now think he must have read the Sun, for its editorial concludes thus: "At the bottom religion is a thing of the heart."

heard made by the sea every time the combing breakers pounded the shore, I would probably have heard him repeat that other sentence of the Sun: "The Christian Church must oppose dogma and authority to science and logical demonstration, and treat the religious demands of man as an expression of sentiment far more material than the processes of reason."

To the second part of the above statement the preacher would doubtless subscribe in full and give his adhesion to the first so far as Methodism holds that Christianity has any dogmatic authority. His oft-repeated call to his unconverted hearers was that they must "feel the need of Christ." If I read the Sun aright it echoes his call, and both would then, if consistent and logical, unite in saying: "You, Christian preachers and teachers, Protestant and Catholic, must exhort the unbeliever to 'feel the need' generally of all that the Christian religion may, can, or will inspire faith in; and if they are sincere 'feelers' they will go on to feel the need of three persons in God, of the incarnation of the Son, of Christ's crucifixion and miraculous resurrection, the descent of the Holy Ghost, and the rest and they will naturally arrive at the belief that 'true' that come to believe in these and many other dogmas 'opposed' (contented) to the logical processes of their reason." Do not attempt to prove the facts of divine revelation and the miraculous testimony to them as you would prove any common fact of human knowledge, for they are undemonstrable to reason, being contradictory to its dictates. Moreover, that is not the heart, the only source and way of religion. For (and here the extremes of Protestantism and agnosticism meet) by 'feeling the need in the heart' long enough and strong enough all the various actual dogmas of Christianity and super-naturalism will naturally fall out of their inner consciousness. Feeling, dear Christian preachers, is your own safe foundation upon which to build up your scheme of divinely revealed truth about God, the 'unexplainable mysteries of life' and man's future destiny."

I think that is a pretty fair statement of the sense of the preaching at Asbury Park and the teaching of the Sun of last Sunday, and I still think that I am right in characterizing any faith that pretends to be evolved from sentiment, lacking true intellectual conviction, as stupid.

When we Catholic priests get hold of what is known among us as a "sentimental convert" one who is led to us more by want appeals to his taste for the beautiful or what, nine times out of ten, he fancies is so in mere externals of worship, than by rational apprehension of the truth, we have very little confidence in his probable perseverance in the faith.

There may be, indeed, deep religious sentiment, but religion is not at bottom a thing of the heart. Faith is an intellectual act, as the definition I quote from St. Thomas affirms; and if he adds that it requires the imperium of the will as well, it is not that the intellect must be helped out by sentiment, or that faith is founded in feeling, but that the will must complete the mental act of simple apprehension of the truth and of assent to it in the plane of assent so that the man can say—Credo. This act of the will is subsequent to the act of intellectual perception, as the philosophical axiom has it: *Nihil volitum quod non cognitur*.

Neither is faith a faculty, as contended by the Sun. It is not a difficulty but a judgment, a judgment of reason exercising itself, aided by grace from God, and another and a higher, but by no means of a contradictory order.

The Sun, in its explanation of my alleged misinterpretation of its former editorial remark, only reaffirms the twofold error which has led so many to reject Christianity as irrational. First that we start out with propositions which are not demonstrable and accept them on an equally undemonstrable dogmatic authority; and second, that the dogmas of faith are in their propositions contradictory to the dictates of reason, but which we must believe anyway by "putting our reason under subjection to faith."

One has not far to go for the origin of these popular errors. From the day that Luther changed his base and denounced reason as shedding no more light in religion than a piece of dung in a lantern, Protestantism, although equally obliged with us rationally to certify the facts of revelation, by its unreasonable criterion of private judgment and tests has not only built up a lot of sentimentalistic dogmas, but has stimulated the revolt of the infidel, the agnostic, and the rationalist, against Christianity in general, a revolt that would simply not be possible of continuance and enlargement were these many sincere reason worshipping enemies of God and Christ not so evidently lacking in the knowledge of the first principles upon which the Catholic Church, the only rational Christianity, is founded.

This is not the place to enlarge upon the rational prolegomena of faith, the first subject to meet one's eye on opening a work of Catholic theology. It will be enough for me to say that the Catholic Church has always stoutly defended the just claims of reason in religion, and affirmed that there can be no possibility of faith without reason, or in doctrine which contradict reason, just as she holds there can be no grace without nature and that there can be no grace that contradicts nature. Grace is not unnatural, but supernatural, as faith is not irrational, but super-rational.

It is wrong, therefore, to talk about faith being opposed to reason, or grace to nature as if they were in opposite and mutually negative relations. If those propositions I have signalled above are not errors then every intelligent Catholic has entirely mistaken the reason of the faith that is in him, and we must look about for some other apology for merit. The praise is accordingly accorded us by the Sun for our humble submission to the magisterial authority of the Catholic Church in faith and morals.

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The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$1.00 per annum. Price of advertisement—25 cents per line each insertion.

REV. GEORGE B. NORTGRAVE, Author of "Mistakes of Modern Ireland."

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Published and Proprietor, THOMAS COFFEY, 484 and 486 Richmond Street, London, Ontario.

Agents for Alexandria, Glenora and Lochiel—Mr. Donald A. McDonald.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and Bishops of Hamilton and Peterboro.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

Catholic Record.

London, Sat., August 23rd, 1890.

ERROR AND SUPERSTITION.

The Presbyterian General Assembly of Ireland held its session recently, and, as was to be expected, it did not adjourn without having its usual fling at Roman Catholicism.

Continuing, he acknowledges that in Germany, the United States, and Canada, the Catholic Church is strong, and also in many other lands, and he complains that especially in the countries named she is fighting for political power and social influence.

Without changing the author's words, let us here abridge from Mr. Lusk's "Rationalism in Europe" what that learned writer says of the Presbyterian treatment of so-called witches during the seventeenth and eighteenth centuries:

"There was one country, (Scotland) in which the ministers succeeded in moulding alike the character and habits of the nation, and in disseminating their harsh and gloomy tenets through every section of society. Never was a mental servitude more complete, and never was tyranny maintained with more inexorable barbarity. . . . They maintained their ascendancy over the popular mind by a system of religious terrorism which we can now barely conceive. Their teaching created the superstition of witchcraft. . . . Eagerly, passionately, with a thirst for blood that knew no mercy, with a zeal that never tired, they accomplished their task. Assembled in solemn synod, the Presbytery in 1603 enjoined every minister with two of the elders of his parish, to form an inquisition and to question all the parishioners, upon oath, as to their knowledge of witches. When a woman had fallen under suspicion, the minister from the pulpit denounced her by name, exhorted his parishioners to give evidence against her, and prohibited any one from sheltering her. The witch cases seem to have fallen almost entirely into the hands of the Presbyterian clergy. They were the leading commissioners. Before them the confessions were taken. They were the witnesses or the directors of tortures by which those confessions were elicited.

"And when we read the nature of these tortures which were worthy of an Oriental imagination, when we remember that they were inflicted on old, on feeble, on half-doting women, it is difficult to repress a feeling of the deepest abhorrence for those men who caused and encouraged them."

Down to 1722 these barbarities were continued without abatement, and as late as 1773 "the Presbyterian divines passed a resolution declaring their full belief in witchcraft, and deploring the scepticism that was general." They were evidently anxious to continue to immerse their hands in the blood of the innocent, but they were restrained by the universal disgust which their Moloch-like superstitions had engendered in the minds of the public. This was what the people of Scotland gained by establishing Presbyterianism in lieu of the Catholic religion. As Mr. Lusk says:

"The contemplation of such scenes as these is one of the most painful duties that can devolve upon the historian, but it is one from which he must not shrink if he would form a just estimate of the past. Scotch witchcraft was but the result of Scotch Puritanism, and it faithfully reflected the character of its parent."

It is true these things have ceased. But that Presbyterianism is still a system of error is evident enough from the fact that its creed is now in process of reconstruction—from the fact that it is acknowledged by Rev. Philip Schaff, and other prominent divines of the Church, that its ministers now neither preach nor believe the doctrines of the Westminster Confession, though they have not had the courage as yet to substitute a new creed for the old.

It is farcical, under such circumstances, for a Presbyterian, of all men in the world, to speak of the Catholic Church as a system of "error and superstition."

The quarrel and papoos of the celebrated Apache chief Geronimo have been baptized into the Catholic Church at Mount Vernon. The sponsors were prominent citizens of the place. The Rev. H. O'Grady administered the sacrament of regeneration. A large number of Apache Indians were in attendance in full dress and paint.

METHODIST WIRE PULLERS.

"The Manchester Guardian says that great dissatisfaction is expressed in Wesleyan ministerial circles at the manner in which the lists have been made up of the representatives to attend the forthcoming Methodist Ecumenical Council. It is notorious that among many of the elected representatives, both clerical and lay, official influence and personal canvass had to do with their election. Several of the more prominent Wesleyans, who did not stoop to such practices, have failed to obtain a sufficient number of votes, and thus American Methodism will be deprived of their presence at what promises to be one of the most important ecumenical conferences held in modern times."

If the so-called Methodist Ecumenical Council proves to be anything better than a mutual admiration society it will be a new departure from the usual mode of procedure of Protestant synods. Pan-Anglican synods and Pan-Presbyterian conferences have been held in various cities, both in England and the United States, and what have been the results? No special doctrine has been defined, no steps taken to insure closer union among the varying and divergent branches, no form of worship agreed upon, no ceremonial of administering the sacraments adopted and made imperative, nor, in fact, has anything been decided as to the necessity of baptism or of any other sacrament or ordinance. One would fancy that every Church organization ought to adopt some regulation about securing validity in the sacrament of matrimony, or about safe-guarding the character and innocence of young people who rush all too hastily into the bonds "that never can be broken except by the death of husband or wife." The Protestant clergyman is still permitted to marry people who bring him a license, without making searching inquiry into the antecedents of the man or the woman. He is not even obliged to ask the man (if he be a stranger) whether he is free to marry or not, nor does he insist upon a certificate from the civil or ecclesiastical authorities under whom the previous and greater part of his (the groom's) life was spent. Why does the parson throw all the responsibility upon the issuer of licenses and not first satisfy his own conscience that the man who asks him to bless and ratify his marriage is a free agent and in no way connected by affinity or consanguinity with the person of his choice? No Catholic priest is allowed by the laws of the Church to bless or witness the marriage of people unless they are members of his Church, and unless they have their dwelling, or, at least, a quasi domicile, in the parish over which he presides. At the last Anglican synod, held in Montreal, it was decided not to molest clergymen who in every preside at the marriage ceremony of a divorced man or woman. The resolution, calling for prohibition in such cases, was left over until the next meeting of the chapter of Bishops, which will take place three years hence. Will any of those difficulties be settled or even approached at the coming Methodist Ecumenical Council? Or will the elected representatives, both lay and clerical, adopt any measures toward the discouragement, if not the condemnation, of secret societies, which are fast undermining the bulwarks of the Church itself? According to late statistics, the number of lodges in every American town and city trebles, in some places, quadruples, the number of churches. And it has been ascertained beyond doubt that when competition occurs, on the same evening, between lodge and church, that the lodge is crowded while the church has empty benches. Certainly there is ample field and much call for energetic work in the Methodist Ecumenical Council if it only has the courage to grapple with the difficulties that stand in the way of religion "pure and undefiled." In other matters the Methodist clerical body displays any amount of pluck and determination, especially when a general advance is made against Jesuit Fathers or Catholic Separate schools, or when a call is made for prohibition or for the strict observance of the Sabbath. It seems passing strange and altogether inexplicable that the same body should stand impotent and without a voice of protest in those essentials which lie at the foundation of society, as in the case of marriage, or at the very base of the Church fabric, as in the case of the lodges. If the Church cannot take measures for its own preservation, or adopt some stringent rule to prevent unhappy marriages and abolish divorce and save society—if it feels that it has no authority to direct consciences and enact binding laws—where is the use or the purpose of its holding provincial synods or playing at Ecumenical Councils?

It has been decided to erect a new Catholic church on Locke street south, Hamilton, which will be in charge of Rev. Father Hahn. The new church on the corner of Platon and Mary streets will be ready for use about December 1st. It will be in charge of Rev. Father O'Sullivan.

The Rev. Father Kelly, secretary to His Grace the Archbishop of Kingston, has returned from a visit to the old country.

SIGNOR CRISPI AND THE CHURCH.

Premier Crispi has warned the Italian missionaries in China that they must look to Italy for protection in that country, and not to France, as they have done in the past. It would be well if Signor Crispi were actually to afford protection to missionaries both abroad and at home, but his treatment of the clergy, and especially of the religious orders, gives poor promise of protection to them in any quarter, and his late injunction seems rather to imply that Italian missionaries abroad are to be left to the tender mercies of hostile heathens. The power of France is respected in China, and French protection made the missionaries secure, though the French policy at home was hostile to the Church. Abroad, France, even under the present government, insisted that the rights of French citizens should be respected, but it would appear that Crispi in his jealousy of French influence would rather see the citizenship of his own countrymen disrespected than allow it to be protected by France.

The prospect that Italy will be at all anxious for the protection of the Italian missionaries may be judged from its present treatment of the priesthood and the orders, whose liberty of exercising the most sacred functions of religion, notwithstanding the solemn engagement of the Government through the act of guarantees that the Holy Father should have full liberty in his government of the Church. The nature of the liberty accorded the Holy Father may be judged also from the utterances of Italian journals whenever the Pope is named by them. An instance of this is to be found in their comments on the recent ride which the Pope took, passing by the door of the Mint. It will be remembered that it was said that the Pope had passed from his own territory of the Vatican to Italian territory and had been saluted by the Italian sentinel there stationed; but this has been shown to be false. The fact is now ascertained that there is a passage from the Belvedere Court to the Vatican gardens, the key of which is kept by one of the Pope's Swiss Guards and is closed regularly at night by a Swiss Guard. The painful position of the Pope may be understood from the fact that during the day the Italian sentinel is supposed by the Government authorities to keep watch over the passage, though it is recognized even yet as part of the Pope's territory. It was by this passage that the Pope passed, but he was not recognized by the soldier, nor saluted.

Speaking of this event the *Riforma*, which is Crispi's special organ, insists that it is Italian territory and that all the Vatican itself is Italian territory. As it is understood that the *Riforma* is inspired by Signor Crispi to utter such insults against the Pope whenever occasion requires, it may be seen that the Government has no intention to recognize even the slight liberties which have been guaranteed to him.

The distance traversed by the Pope over the small passage in question was only a couple of yards, yet he is not left in peaceful possession of it.

There will evidently be no peaceful possession of the palace he occupies until the powers whose voice will be respected interfere to place him in his proper position as an independent sovereign. It is to be expected that the force of circumstances will before long demand this interference on a matter which concerns every power, not only in Europe, but in the whole world.

UNDESIRABLE SETTLERS.

The Mormons have made considerable progress in their missionary work in several foreign countries, but only in those in which Protestantism is strong. In New Zealand there are said to be 3,000; 500 of whom are converts of the past year. In Switzerland there is a strong popular movement against them, many thousands of workmen having signed petitions to the Federal Council for their expulsion, and it is believed that the Council will accede to the petitioners' request. The system has many followers in Zurich, Geneva and other large towns. In the Canadian North-West, also, desperate efforts are being made to strengthen the organization by obtaining incorporation. The object of this seems to be to attain a foothold similar to that which the Mormons have so long held in Utah, where their people have been compelled to deed their property, both real estate and stock, to the Church, which thus hopes to have full control of their souls and bodies. Mormons have already twenty thousand acres of land in Southern Alberta, besides the homesteads they have acquired from Government. It is surely time that Canadians should be on the alert to prevent the pernicious system from attaining such a position that it may defile the Government of Canada, as it did for so long a time that of the United States.

The Dominion Government, it is true, gave them no encouragement when two years ago a delegation from Lee's Creek visited Ottawa, but they are not dis-

posed to give up their attempt to establish themselves, and they are now making determined efforts to do so.

In Illinois there is another imposture which has obtained a large number of followers who claim that they have established a heaven on earth. Their colony is situated near Rockford, and they acknowledge for their head George Schweinfurth, whom they proclaim to be "the Christ" returned to earth. They are different from the Mormons inasmuch as they live on the free love plan, while the Mormons are polygamous. They resemble the Mormons, however, inasmuch as both systems uproot the very foundation on which the social compact is founded.

The fact that there have been recently several children born in the Rockwood Heaven, the parents of two of whom is attributed to Schweinfurth, has created great excitement among the people of the neighborhood, who will not endure this indiscriminate concubinage any longer. They have, therefore, determined that they shall be driven out, and, as they fear that the uncertainty of the law will not effect their purpose by legal means, they threaten to establish a Whitecap association, and to have recourse to tarring and feathering.

In fear of this, Schweinfurth has issued a circular to notify the people. In it he sets forth what he calls the creed and tenets of his faith, the principal feature of which is that it obligates men and women to lead absolutely pure lives. He says in this circular that there is no marrying or giving in marriage by the Church, and that so strict is the discipline, and so great the self-denial among the men that they strictly observe purity.

The latest intelligence is that the people are not satisfied with the explanation, and the probability is that the community will be driven out at all events.

A Protestant minister, Rev. Mr. Condee, has issued a card against the further toleration of the scandal, and, as the district prosecuting attorney says he cannot initiate legal proceedings, Mr. Condee protests against allowing Schweinfurth and the "Heaven" to exist, and calls upon the Knights Templar of the Northern district of Illinois, who meet in Rockford in convocation this week, to preserve the honor of their fair name by assisting to root out the evil.

Under these circumstances Schweinfurth will most probably emigrate, and unless the Dominion Government take steps to show their abhorrence of these dangerous social evils by doing something to repress Mormon polygamy, it is not the most unlikely thing in the world that the "Angelic Community" of Rockford may look upon Canada as a desirable place in which to establish themselves.

CATHOLIC PRESS.

Liverpool Catholic Times. We commented last week on the extraordinary diversity of types existing among Anglican clergymen, but we never expected to see a single cleric uniting them all in his person. The Anglican Bishop of Christ Church, New Zealand, has, however, performed this remarkable feat. A contemporary truly remarks that the most noteworthy event in connection with the consecration of his new prelate was his description of himself as an illustration of the "deeper unity" so loudly praised by Protestants of all denominations.

Ave Maria. A Baptist preacher in Springfield, Ohio, recently treated his congregation to a reading from "Our Christian Heritage," commending it in enthusiastic terms, and expressing his obligation to Cardinal Gibbons for having "informed his mind and his heart." The converts of our Baptist brother would do well to follow his example. A reading from the New Testament, supplemented by selections from a standard Catholic work, would be a capital programme.

The question of Cardinal Manning's precedence has become a matter for discussion in England. Mr. J. E. C. Bodley, who is referred to as an authority in such matters, has written to the *Morning Post* explaining that, on the Royal Commission on the Housing of the Poor, the place after the royal family given to Cardinal Manning was settled by the Prince of Wales himself. The honor was conferred on the Cardinal "as a personage of princely rank," and also as a tribute to his personal character. The discussion was very unpleasant to Cardinal Manning, who is the most simple and humble of men, and who would gladly surrender his place rather than give offence to any one.

The Conference of the Catholic Truth Society recently held at Birmingham will doubtless have the effect of furthering the interests of Catholicity in England. Many notable papers were read by eminent members. The Right Rev. Bishop of Salford dwelt on the "Conversion of England." The distinguished prelate summarized the history of the Church in that country, and exhorted his hearers not to put all their trust in eloquent discourses and the diffusion of good books. He reminded them that earnest prayer and the example of a

good Christian life are more effective.

"The Church," he said, "is represented by Martha and Mary—activity and prayer. The former indeed is commendable and to be zealously employed, but the latter is 'the one thing necessary'; because the nearer to God, the more pleasing to Him, and therefore the more effectual."

Milwaukee Universe. A Presbyterian clergyman at Derry, in Ireland, says that seventy thousand Orangemen are armed to resist Home Rule. Well, seventy thousand Orangemen are not much, and brickbats are not formidable weapons unless convent windows are to be broken. A larger question presents itself in the same connection: Who will furnish the whiskey? If we have read history aright, Belfast mobs do not fight well unless they are furnished with whiskey. They need to be well lubricated or else they pick up cobble stones slowly. A great question that has been waiting seven years for settlement will not be greatly disturbed by the bluster of a few thousand Orangemen. Many Irish reforms (in fact all Irish reforms) have progressed in spite of this bluster during the last fifty years. We think Home Rule will get along with as little interruption from this source.

London Universe. May a priest be compelled by a court of law to reveal things which have come to his knowledge in the confessional? The question arose a few days ago in the Assize Court of the Haute Loire Department in France, and Abbe Jeanjean, a priest, of Riostard, in that Department, was fined five francs because he would not complete his evidence by relating what he had been told in the course of confession. The matter will come on appeal, before the Supreme Court of France, and speculation is now rife as to the way in which that Court will decide. It will be remembered that during the Tichborne trial on one of the clerical witnesses, while declining to state what "the undoubted Roger Tichborne" had told him in the course of confession, readily gave evidence as to what he had not told him, and that negative evidence was of great weight in the event. It would be a strange thing if the Supreme Court of Catholic France were to decide in such a way as to question the immutability which the confessional has enjoyed at all times and in all countries.

Pittsburg Catholic. What a missionary outfit is, from England to evangelize the people of Africa, as we learn from the *Catholic Times*, of Liverpool, consists as follows: The cargo of the vessel which took out fourteen Protestant missionaries to K-phart, Africa, recently, consisted of 10,000 cases of rum, 11 cases of gin, and 260 tons of gunpowder. Is this one of the glorious results of the "reformation?"

England, with all her greatness, has been a heavy sufferer by the change from Catholic unity to the reformation diversity of religions. How utterly semi-heathen a large class of its people are may be inferred from the statement made by one of the clergymen of the country, the Rev. Benjamin Waugh, who asserts that in England "a thousand children a year are murdered for insurance money." "I cannot but believe that there are there are thousands of mothers in England who would murder their children for half a crown."

The beautiful action of Dr. Burtzell, of New York City, in submitting humbly and gracefully to the decision in his case made at Rome, reminds us, forcibly, of a similar scene in the life of the great Fenelon, Archbishop of Cambrai, in France. He had a controversy on some points of theology with the equally celebrated Bossuet; and an appeal was made to Rome. The Pontiff decided against the Archbishop, and he read his condemnation from his own pulpit—submitting as Dr. Burtzell has done. Conduct like this is a proof of *real greatness*. Men of the stamp of Luther were not equal to the occasion, and, consequently, fell.

Renewed attention is drawn recently by the *N. Y. Sun* to the contrast in the New England States between the families of the old Puritan stock and those of the foreign-born, chiefly Catholics. The *Sun's* article shows clearly that the Puritan element is dying out, and this, entirely, from causes that might have been controlled—in fact as the direct result of moral conditions which threaten civilization in any country in which they existed. The fact that Boston's population is more than one-half Catholic is mourned by the children of the Puritans as over the land. But what would become of New England if the "Foreigner" had not invaded it? According to the *Sun*, the Puritan race will die out utterly within the coming half century.

A GREAT CHARITY.

ART, INDUSTRIAL AND AGRICULTURAL EXHIBITION IN AID OF THE HOPPEL DIEU HOSPITAL, WINDSOR, ONT.

Everything, so far, goes to show that this exhibition will be a success. To speak only of the art department, the picture gallery will certainly be the finest ever exhibited anywhere in the Dominion of Canada. The number of rare and valuable oil paintings coming from the ancient monasteries and convents of Austria and Germany already amounts to nearly one hundred and fifty, and, before the exhibition opens, there may be more. This grand collection of works of art will, moreover, be increased by the addition of a large number of modern paintings, loaned for the occasion. Persons engaged in any business which demands advertising, and having no exhibits to furnish, will find it to their advantage to contribute framed advertising cards to the exhibition. Such cards to be 3 feet wide and 4 high, the frame included. For the privilege of exhibiting each such card, \$5.00 will be charged. To encourage competition in the advertising line a prize, consisting of a valuable ancient oil painting, will be given for the finest card on exhibition. To each of the two next best cards will be adjudged a fine large oleograph or steel engraving. For further particulars address Rev. J. T. Wagner, P. P., Dean, Windsor, Ont.

SILVER JUBILEE.

CELEBRATION OF THE TWENTY-FIFTH ANNIVERSARY OF THE REV. M. J. STANTON TO THE PRIESTHOOD.

A QUARTER OF A CENTURY OF ACTIVE AND SUCCESSFUL SERVICE—ADDRESSES AND PRESENTATIONS MADE TO MARK THE EVENT.

Smith's Falls Record, August 14. This has been a day of general rejoicing for the Catholics of Smith's Falls and vicinity, who met this morning to celebrate with their pastor, Rev. Father Stanton, the twenty-fifth anniversary of his ordination.

The Church of St. Francis de Sales was crowded to overflowing when Father Stanton began the celebration of solemn Mass coram pontifice.

Among those assembled to do honor to the estimable pastor were many of the prominent Protestant citizens of Smith's Falls, among whom he is regarded with the greatest respect and esteem.

In the sacred edifice were His Grace Dr. Cleary, Archbishop of Kingston, Right Reverend Alexander McDonnell, Bishop elect of Alexandria; Revs. Peter O'Connell, Edmund; Charles; M. Mackey, Marysville; Thomas; Charles; M. O'Donoghue, Perth; C. Murray, Trenton; D. J. Casey, Campbellford; T. Spratt, Wolfe Island; P. A. Twohey, Westport; P. Desunach, Cornwall; J. H. McDonald, Picton; J. Hogan, Napanee; G. Cicolari, Erinville; T. P. O'Connor, Stanleyville; F. Kileen, Sharbot Lake; D. McCreo, Cornwall; F. Carey, Westport; F. Master, Prescott; J. Quinn, Brewer's Mills; J. Fleming, Tweed; F. O'Rourke, Carleton Place; M. Spratt, Kitley; J. Duffin, Merrickville; T. Davis, Madoc; M. J. O'Brien, Brockville; T. Fitzpatrick, St. Raphaels and others.

Immediately after the Mass the following addresses were presented:

CONGREGATION'S ADDRESS. Read by M. Dooner, Esq., presentation of the purse containing \$300 made by P. Donegan, Esq.

REV. DEAR FATHER—We cannot allow the twenty-fifth anniversary of your ordination to pass without uniting, as a grateful flock, to offer you our cordial congratulations on so welcome an event, and, from our hearts, to wish you many happy and fruitful years still in the sacred ministry.

Though our relations as pastor and flock cover but four short years, we have, nevertheless, learned to appreciate that energy, zeal and success which have distinctly marked your career in the priesthood and made it so productive of good and enduring work.

At Erinville—your first pastoral charge—in the face of obstacles that seemed insuperable, you erected a church and presbytery which will long remain a monument of your zeal; and at Westport, besides the extensive improvements on the church property there, two handsome and substantial buildings—a convent and one of the best Separate schools in the Province—were the fruits of the same arduous labor. Lastly, in this mission we have to look around us to see what a transformation has taken place since your appointment as its pastor.

Our church so conspicuously improved within and without; the presbytery rebuilt and enlarged; the grounds surrounding them made to frame them so fitly—the uniform success that has crowned your undertaking. And what lends an especial interest and value to these beneficial labors is the fact that as they advanced to completion the cost was, in each case, defrayed; and that, as regards ourselves, no less a sum than \$12,000 has during your brief pastorate been paid for the improvements effected by you in this mission.

Thus far we have spoken only of that which we have derived from you, and which we speak of with deeper gratitude should we speak of that exemplification in you, of what we hold precious and inestimable in the priestly character, and that is the heroic spirit of self-sacrifice and charity which has animated and directed your lifework.

Born and educated in Ireland, that prolific mother of Christian missionaries, and harkening to the voice of divine vocation, you have left your home and those who were most dear to you, to seek in a foreign land a field for your talents and energy, and in the years that have been given you to work in the highest and holiest of causes—the services of God and the salvation of souls—you have, with a singular completeness, realized in Canada the true type of an Irish priest—Erin's Soggarth Aroon! Yes, here in this parish—whether you came with a reputation for zeal and ability unsurpassed by none, and where by your large hearted sympathy and intelligent interests in the general welfare you have won the confidence and esteem of all, irrespective of creed or nationality—you people have found in you the devoted priest, the faithful guide, the unfailing friend. The aged and sick have been the objects of your constant care; the poor, of your unstinted help; the burden of affliction has been made lighter by your sympathy and counsel; the wayward and erring have been called to the paths of rectitude, our children have been taught the truths of our holy religion, and we have all profitably felt the salutary influence of an example so unpretending and priestly—a life so unselfishly devoted to duty.

The limits of an address, such as this, render it impossible to dwell in detail upon your unwearied efforts to promote the best interests of the flocks successively committed to your care; and the offering of, which we now beg your acceptance, is not intended, in any sense, as a recognition commensurate with the many claims you have established to our gratitude, but simply as an accompaniment to those tributes of respect and affection which it is the purpose of this and the other addresses to convey.

In expressing the earnest hope that continued success be granted you in all your future labors, and that this your silver jubilee may be but the prelude to your golden, we interpret a feeling not confined to the members of your own flock but embracing all those with whom you have, in common shared the duties of citizenship.

Signed in behalf of the Congregation of St. Francis de Sales, August, 1890: M. Houston, D. F. Wood, M. Ryan, E. Kennedy, Thos. Salmon, M. Doobes. The ladies of the congregation presented a neatly worded address, accompanied by a musical and a gold watch and chain. The address was read by Dr. Mulcahy, and signed by Elizabeth Wood, Rose Ann Tierney and Margaret Donegan.

The members of the C. M. B. A. likewise paid their compliments to the good Father in feeling and most complimentary terms, and a purse containing \$100 handed him as tangible proof of the sincerity of their words. The address was read by M. Ryan, Esq., and the purse presented by D. F. Wood, Esq. It was signed by E. Donegan, President; P. Delaney, Sec.; M. V. Mulcahy, M. D., and M. Healy.

The children, too, did not forget their kind part. An address was read by Mr. Fred Mea, and a presentation of a silver water picher and silver made by the Misses Laura Wood and Mary Delaney.

The Rev. Father Stanton then ascended the pulpit and spoke with most feeling as follows:

MY LORD ARCHBISHOP—Before replying to the addresses and presentations of which I have just been made the recipient, I desire in a special manner to express my sense of the honor conferred upon me by the presence at this celebration of His Grace the beloved and illustrious chief pastor of the archdiocese. I should have been gratified, I should have felt grateful, had he but signified his pleasure at incidents of this important festival, knowing, as I do, how many and arduous are his duties, how pressing and exacting are the calls upon his time, but when he comes here at no little inconvenience to himself and pays us the compliment of his presence and of his participation in the proceedings of this day, I feel indebted to His Grace to a degree that no words of mine can express. From my heart I thank you for the honor thus accorded to myself personally but also for the pleasure which your kind recognition of this celebration of a memorable event in my life has afforded the faithful people of this mission. I can promise for them, as I can for myself, that our prayers shall be offered up to a loving Providence that your Grace may long be spared to control the vast and varied interests, to deal with the important and expanding concerns of a See whose traditions, splendid as those were before you, have since been enriched and whose proper place amongst the Archbishops of Canada you have secured.

RIGHT REV. AND REV. FATHERS AND DEAR FRIENDS—I should indeed be cold and devoid of feeling, if I were not moved—and moved beyond power of expression—by the exceedingly kind and undeserved tributes which you have poured in upon me this morning, the occasion of my silver jubilee in the priesthood. As I stood listening to these addresses, glowing with the language of an indulgent friendship, and receiving from you these gifts indicative of the boundless generosity of a faithful people, my mind went back to that day, now twenty-five years ago, when I received from the consecrated hands of the late lamented and the Most Rev. Dr. Horan, then Bishop of Kingston, the Holy Orders of priesthood, and asked myself, "What in all these years have I done to call for such a demonstration, and my conscience smote me when in this backward glance and self-examination the meagreness of my claims confronted me.

The pictures drawn of me in these addresses are, I know, what I should have been, and not what I can lay any claim to. The hands that have drawn are those of a true friendship, and, as they do, here all the biennial and the shortcoming. But while I am conscious how much more I might have done and how much better I might have done the little that I did do, still my respect and reverence for those who have thus signally honored me compel me to accept what they in their great kindness have said of me, not because I deserve it, but solely because it is the friendship and esteem I hold as a priceless possession, and of a people to whom I am bound by the strong ties of duty and love.

An honor emanating from such sources is one which it would be discourteous on my part to question and impossible for me ever to forget. I shall regard it as the crowning honor of my life.

In reply to each of the addresses separately I can but glance at those points in each of them which call for special notice and acknowledgment. It is now my pleasing duty to acknowledge the presentations that have been made by the congregation. My dear friends, it is not in my power to find suitable words to thank you for the generosity of your gifts and the great kindness of your addresses. Not content with a presentation from the men of the congregation, the ladies have united in a special expression of esteem. Ladies of the congregation, you have spoken of my humble efforts in a way which makes it difficult for me to reply in appropriate terms to the praise you have showered upon me. What I did for the welfare of the parish was my bounden duty and in every good work, authorized by my Ecclesiastical superior and undertaken by me, I know how much I owe to your hearty co-operation. Whenever your services were called into requisition they were rendered cheerfully and conducted largely to the favorable results of my humble efforts.

Your address felicitously expresses the hope that the recurring hours which your superb watch will tell may be for me the long and happy hours of a prosperous life; however that may be, it shall be for me a cherished and a lasting memento of the kindly feelings and indulgent appreciation of its generous donors.

Gentlemen of the congregation, it would be impossible for me, no matter how earnestly I tried, to speak the thanks of my heart for your address and magnificent offering. What you say of me, I know, is prompted; by your great friendship, which diminishes my faults or brushes them aside altogether and magnifies the little good I have been able to do in your behalf. You refer to the work I have done in this and other missions of which I have had charge, and you seem to think that the principal credit, for the good that has been done in due to me. This, my dear friends, is a mistake. To you and the other congregations for whom I have labored is that proud distinction due. I had but to lead and direct and a generous and faithful people responded. This, thank God, has always been my happy portion here and elsewhere. The people I have served stopped at no expense of time or money to prosecute the work once it was begun, and there was no halting or hesitancy to carry it to completion. Hence my success; besides, what I have done is what I should do. The duty of every priest is to work in season and out of season for the people committed to his pastoral care and lead them by the right path to the love and service of God, and do all in his power for the promotion of that object. Every prompting and impulse of his heart, every thought and effort of his brain, every work and endeavor of his hand, should have this and this only for its end and aim.

Gentlemen, these are the sentiments with which I receive your exceedingly kind address and magnificent gift, and in receiving them, believe I am none the less grateful for the same.

The members of the C. M. B. A. have swelled the notes of praise and gladness of this festival by the handsome presentation they have just made in the shape of a gratefully worded address and its substantial accompaniment. Many and sincere thanks I give you for this truly fraternal expression of your feelings towards me as a fellow-member and pastor of the same flock. Since the establishment of Branch St. in Smith's Falls it has been the cause of my pride and joy to see the edifying example which its members have set to their co-religionists and others, the sound moral tone in which its deliberations have been conducted and the administrative ability with which its proceedings have been directed. Apart from the material advantages to be derived from membership in your society the true Catholic pastor fails to see what a powerful and beneficial effect must be produced by an organization whose first and vital rule is that it order to become a member of this society must be known as a practical Catholic. The beautiful and edifying custom, now become a feature in your association, of going in a body to receive Holy Communion, has given the C. M. B. A. a unique standing in the estimation of all true Catholics.

On the men and prosper in the prosecution of their holy and noble work for which your association was founded, the relief of those whom death has deprived of their protectors and breadwinners, and in the cementing in one grand brotherhood the Catholic population of this continent. To the influence which a close adherence to the principles I have just indicated is sure to exercise, and to your own good-will and hearty co-operation with me whenever I made any suggestion looking to the advancement of your common society, do I attribute the success of our Branch. It is particularly gratifying to know that this success is real. May it long continue.

Finally come the children of the parish to felicitate me on my silver jubilee and offer me the love of their pure young hearts. Dear children, I find it difficult, indeed I find it impossible, to express the feelings with which I receive your affectionate and touching address. If I have done anything which will cause me to be remembered in your prayers I shall be amply rewarded for any pains or trouble I may have taken for your welfare. Your gentle disposition and bright intelligence have made my task an easy and pleasant one. I thank you with all my heart for your kind words and still kinder appreciation of any service it has been my good fortune to render you.

And now, in conclusion, let me say that it is quite beyond my power adequately to express the thanks I owe, the gratitude I feel, for the honor and favors which you have, with such an unstinted hand, conferred upon me this day, and for the dignity and the happiness with which you have invested the celebration of my silver jubilee. You have made me a day long and proudly to be remembered. May God bless you for your great kindness and generosity to His unworthy priest.

Rev. Father Stanton then entertained the visiting clergy at his residence, when many complimentary speeches were made recalling many interesting incidents of the last twenty-five years in the diocese of Kingston.

Just before dining Rev. C. Murray, on behalf of the priests, read the following address, and Rev. Father Twohey made the presentation of a gold chain and silver tea set.

DEAR FATHER STANTON—A quarter of a century, with all its chances and changes, has gone by since you became one of the great army of anointed priests and ministers of God. Even in this country, with its democratic and leveling tendencies, great honor is paid, and justly paid, to the ministers of the Crown as representing the sovereign majesty of the State residing in the person of the monarch. But what shall put into words the meed of honor due to the Catholic priesthood, which is the ministry of the sovereign majesty of the King of kings! As much as the supernatural order excels the natural, so much does the dignity of the priest transcend all earthly dignities. But this surpassing dignity he must wear meekly and lightly, as it were a flower. And this you have done for five and twenty years. Beautiful, too, it is to see how you have been sustained by our great Father after all your arduous labors, your hard and long struggles for the advancement of our Lord's work, so that you are still in harness, still at the post of duty, still the good father and shepherd of your flock after all these years.

To us, your co-workers in this historic diocese, the mother of the churches of Ontario—to us, some of whom have been a model of what a good priest should be, generous without extravagance, unselfish without levity, staunch in friendship, moderate in prosperity, strong in adversity, firm in faith, putting God's Kingdom before all worldly considerations. You, in proportion as you forget self in

credit, for the good that has been done in due to me. This, my dear friends, is a mistake. To you and the other congregations for whom I have labored is that proud distinction due. I had but to lead and direct and a generous and faithful people responded. This, thank God, has always been my happy portion here and elsewhere. The people I have served stopped at no expense of time or money to prosecute the work once it was begun, and there was no halting or hesitancy to carry it to completion. Hence my success; besides, what I have done is what I should do. The duty of every priest is to work in season and out of season for the people committed to his pastoral care and lead them by the right path to the love and service of God, and do all in his power for the promotion of that object. Every prompting and impulse of his heart, every thought and effort of his brain, every work and endeavor of his hand, should have this and this only for its end and aim.

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your beautiful spirit of Christian mortification and zeal for the welfare of others, have gained, while you thought not of reward but only of duty, honor and esteem from your brother priests, love from the people, and amplest confidence and trust from the successive chief pastors of Kingston.

As a student at Regiopolis; as a professor there and afterwards Director; as pastor of Erinville, where your works renewed and carried to a splendid series of successful undertakings in the mission of Westport—and here as the revered parish priest of Smith's Falls—here where your name is as dear as a household word and where the evidences of your magnificent energy are on every hand—you have won the white flower of a virtuous life, you have been "weighed in gold" and you have never found "wanting" and you have been true to men because you were never false to God, and your duty, never false to God. And now we rejoice with you, dear Father, kind and generous friend, and we pray that He who has given you the blessing of this Silver Jubilee will give you even also a golden one here, and a Jubilee of perfect peace and triumph joy before the great and Holy Throne through the dearest circles of heaven.

Signed on behalf of the priests of the diocese: (Monsignor) J. Farrelly, V. G., Belleville; C. H. Gauthier, P. P., Brockville; C. H. Murray, P. P., Toronto; M. O'Donoghue, P. P., Perth; M. O'Rourke, P. P., Carleton Place.

Father Stanton then made the following reply:

How can I thank you Rev. Confreres for this beautiful address and the substantial token of your affectionate and fraternal love. Your presence at this festival would in itself be an honor. The expression of brotherly esteem and praise contained in your address, the beauty and value even intrinsically of the generous gifts accentuating it—these proofs of a great and unmerited kindness—constitute a testimonial of which any priest might well be proud. It almost bears me to be made the recipient of such an expression of regard and friendship—an expression, too, so warm, so special and so thorough. And in order to comply with this expression in the manner best calculated to enhance its value you have come here at no little personal inconvenience to attend the celebration of my silver jubilee, and thus lend to the event the dignity and significance of your presence. For this manifestation of friendship and esteem on your part, I tender you my sincerest and grateful thanks, and with this expression of gratitude I may couple the desire of the Catholic people of Smith's Falls to thank you on their behalf for the honor conferred upon their unworthy priest.

Serving with so many of you as I have for the past five and twenty years under the same Bishops, I have been frequently made the witness of the result of the sacrifices, zeal and ability of the priests of this archdiocese, and when there were many splendid examples set before me, I should indeed have been slow to learn, backward to act, had I not emulated the efforts of my co-laborers, and in the prosecution of this laudable work it is a source of joy and of pride to know that we all have striven like brothers, and that the aggregate of our united labors has reached such magnificent proportions. In all this, too, we have been blessed with the past decade with the present illustrious occupant of the See of Regiopolis, to whose intelligent foresight, great aims and untiring zeal, inspiring and directing our efforts, so much of our success is due.

SKETCH OF FATHER STANTON'S LIFE. The Rev. Michael J. Stanton, pastor of St. Francis de Sales, Smith's Falls, was, on August 13th, 1842, born in Ireland, almost within sound of the bells of the ancient city of the Tribes' (Galway). He received his early education in the schools of the Christian Brothers. Later he became a student of the college of St. Ignatius, conducted in Galway by the very best talent in the country, and from that seat of learning he went in due course to All Hallows' college, the alma mater of so many Irish missionary priests, where he studied with great distinction.

Towards the close of the year 1861, and at the request of Dr. Horan, then Bishop of Kingston, he came to Canada and was canonically adopted as an ecclesiastical subject by that distinguished prelate. Having spent the interval in Regiopolis college, at that time the diocesan seminary, and under the able presidency of the late Dr. O'Brien, afterwards Bishop of Kingston, he was, on the 15th of August, 1865, ordained priest, in St. Mary's Cathedral, Kingston, by the Most Rev. Dr. Horan.

His earliest pastoral work was in the mission of Wolfe Island, where he spent one year as its administrator and was then appointed to the high and difficult position of director of Regiopolis college, where his kind manner and charming tact won for him the respect and affection both of professors and students.

In September, 1867, Father Stanton was appointed to the mission of Sheffield, which, on account of the scarcity of priests, had been for some time without a resident pastor, and attended from Cambridge by the Rev. Father Fitzsimons, now the Very Rev. Dean of Cambridge, New Jersey. The Bishop, knowing the energy and zeal required to build up a mission where the Catholics were poor and scattered, where everything had to be commenced anew, could have selected no more fitting person for the arduous task. Father Stanton gave himself at once to the work with all the zeal of his young and ardent spirit. John Murphy, Esq., of Guelph, donated land sufficient for all parochial purposes. In less than three years a large and commodious stone church was erected, which is the pride of its people as well as the surprise of the stranger who sees its stately proportions break on his vision in the midst of the primeval forest. The parochial house was built at the same time. These works were not accomplished without great exertion. Father Stanton supplemented the offerings of his own people by visiting many places in the Eastern States, where his eloquence obtained for him such generous assistance that everything was paid for before 1872,

when he sought a well-earned rest in a visit to his native land and to the home of his childhood, where his father and mother still lived to welcome him. Having during those three months visited many of the historical places in Ireland, he returned to his home with increased health and strength. So in 1875, when appointed by the late Bishop O'Brien to the important parish of Westport, he left to his successor a model parish and a people well instructed and devoted to their holy religion.

During the eleven years Father Stanton was parish priest of Westport he was not idle. A large and elegant vestry, corresponding with the Gothic architecture of the church, was built; a beautiful massive bell was purchased; the tower was continued, and a spire added; thus making the church edifice of Westport one of the most complete in the diocese. The children were not forgotten. To Father Stanton are due the beautiful convent and schools which would be ornaments to towns far more ambitious than Westport.

Called by the Archbishop, the Most Rev. Dr. Cleary to the still more important parish of Smith's Falls, on the retirement of Rev. E. P. Roche in March 1886, he soon showed that the ardor and zeal of his youth were still with him. The old parish house, built in the fifties by Father Smith, required to be remodelled, and his master-hand felt. In a short time the presbytery was completed—a model of comfort and elegance. The rebuilding and furnishing of the house with repairs on church cost over \$9,000. Now Father Stanton begins the second quarter of a century of his priesthood with another undertaking worthy of his past. The Archbishop with Mr. Conolly the architect of the archdiocese has lately visited Smith's Falls and after a meeting with the trustees of the church it was decided to add to the present beautiful church a transept and apse at a cost of about \$13,000.

Father Stanton is above all a man of action. When anything is to be done he does not rest until it is accomplished. This is to be seen not only in material works, which he has undertaken and carried to completion but also in the spiritual works of his sacred ministry. In season and out of season he has wrought for the eternal welfare of the people intrusted to his care. His eloquence, zeal and energy have brought many a soul to serve God in truth and justice. In his eager anxiety for the spiritual welfare of his flock he leaves nothing undone. He has thus gained not only the love and esteem of his own people but also the admiration and respect of his Protestant fellow-citizens.

PRESENTATION CONVENT ST. CESAIRE, P. Q. The fourth lottery in favor of St. Joseph's sanctuary, St. Cesaire, P. Q., closed Saturday, the 22nd inst. The first gold watch was won by Miss Anne M. Phelan, Cambridgeport, Mass; the 2nd by Mrs. George Carney, Barris, Ontario; silver watch by Mr. L. Dumond, St. Louis, of Kent, N. B.; gold cross by Miss J. Flavin, Vesta, Neb.; silver cross by Miss Hatie Luchet, Mr. George Long, Berlin, Ontario. The Sisters of the Presentation offer their sincere thanks to all the charitable who have kindly taken part in this good work.

Mr. Paquet had an arm fractured at the Seminary farm at St. Joseph, Montmorency, P. Q., a few days ago.

GRAND ART, INDUSTRIAL AND AGRICULTURAL EXHIBITION. The Hotel Dieu, Windsor, Ont. From October 1st, to October 31st, 1890.

As already announced in the public press, this Exhibition is to consist of four departments: The Art Department, in which will be seen the finest collection of paintings, both old and new, ever exhibited in this part of the continent; the Industrial Department, which will be open to all the manufacturers of the country; the Agricultural Department, in which will be seen the produce of the farms, orchards and vineyards of the County of Essex; and last, but not least, the Department of Needlework, in which will be seen the finest specimens of fancy or plain needlework, all of which will be open to the public. To encourage competition in this department, a fine old oil painting, from among those received from Europe, will be judged the best, by a committee of ladies appointed for the purpose. The ten next exhibits will be adjudged a fine large engraving each.

The names of all the lady exhibitors will be published in the papers, with such favorable commendations as their exhibits may merit, and to each article on exhibition will be fixed a large card, bearing the name of the donor.

Among the oil paintings already on hand there is a magnificent "Ecco Homo," 4 feet 2 in. x 2 feet 9 in. from the private gallery of the late Pius IX. This grand oil painting was bought at the sale of the personal effects of a Canon of the Cathedral of Prague, in Bohemia, and the very same relic was presented to the Cathedral of best advantage for the benefit of the College of Orphanage, attached to the Windsor Hotel Dieu. This beautiful painting will be raffled on the 31st October next; chances, 50c. each. There is also on hand another grand oil painting, representing St. Paul, representing St. Paul, 4 ft. 10 in. x 3 ft. 8 in., representing St. Paul, 18 3/4. This will also be raffled at 50c. a chance.

Persons wishing to obtain further information concerning the Exhibition will kindly write to REV. DEAN WAGNER, Windsor, Ont., who is also prepared to send tickets to upon demand.

READ THIS! Any manufacturer or business firm wishing to advertise at the exhibition, without sending any exhibits, will have the privilege, upon payment of \$5, of having a framed exhibition card 3x1 feet put up in the exhibition building, such advertising card, together with the fee, to be sent to the address of the Secretary of the Committee of Management, as above, on or before the 20th September next.

To save cost of shipment such cards might be ordered at any of the printing offices in Windsor.

SMITH BROTHERS, PLUMBERS, GAS & STEAM FITTERS. 177 KING STREET. Plumbing work done on the latest Improved sanitary principles. Estimates furnished on application. Telephone No. 538.

LARGE PIPE ORGAN (second-hand) for sale very cheap. Good correct two manuals and pedals. Sixteen speaking stops—H. A. BARNARD, 83 McGill street, Montreal. 615-17

MOUNT ST. LOUIS, 444 SHERBROOKE, MONTREAL. This Institution will resume its course on TUESDAY, SEPT. 2nd. COURSES: Business and Scientific. Send for Prospectus. BRO. A. DENNIS, Director.

THE PEOPLE'S ANNUAL HOLIDAY CANADA'S GREAT INDUSTRIAL FAIR AND AGRICULTURAL EXPOSITION TORONTO SEPT. 8 to 20 1890

The Best and Largest Exhibition in the Dominion of Canada and attended annually by OVER 250,000 VISITORS THE GREATEST ENTERTAINMENT OF THE YEAR. \$50,000 FOR PRIZES and educational, instructive and enjoyable SPECIAL FEATURES. The Newest and Best Attractions Attainable. Grand International Dog Show, etc. BRIGHTER AND GREATER THAN EVER. The best time to visit the Metropolis of Ontario. Cheap Excursions and Low Rates on all Railways, etc. Entries positively close August 16th. For information drop a post card to J. J. WITHROW, H. J. HILL, President, Manager, Toronto.

WESTERN FAIR The Best of Canadian Fairs. LONDON ONTARIO, SEPT. 18 TO 27, 1890. Large Increase in Prizes. MACHINERY IN MOTION IN THE MAIN BUILDING. Manufacturing goods in view of public. Best special programme ever offered. Grand and attractive SPECIAL EXHIBIT Of the Southern States.

Cotton, figs, rice, peanuts and wild nuts each from the growers in the South; carpets made from the leaves of the pine and other woods of the South. Products of the other woods of Georgia. Minerals, herbs, plants, bark, etc., etc., and a live alligator of Florida. Famous Wild West Show. Balloons, Races and Parachute Descents, Fireworks, Bands, etc.

For prize list and information address post card to Capt. A. W. Porter, Thos. A. Browne, 616 7th Street, President, Secretary.

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH Sold by druggists or sent by mail, 25c. E. T. Haseltine, Warren, Pa., U. S. A.

AUCTION SALE OF TIMBER BERTHS. DEPARTMENT OF CROWN LANDS, (WOODS AND FORESTS BRANCH), Toronto, 2nd July, 1890.

NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rainy River and Thunder Bay Districts, and a Berth composed of part of the Township of Awores, in the District of Algoma, will be offered for sale by Public Auction, on Wednesday, the First Day of October Next.

at one o'clock in the afternoon, at the Department of Crown Lands, Toronto. ARTHUR S. HARDY, Commissioner.

NOTE—Particulars as to localities and descriptions of limits, area, etc., and terms and conditions of sale will be furnished on application, presently, or by letter, to the Department of Crown Lands, or to Wm. Mackenzie, Crown Timber Agent, Rat Portage, for Rainy River District; or Hugh Munro, Crown Timber Agent, Fort Arthur, for Thunder Bay Districts. No unauthorized advertisement of the above will be paid for.

"THE FRASER HOUSE," PORT STANLEY. THIS FAVORITE SUMMER HOTEL has not passed out of the hands of Mr. William Fraser (who has conducted it for 15 years), as has been rumored. He is still at the helm, and will be pleased to meet all old friends and as many new ones as can make it convenient to call. The house has been thoroughly renovated for the reception of guests. Fine sandy beach, good bathing, scenery, excellent table and the comforts of a city hotel. Sanitary arrangements perfect. All modern conveniences.

W. FRASER, Proprietor. Electricity, Mollere Baths Sulphur Saline Baths CURE OF ALL VENEREAL DISEASES J. G. WILSON, 630 Dundas Street.

FIVE-MINUTE SERMONS FOR BAILY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

NEW YORK CATHOLIC REVIEW.

ELVENY SUNDAY AFTER PENTECOST. "He had done all things well." (Gospel of the day, St. Mark vii, 31-37.)

This was the verdict of those who knew our Lord Jesus Christ in the flesh, of those who heard His words and witnessed His deeds. And this too has been the verdict of the civilized world for eighteen hundred years. For that Jesus Christ "hath done all things well" is admitted even by those who refuse to accept His doctrines or submit to His law. And, Jesus Christ is the only being that ever lived on this earth in whose character men have not been able to discover some flaw, in whose actions they have not been able to find fault.

And this fact is in itself a sufficient proof of the Christian religion. For it is generally recognized that error, in a greater or less degree, is an essential characteristic of everything human, that there is nothing mortal that is not by the very necessity of things more or less imperfect, so that we are accustomed to associate imperfection with man's shape or other work of man. We naturally know of nothing human that is absolute, and we have yet to hear of any mere man in the history of the race of whom it can be said with absolute truth—"He hath done all things well." The noblest in intellect we read of were astray on a thousand points, the noblest hearts had a thousand failings—men of the most exalted nature have always had their little weaknesses, and men of the highest sanctity have had their imperfections. There is only one character that stands out on the vast and shifting scene of human life that is faultless and concerning whom it can be said with absolute truth—"He hath done all things well"—Jesus Christ!

It is as if it were impossible for a human nature ever to transcend itself or escape the consequences of its innate imperfection, that unique and solitary being, the sum of all perfection must be more than human and hence divine—Jesus Christ is God the Son of God equal to the Father no less in the pages of human history than in the Gospel of St. John.

No man or work of man, has ever stood the supreme test of perfection, but Jesus of Nazareth has stood this test. His own immediate disciples and followers who were with him day by day, and the multitudes that constantly gathered round him, could detect no weakness in him; His very enemies who dogged His steps and tried to ensnare Him in His speech and in His conduct, could find in Him no shadow of contradiction. Perfect conduct, perfect consistency, divine strength and harmony, marked every phase of His life and conduct. The civilized and advanced races of mankind have for eighteen centuries made Jesus Christ the subject of their profoundest thoughts and investigations, and they have found nothing but perfection in Him. Infidelity itself pays homage to His perfection, for, while it refuses to submit to His yoke, it acknowledges with Pontius Pilate that it can find nothing to condemn in Him, and even the lips of unbelievers hesitate not to proclaim Him the perfect sage, the perfect moralist, who "hath done all things well."

ADARE ABBEY.

STORY OF THE ANCIENT CHAPEL AND ITS MARTYRED MONK.

From the English Illustrated Magazine. Passing first under a ruined gateway which whose stone bears the initials of the date, blazoned with orange and silver lichen, and then through a low and narrow doorway with a slab of grey limestone for porch, we leave the warmth and sunshine for shadow and chill air, and find ourselves suddenly transported from the nineteenth to the fifteenth century. Above our heads a tall, gray tower lifts itself into the sunshine while its rugged towers in gold and brightness, too, the glossy plumage of the jacksaws who sit chattering at each angle; in front of us the blue sky is seen through the stone mullions of a noble, shafted window; at our feet the damp, dark grass, starred by no daisies (for no sunshine ever comes to drink its dew drop), is checked by old monuments of slabs worn level with the ground, and on each side of us rugged walls, partly covered at the base by rude plaster, but displaying at the top nothing but scarred stones, warmed and enlivened by every variety of moss and lichen. We are in the nave of the church; let the reader pause to look at the perfectly preserved ceiling, at the recessed tombs with their carved and crocketed finials, and then pass into the transept under one of the two pointed arches which, springing from an octagonal pillar, divides it from the nave. Facing us is one of the recesses above mentioned, and we notice at once that the wall within it is stained and spotted with dull red. The investigation immediately convinces us of violence and bloodshed, and is in this case not wrong.

When the Cromwellian soldiers came down upon the abbey THE PRIEST WAS SAYING MASS. On each side of the altar stood the little oculy swinging their censers; in the body of the church knelt the faithful. Suddenly the low murmur of the Latin prayers and the swish of the minister's robes were broken by the clatter of hoofs, by

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To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate. Having a large amount of money on hand we have decided, for a short period, to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privileges to borrower to pay back a portion of the principal, with an abatement of interest, etc. Persons wishing to borrow money will confer by sending their names and addresses personally or by letter to OFFICE - Opposite City Hall, Richmond Street, London, Ontario.

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OUR BOYS AND GIRLS.

THE BROTHERS' STORY. IT IS TOLD FOR THE BENEFIT OF BOYS AND ALSO OF THEIR FATHERS.

I am a Brother teacher in one of the Catholic schools of a lower ward of New York City. Every day for the past twenty five years I have daily traveled to and from between the school and the Brothers' house; on the horse cars at first and now on the elevated.

Of course these daily journeys have brought me in contact with persons of every character. One day, some eighteen years ago, I was seated in a crowded horse-car. At Third street a lady and a little boy got aboard. I recognized the boy as a pupil of our school. He was ten or twelve years old and of a delicate and sensitive build.

The lady with him was of a very commanding presence. Both Brother Louis and myself arose and proffered our seats to mother and son, judging we were better able to stand the jolting of the car than a delicate boy.

The boy, blushing hotly, took off his cap to us as he seated. His mother eyed us sharply and without a word pulled him into his seat.

Soon the car was again halted. This time a young woman carrying a child got on. The boy, Frank, sat nearest the door. He was about to arise to give the woman his seat, when his mother whispered sharply into his ear:

"Keep your seat. I have paid for it!" Again the boy flushed at shame. Poor boy, how we pitied his forlorn soul, striving to do right, but forced into the wrong by the coarse nature of the woman. The young woman was tendered a seat up at the end of the car.

Ten years went by. I saw Frank go through the school and finally graduate. I noticed also that, from being a sweet, sensitive and care seeking child, he had become a coarse, vulgar boy, wholly careless of the comfort or convenience of others.

One day I had some business after school hours in the rectory. I met Father W. in conversation with an elderly woman who was weeping copiously. I was preparing to retire when I was asked to stay.

"This is the mother of Frank—," said Father W. "I suppose he is an old pupil of yours. She can do nothing with him. He is disobedient. He stays out nights and goes with bad company. She has tried everything to make him obey. His latest act was to rob her of all the ready money she had and leave her penniless for the time being. What can you suggest?"

KEEP ME CLOSE TO THEE.

"Keep close to me, my God, Keep close to me! In the storm is hearing on my forehead and wild. The wind is hidden from thy weary child, On me the billows of temptation roll, And threaten to engulf my fainting soul! Oh, be Thine arm my support and stay, Or else the flood will sweep me far away! Keep close to me, my God, Oh! close to me!"

"I hide me close to Thee, my God, Aye, close to Thee! None else can know my bitterness of grief, Nor any heart save Thine can bring relief, I fear my hands may slip from Thine hold, The winds are keen, the storm is very cold, But if Thou hold me I can still endure Till night is past and morning breaketh pure— Oh! I keep me close to Thee, my God! Aye, close to Thee!"

INTERESTING MISCELLANY.

"To forgive is the noblest and most glorious revenge; and oblivion is the infallible remedy against the address caused by insults and injuries. Forgive and Forget, but avoid leaving yourself in the power of those whom you know to be your enemies."

If each man says let there be a world of progress in me, let me live to make my life more intelligent, more fair, more beautiful, more religious, more reverential; let me live so that around me there shall be diffused an air of light and fragrance and gladness and joy so that others may become also modeled by me and have loved me on—this ought to be the aim of each and every one of us. It is the aim given to us by our religion, by the providential constitution of our national life. It is an aim we can follow everywhere, and which we must with more eagerness continue to follow until in this country there shall be no rich man who is not a benefactor, no wise man who does not help to make other men less unwise, no strong man who does not help the weak, no brave man who does not resist the cruel and unjust.—Bishop Spalding.

THIRTEEN HUNDRED CONVERTS. Very Rev. Vicar General Gilbert, of the archdiocese of Westminster, in England, is authority for the statement that in that archdiocese alone, during the past year, thirteen hundred converts from Protestantism have been received into the Church. Should the annual number keep on increasing as in the past few years, the question of the return of the English people to the faith of their forefathers will soon be discussed by the mathematicians among the problems of accelerated ratios.

USEFUL TO OTHERS. It must be a great satisfaction at the close of life to be able to look back on the years which are passed and feel that you have lived not for yourself alone, but that you have been useful to others. You may be assured, also, that the same feeling is a source of comfort and happiness at any period of life. There is nothing in this world so good as usefulness. It binds your fellow creatures to you, and you to them; it tends to the improvement of your own character, and it gives you zeal and importance in society much beyond what any artificial station can bestow.

PLEA FOR UPRIGHT MEN IN POLITICS. Cardinal Gibbons, in an address of congratulation to the congregation of St. Vincent's Church, Baltimore, last Sunday used these words: "When we find the most upright citizens taking no interest in politics, showing no zeal for the good government of the country, we may expect political stagnation and corruption. But when the best citizens manifest interest in public affairs we have good government and honest administration in society."

THE BRAVE HIGHLANDER. The Battle of Waterloo was in progress, and the French troops were making heady charges. A regiment of Scotch Highlanders were in the direct line of their fire. Suddenly a flag was lowered; the color sergeant who held it had fallen into a ditch, his heart pierced by a French bullet.

A BRIEF HARANGUE ON TALKING SLANG. From Harper's Young People. This "sermonette" is especially for you, dear girls. This advice could be put in three words—Don't do it. Possibly there might come an occasion—say once in a lifetime—when a good round bit of the genuine article "slang" would prove funny. But to hear vulgar words used by a gentle girl is almost invariably shocking.

A MAN OF HONOR. "I was standing at a railway depot in Boston. Next to me was an elderly man, in a rather shabby yet carefully kept buffalo overcoat, such as we used to see in Vermont twenty years ago. The old gentleman was parting hands with his son, evidently, who was a city dweller, probably a young and struggling business man here in our town; and I should not be surprised if even yet he had some of the father's farm money as the nest-egg of his capital.

"Carry your honor high, my boy." I was standing at a railway depot in Boston. Next to me was an elderly man, in a rather shabby yet carefully kept buffalo overcoat, such as we used to see in Vermont twenty years ago. The old gentleman was parting hands with his son, evidently, who was a city dweller, probably a young and struggling business man here in our town; and I should not be surprised if even yet he had some of the father's farm money as the nest-egg of his capital.

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FARMER'S WORM POWDERS destroy and remove worms without injury to adults or infants. Minard's Liniment relieves Neuralgia.

IRELAND AS A TOURIST RESORT.

London University.

There was a charming article in the Daily News lately drawing attention to the inviting qualities of Ireland as a holiday resort. The man who wrote it knew the country and used a sympathetic pen, delightfully tipped with the flame of poetry. He was as gradually picturesque, fresh and enthusiastic as William Black or Andrew Lang treating of a Scottish valley. Ireland has not had her Sir Walter Scotts to depict the soft beauties of her skies and fields, and the latest is not among the least. In the name of our kindred we thank him.

But he alluded to the western and southern coast districts of the island, particularly the beaten show regions, ignoring those parts where the most interesting objects—the people—can be studied in their proper unsophisticated aspect. Hike touts, guides, carriers, sellers of neck-ticks, and that class generally, are not the people; their civility, too, often has its market value, and their appreciation of anybody's merit is based precisely on the amount of money they get from him. We remember one morning had a gossip with an old fellow who had charge of the salt water baths at Seapoint, near Dublin. He spoke glibly of his patrons. "Sir Edward Blake, troth, he was a grand man entirely"—he always gave him silver. The same of Lord This and Judge That, and then we casually asked him did he ever see Richard Pigott? "Yis," he answered; "he kam here regularly, and 'twas he was the heart's blood of a fine gentleman, and always tipped me a shilling!" We turned away with a sickish feeling.

There is too large an element of this mean raffianism among the population, and if Ireland were fifty times as fair, and they were in the excess, the world would resent a mean, craven, selfish or fether-out suggestion? Am I unbrided, always, thus far, unthought and incorruptible! In fact we never get on very far in the study of any idealism without the use of these old signboards by which mankind have found their way in the time past. A young person to be congratulated who bears the names of this and that, a time server, a fortune-hunter, a mercenary sneak, a back-biter, a blackguard, a slippery Dick, a parasite, an ingrate, a sniveler, a fawner for favors; these are like warning notices posted on a country highway, "Dangerous."

A world of trash goes under the name of honor. Men boast themselves of honor in the favor of his direct, yet who are foul with lust. Men slip the hat like grandees on Beacon street, in the afternoon sunlight, who, down in midnight Washington street, cry to her coarsely as the passes, "Hullo!" Poor Alexander Hamilton thought to defend his honor by participating in murder; yet the same illustrious man, who had been so bravely and gallantly without out dishonor according to the code. A sensitive honor in trade is far from enough. Money is no more sacred surely than womanhood. Political reputation is no more a precious thing than a young working girl's purity, or that her own name be feasted on by her place in the department to earn her own and her widowed mother's bread. Sophomore honor in football, is a fine sentiment; but so is truth in the monthly account drawn on father, or regard for a mother's wishes in health or morals. Many a lawless tennis player would perish before he would touch a tennis racket. Many a man displayed on the mantle up in that college room, lacking in decency, suggest a mind stenchful with the foulest personal dishonor.

This delicate sensibility has to be cultivated in an all round development, or a man will be caught napping and display the baseness of secret heart. Honor is clean thinking, noble intentions, untarnished day dreams, artlessness with a spotless hero and a chaste heroine. Honor is refinement, illuminated by the moral sense; it is culture ruled by God's holy law of what is right and wrong; it is good taste extended to matters ethical, to which questions of dress and the fashion in the favor of his direct, yet who are foul with lust. Men slip the hat like grandees on Beacon street, in the afternoon sunlight, who, down in midnight Washington street, cry to her coarsely as the passes, "Hullo!" Poor Alexander Hamilton thought to defend his honor by participating in murder; yet the same illustrious man, who had been so bravely and gallantly without out dishonor according to the code. A sensitive honor in trade is far from enough. Money is no more sacred surely than womanhood. Political reputation is no more a precious thing than a young working girl's purity, or that her own name be feasted on by her place in the department to earn her own and her widowed mother's bread. Sophomore honor in football, is a fine sentiment; but so is truth in the monthly account drawn on father, or regard for a mother's wishes in health or morals. Many a lawless tennis player would perish before he would touch a tennis racket. Many a man displayed on the mantle up in that college room, lacking in decency, suggest a mind stenchful with the foulest personal dishonor.

So much for Englishmen who take a run across with minds open to the correction of prejudices. As for Irishmen, a week on their native soil, amidst congenial surroundings, would be the best of any other country. Brighton and the Derbyshire lakes combined, better than all the patent medicines advertised.

She Was Saved. From days of agony and discomfort, not by great interpositions, but by the use of and only sure health, physical and mental Painless Corn Extractor. Tender, painful corns are removed by its use in a few days, without the slightest discomfort. Many substitutes in the market make it necessary that only "Putnam's" should be asked for and taken. Sure, safe, harmless.

The Sleaz of the Just. For sleepless nights depending on worry, vexation, indigestion, etc., Burdock Blood Bitters is a remarkable efficient cure. "I have used Burdock Blood Bitters for sleepless nights and now sleep well all night. I recommend it to all suffering from imperfect rest."

Orin Cadin, 49 Pearl Street Buffalo, N. Y., says: "I tried various remedies for the piles, but found no relief until I used Dr. Thomas' Eucalypti Oil, which entirely cured me after a few applications. If your children are troubled with worms, give them Mother Gray's Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child. It-lifting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns. RAGUETS THE LIVER and Bowels will be judicious use of National Pills, they are purely vegetable. Minard's Liniment for sale everywhere."

FIVE-MINUTE SERMONS FOR EARLY MASSES.

By THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

New York Catholic Review. ELEVENTH SUNDAY AFTER PENTECOST. "He had done all things well." (Gospel of the day, St. Mark vii, 31-37.)

This was the verdict of those who knew our Lord Jesus Christ in the flesh, of those who heard His words and witnessed His deeds. And this too had been the verdict of the civilized world for eighteen hundred years. For that Jesus Christ "had done all things well" is admitted even by those who refuse to accept His doctrines or submit to His law.

And this fact is in itself a sufficient proof of the Christian religion. For it is universally recognized that error, in a greater or less degree, is an essential characteristic of everything human, that there is nothing mortal that is not by the very necessity of things more or less imperfect, so that we are accustomed to associate imperfection with every work of man.

We certainly know of nothing human that is absolutely perfect, and we have to hear of any mere man in the history of the race of whom it can be said with absolute truth: "He hath done all things well."

The noblest in intellect we all find were astray on a thousand points, the noblest hearts had a thousand failings.

And as it is simply impossible for human nature ever to transcend itself or escape the consequences of its innate imperfection, that unique and solitary being, the sum of all perfection must be more than human and hence divine—Jesus Christ is God the Son of God equal to the Father no less in the pages of human history than in the Gospel of St. John.

No man or work of man, has ever stood the supreme test of perfection, but Jesus of Nazareth has stood this test. His own immediate disciples and followers who were with him day by day, and the multitudes that constantly gathered round him, could detect no weakness in him; his very enemies who dogged him through the desert to ensnare him in His speech and action, could find in him no shadow of contradiction.

Perfect candor, perfect consistency, divine strength and harmony, marked every phase of His life and conduct. The civilized and advanced races of mankind have for eighteen centuries made Jesus Christ the subject of their profoundest thought and investigations, and they have found nothing but perfection in him.

Who can inspire perfect confidence but He whose character was perfect as His counsels? Who but He can command our adoration who was adorable in His every thought and word and act? And who can excite a divine love in the hearts of men save Him alone, who was Himself unselfish, absolute, perfect love?

ADARE ABBEY.

STORY OF THE ANCIENT CHAPEL AND ITS MARY-KING MONK.

From the English Illustrated Magazine. Reeling first under a ruined chimney when the key-stone bears the talismans of the Kilted, blazoned with orange and silver lichen, and then through a low and narrow doorway with a slab of gray limestone for porch, we leave the warmth and sunshine for shadow and chill air, and find ourselves suddenly transported from the nineteenth to the fifteenth century.

When the Cromwellian soldiers came down upon the abbey. THE PRIEST WAS SAYING MASS. On each side of the altar stood the little acolytes swinging their censers; in the body of the church knelt the faithful. Suddenly the low murmur of the Latin prayers and the wailing of the Miserere were broken by the clatter of hoofs, by

the clash of arms and by the shouts of soldiery. Many a meek face grew pale within its cowl, many an attenuated hand grasped nervously at the crucifix, but the priest continued his murmuring as if he heard it not. In broke the soldiers. The timid monks were huddled together like a flock of sheep. The censers lie smoking on the pavement, together with the rich plate snatched from the altar; the sacred building echoes to the tramping of armed heels, to the clanging of steel, to the oaths and shouts of the fierce men, and the terrified cries of the friars. A torch is thrust into the roof, red flames begin to leap up, till the priest stands at the altar. Exasperated by the calmness and courage of the monk, Marrough, the wild leader of the band, strides up; his sword flashes in the red glare of the kindling rafters. Another moment and the priest is being hounded down the nave and into the transept. He yet has time to fling his arms around the feet of the Virgin who smiles in her niche above the recess, and then falls, pierced by many sword thrusts. So Adare has a martyr of his own, and can proudly point to blood-stains more deeply red and more numerous than those which visitors to Holyrood strike matches and go down on the knees to discover.

SERMON BY REV. FATHER GAVIN.

POSSESSION BY THE DEVIL—LUNACY AND HYPNOTISM.

LONDON UNIVERSE, August 2. On Sunday afternoon the Rev. Father Michael Gavin, S. J., delivered the concluding sermon of the course he has been giving at the Church of the Immaculate Conception, Farm street, taking for his subject "Possession by the Devil." By possession, he said, was meant a state in which, by the permission of God, the demon inhabited the body of a rational creature. He had his home and temporary dwelling-places there, and through the body he affected the soul. Temptation was one thing, possession another. By temptation the devil could suggest thoughts and bring images before the mind to allure, entice, and deceive. But all that was from without, the devil remained outside the body of the creature. In possession the devil for a time dwelt in the body and worked in it so that in a certain sense, horrible to contemplate, the body of a man became the body of the demon. For the time being the creature seemed to lose control over his soul. The demon spoke, acted, questioned, and replied, and not the man.

THE MAN WHOSE BODY HE INHABITED AND TORTURED. That was clearly shown in Holy Scripture, where they had the demons speaking, testifying, and answering out of the bodies of the possessed. There was the well-known instance of the man possessed by demons, and when our Blessed Saviour drew nigh they spoke to him through the mouth of the man possessed, addressing him as "Jesus, Son of the Most High God, what have we to do with thee?" They would mark that in those words there was a profession of faith. The Jews usually called our Lord, "Son of David," but there the demons called Him "Jesus, Son of God, Son of the Most High God." He said to them, "How many are you?" and the answer was "Legion." There actually was a legion of demons inhabiting the body of one man.

A MAN DISTRACTED AND DISTRAUGHT. WITH FEAR AND PHYSICAL PAIN. But even they admitted the sovereignty of God, for they said, "Why comest Thou to torment us here?" For He had driven them away before, and then again He drove them out of that man. They said, "Grant us leave to enter into a herd of swine," and straightway they did so, and the miserable animals, tortured with pain, plunged into the sea. There they saw the demon speaking for the man, he seemingly having no voice, and it was demonic agency that drove those animals down the hill until they found respite for their agony in the waters of the lake. Possession was sometimes connected with disease. The body was closely connected with the soul, and the maladies of the body acted on the soul, and vice versa, the feelings of the soul reacted on the body.

ONE OF THE MOST TERRIBLE ILLMENTS OF OUR RACE WAS LUNACY, and unquestionably it would seem that the devil had power by the permission of God to produce that mental derangement. There was a passage in St. Mark in which a father asked our Lord to cure his lunatic son. The son had been tortured by a demon, and the demon drove him mad. The lunacy was due to the direct influence of the evil spirit acting directly on the body and torturing it so that the powers of the soul were deranged. Our Lord had mercy and drove the demon away, and the man recovered his senses. There was also a very wonderful passage given in the 5th chapter of St. Mark describing the state of one possessed. In that passage were seen all the signs of possession, the horror of Jesus Christ, the physical pain, the supernatural force and energy given by the spirit to the human body; and, lastly, there was seen there the sovereignty of our Blessed Lord over the powers of darkness. What did possession entail? Did it mean sin, and were all those possessed sinners? Most certainly not. It might be a punishment sent by God, but not meant for the sake of the individual. Just as often in this world the holiest and purest were most severely stricken, so that the demon frequently possessed the body of one that was holy. The best and most convincing proof of that statement was given by the Roman Ritual of the ceremony of exorcism. It was there distinctly said that the exorcist was to endeavor to induce the possessed person to confess and even to communicate, as well as to fast and to pray. Consequently, THERE MAY BE COMMUNION EVEN THOUGH THE DEMON INHABITED AND TORTURED THAT MAN. Our Lord in the Blessed Eucharist might rest on the tongue of the creature though at that moment the demon dwelt in him and tortured him. Often possession was unquestionably a punishment for sin, for certain crimes made the body an easier habitation for the devil. The demon found an abode which he coveted in a body given up to sin. In Scripture the demon was called an un-

clean spirit, and the Church called him the inventor of all obscenities, and certain crimes committed against holy purity had a peculiar affinity to the demon, and the demon had a particular love for and coveted an abode defiled with that sin. In the early Church possession was comparatively frequent, and there were laws drawn up by Councils showing how possessed persons were to be treated. That possession was possible was proved by the fact that there were among the Minor Orders of the Church one SPECIALLY DELEGATED TO DRIVE AWAY THE DEMON.

From the bodies of the possessed. It was an awful power, as possession was an awful punishment. There may be amongst men, leading bad lives and vomiting forth blasphemies against God, His Church, and His laws, some such as the demon in his impurity coveted, though even he, if he told the truth, would be first to scorn those crimes to which, out of hatred, he enticed poor human nature. What were the signs of that awful state? They were to speak and to understand a language absolutely unknown before possession; to give an account of persons and things at a distance which could not be known by natural means, and, thirdly, to obey the internal wish of a spirit, suggesting him to the exorcist. Of those three signs of possession given by theologians perhaps the one on which they dwelt most was the knowledge of future events which could not possibly be known by natural means. Certainly amongst the characteristics of the nineteenth century was superstition and the love of dealing with the invisible. Looking about us we found people everywhere enamoured of fortune-telling, of deciphering character by the lines up the hand, and by the handwriting, and enamoured of public amusements where men and women were HYPNOTISED AND MADE TO GO THROUGH

THINGS WHICH WOULD BE ESTRAANGED IN AN ANIMAL. He did not say that hypnosis was the work of the demon—he never said that—but he said there was abroad a spirit of superstition and a desire to penetrate into the secrets of the hidden world by means not lawful. The remedy of this could only be given by one who had conquered the power of hell. The Church believed so firmly in possession that not only did she provide a Minor Order to exorcise the demon, but even in baptism the child—the innocent child as we thought him—was considered to be a creature of Satan, and was expressly exorcised. Fasting and prayer was one remedy, and the mercy of the Lord would be shown to the creature who suffered if man did his part. The Church regarded with such awe the demon that she gave express instructions that SOME ONE OF HOLY LIFE SHOULD BE SENT TO EXORCISE him, and the priest chosen for the office of exorcist was invested by her in his ordination with powers over demons. The prayers of the Church to be used by the exorcist gave a powerful and accurate description of the power of Satan. They described him as the fomenter of discord, the enemy of the human race, the inventor of all obscenities, and the architect of evil. His power was so great that God alone could overcome it. The simple remedy, however, was prayer and sacrifice, and, through our Blessed Lord, power was given to us to overcome the demon. The remedy was to be found in the sacraments of the Church, in the sacrament of confession and in that of the HOLY EUCHARIST, WHICH HAD A DIRECT INFLUENCE ON THE BODY.

JESUS CHRIST WAS THE CONQUEROR and the antidote against the demon, and by His means we, too, could conquer him, and when the panorama of this world had passed away, he would return to his place of darkness, and there in an eternity of joy would fulfil the holy designs of God.

INDIAN SCHOOLS. SENATORS CHAMPION THE CATHOLIC INSTITUTIONS. FOUNDED BY JESUIT FATHERS. The United States Senate, on Friday last, resumed consideration of the Indian appropriation bill. An amendment which provoked discussion was increasing an appropriation of \$100,000 for the support of Indian schools to \$150,000, including the construction of a school building at Black Feet agency, Montana. Mr. Vest opposed the amendment as the introduction of a system intended to abolish denominational education among the Indians. He spoke of an official visit which he had made to an Indian agency seven or eight years ago, and of his observation of the work of the Catholic Church in the education of the Indians. A school building which had been erected there by the Catholic Church was standing unoccupied because the agent would not permit the Jesuits to teach any of the Indian children. His opinions on the subject were fixed. The Jesuits had succeeded better than any other people living in the education of Indians. Whatever prejudice (if that was the proper word) he might have against the Society of Jesus, he had to say against such an educated Protestant.

WHAT THE MISSES DREXEL DID. Mr. Davis also opposed the amendment and spoke of the efforts of Catholic missionaries at the Blackfeet agency. These good people, he said, had applied to those philanthropic ladies, the Misses Drexel of Philadelphia, and had obtained \$20,000 which they had expended in a school building, recently completed. These men were now to be told not only that there was to be a government school put on that reservation in competition with them, but that they were to have no control whatever for the education of the Indians, as had been plainly implied in the correspondence between the commissioner of Indian affairs and the persons in authority in the enterprise.

Mr. Vest explained his position to be—that if the Catholics were doing better in educating the Indians than other denominations, he was in favor of the Catholics; and that if the Presbyterians or Baptists were doing better, he was in favor of them.

THE INDIANS ARE CATHOLICS. But he was convinced that the Catholics were far more efficient among the Indians than any Protestant denomination could be. No other denomination could take

their place, because the Indians, like all other people emerging from barbarism, had received religious impressions that were permanent. He did not care whether it might be called religion or superstition. The Indians were Catholics and would remain Catholics. They were tribes which had received from some peculiar personal influences a direction towards a particular Protestant denomination. He knew a tribe in Montana nearly all of whose members had a distinct leaning to the Baptist church through a personal regard for one or two men who had gone among them, lived with them, and adopted their traditions to a certain extent; and there were some English missionaries in Alaska who seemed to have been created for that very work.

The discussion was continued by Mr. Teller, who also spoke of the Catholics as the most successful educators of the Indians; and by Mr. Jones, of Arkansas, who gave figures to show the great difference in expense between government schools for Indians and those carried on by the religious denominations.

BETTER LEANS FORWARD by the commissioner of Indian affairs as to the necessity of high education for Indian children so as to make them "leaders of thought," and said that it was much more important for them to learn how to carry on farms, build houses, and raise cattle. The speech contained schools, Mr. Jones argued, ought to be made to feel that recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected."—Horace Fairbrother, Rockingham, Vt.

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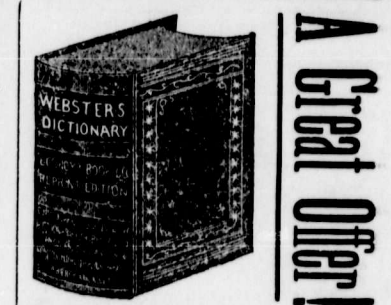
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Official Notice.

Officers and representatives to the convention of the Grand Council of Canada of the Catholic Mutual Benefit Association to be held in Montreal, September 2nd, will please take notice that excursion tickets will be issued by the Grand Trunk and the Canadian Pacific Railways from all stations in Canada from August 29th to September 1st, good for fifteen days.

The Grand Council will allow the "all Rail" rate only. If delegates go by boat, or partly by rail and partly by boat, they must bear the extra expense themselves.

The members of the C. M. B. A. during this week mourn the loss of a distinguished member of the society. The noble, faithful, generous John Doyle of St. Thomas, past Grand President, is no more. He was out down in the bloom of vigorous manhood, a few hours only allotted him before the final summons came. In another column we give full particulars of the sad occurrence. And sad, most truly, it was. He was surrounded by a loving wife and an interesting family of children—the had friends without number—and bright prospects for the future. But a few hours and all is grief and woe, and the hopes of life and the promptings of a holy ambition cut off and blighted by the withering hand of remorseless death. To heaven only may the sorrow-stricken look for another meeting and the sunshine of immortality. To know John Doyle was to love him. His nature was of the golden kind. Evil designs could find no place to rest in his great, manly, noble nature. May the light of eternal glory shine upon him, will be the prayer of the whole society, and with a sad heart one of his fellow members places these few words of kindly remembrance on the newly-made grave.

Supreme Recorder's office, No. 543 Madison street, Brooklyn, N. Y., Aug. 12th, 1890. To the C. M. B. A. Membership: Branches are hereby urged to be more prompt in forwarding the notice and proof of death. In a great many cases such papers are not received until fifteen to thirty days after the death occurs. On the 2nd inst. I received notice and proof of the death of a Buffalo member whose death occurred in said city June 7th. The proof was not certified by the branch officers until July 28th, fifty-one days after death. Such delays are entirely unnecessary. We cannot hope to maintain our records for prompt payment if such delays are permitted, as our assessments are levied in accordance with the number of deaths for which we have satisfactory proofs on hand, the first of every month. It is not necessary for branches to delay forwarding such papers until after their regular meetings. The proof should be properly executed, and forwarded to Grand Secretaries within three to five days after the member's death, especially if he dies the latter part of the month. I sincerely trust that this request will be complied with; if so, prompt payment of the beneficiary will ensue. Yours fraternally, C. J. HICKY.

The Grand Council. DEAR SIR AND BRO.—In your last issue I notice a communication from Grand First Vice President O. K. Fraser, of Brockville, suggesting to the representatives of the recently organized branches active in the far west that they abstain from attending the Grand Council Convention at Montreal and thus save to the executive the expenses of their trip, which Bro. Fraser alleges the Council cannot conveniently meet. In view of the active interest taken in, and the large amount of work performed for, the association by Brother Fraser, it is only just that anything which he may say in regard to the C. M. B. A. should receive the most respectful consideration. But while I am willing to credit him with the best of intentions, I cannot agree with him in asking these gentlemen to sacrifice the duty on account of financial reasons which in no case should not exist. Brother Fraser probably bases his calculation on the cost of previous Conventions, but in the present case the conditions are exceptionally favorable. For instance, at the Toronto Convention two years ago the railway fare to representatives was the same one and one-third of single fare for return tickets. Now our Reception Committee have made arrangements by which Representatives to the Convention may procure return tickets at a considerably less than single fare; thus, the saving effected on this one item alone as compared with previous conventions is more than enough to defray the expenses of the Representatives from the "far east and west." Again, there are in Montreal nine members of the Grand Council who can attend without leaving home, and there are several others within a short distance of the city whose expenses will be a mere trifle, another circumstance favorable to the present convention. The foregoing disposes of, or at least should dispose of, the reason put forward, presuming, of course, that the officers of the Grand Council have taken the same care to provide for the coming, as well as for previous conventions; therefore, there should be no excuse for any representative absenting himself on the score of economy.

The gentlemen more particularly referred to are the pioneers of the Association in their respective localities, with large fields of labor awaiting their exertions, and it is desirable that they should be afforded every opportunity of increasing their knowledge of the C. M. B. A. and making the acquaintance of its members and members, which they cannot better do than by attending the convention. Yours fraternally, J. J. KANE, Montreal, Aug. 14, 1890.

80 Baldwin street, Toronto, August 15, 1890. Editor CATHOLIC RECORD—Dear Sir—In your issue of Aug. 9th regarding Total Permanent Disability Benefit permit me to say that no such motion was passed by the order in Toronto.

It is true mention was made and a motion attempted by some members of Branch 49 (a large per centage of which Branch should be placed in the extra hazardous class, many of them being employed on the railway), but was not seconded, consequently was not put from the chair, either directly or indirectly; on the contrary, the mover was distinctly informed that it would be necessary for him to define what in his opinion constituted "total permanent disability" and formulate a proper scheme before it could be entertained, but permission was granted them to bring the matter up at the Grand Council meeting if they thought proper, which, if brought up, I have no doubt it will receive all the consideration necessary.

Yours respectfully, CHANCELLOR P. F. OAREY, Chairman joint meeting of Branches C. M. B. A. Toronto.

To all the Branches of the C. M. B. A. in Canada:

Branch 25 respectfully submits to the serious consideration of all the Branches the following resolution: Whereas the membership of the C. M. B. A. in Canada is now composed of nearly six thousand members, and thus far exceeds the number required by the constitution to form a separate beneficiary, and Whereas, the greater security of the members in Canada in the controlling of their Beneficiary Fund, the difference in the laws of the United States and Canada, and consequently the saving of larger costs in case of litigation, Resolved, that our representative do lay before the Grand Council the expediency of obtaining separate jurisdiction as to the Beneficiary Fund only.

Resolutions of Condolence. The Recording Secretary of Branch 26, Montreal, was again called upon at the last meeting to express the deepest sympathy for the afflicted family of our late Brother, Patrick Murray, in their sad bereavement. Whereas God has taken to himself only another member, let it now be earnestly resolved, that the three Branches 26, though now weighed down, do not advance with outstretched hands of fraternal friendship towards the poor, aged wife and children of our late Brother, to offer them our sincere sympathy in their sad bereavement. And, further, while we pray that God may have mercy upon the soul of our old and valued member, let us beseech Him, the comforter of the afflicted, to bless them with submission to His will and grant them consolation. Resolved, that the charter of our Branch be draped in mourning for thirty days in respect to his memory and that these resolutions be sent to the family and published.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN. A shocking outrage has recently perpetrated upon the poverty-stricken people of the Baskett Islands, off the coast of Kerry. The Islanders, besides endeavoring to cultivate a barren rock with scanty soil, are engaged in the work of fishing. The Earl of Cork is their landlord, and as they absolutely could not earn their rent, they have been unable to pay it. The benign Government thereupon placed the gunboat Britonairate at the service of the Earl in order to raid on the poor Islanders. The expedition seized seven or eight boats, being all that were at the place. In England the tools or implements of a man's trade are exempt from such seizure, and is the law throughout America; this makes the act of the Government in furnishing the gunboat more intolerable, for the fishermen's boats are their only means of earning a livelihood. Thus the poor people are left to starve. The employment of Her Majesty's bay and marines on such an occupation is as disgraceful as the barbarities which have recently disgraced Russia and Turkey. It took one hundred police and a body of marines to accomplish the valiant exploit.

The persecution of a number of shopkeepers and dealers at Colgreaney, County of Wicklow, for refusing to sell to those who have been "planted" on farms of evicted tenants, has resulted in the dismissal of the case. The Lord Chief Baron has decided that they exercised their legitimate rights in so doing. Thus it appears that, in sentencing to prison hundreds who have done only this, Mr. Balfour's favorites, the Removable Magistrates, have been all along acting illegally under instruction from the Government. This decision amounts to quite in accordance with the law. The following is an extract from the Chief Baron's decision: "A person is at liberty to go to any trader who wished to deal with him. That person is at liberty to deal with that person and that involves the correlative and same proposition that no person is bound in the absence of contract to deal or trade with any one shop or person who I am not bound to assign a reason why I walk into the shop of a man in Grafton street, or to another in Sackville street who vends the same goods. A man in Grafton street or Sackville street is not bound, if he does not wish to serve one to assign any reason for his refusal to do so. But all dealing is based upon the contract of two willing parties, and any attempt on the part of any person to force upon any trader an obligation of selling to a person to whom he does not wish to sell, must end in nothing but confusion. . . . Liberty of action belongs equally to individuals and combinations. The same principle prevails in cases in which a combination of persons all of whom freely and voluntarily combine to refrain from dealing with any person or persons with whom they are all desirous not to deal."

This decision of Chief Baron Palles is a severe blow to the Government, which had made elaborate preparations to secure a conviction, even to packing an exclusively Protestant jury for the purpose, but, in the face of the Chief Baron's charge, even a packed jury could not find the defendants guilty, and they were consequently set at liberty. It has been hitherto the custom of the police to escort round some obnoxious person, usually a land grabber, or an emergencyman, to the shopkeepers on a pretence of desiring to purchase, so that a refusal on the part of the latter might give an opportunity for a prosecution, and this was proved by a secret scurled from the Castle, to be a practice resorted to under orders from the Government; so that one of the chief means for getting the Nationalists into prison has been lost to the Government. The committee in aid of the Irish cause, which has Brian's Questionnaire for its centre of operations, has sent an additional amount of £574 10s 11d to Dr. Kenny, M. P., Dublin, bringing up to £3,074 10s 11d, of which £1,846 10s 3d is for the Evicted Tenants' Fund, and the balance for the Farnell Indemnity Fund. Mr. Harper C. Wilson, after a three years' fight against his tenants at Gweedagh, has capitulated by accepting the terms offered by the tenants through the patriotic Father McFadden. Fifty tenants are reinstated, £140 costs and forty years of arrears out of six cancelled. The future rent is to be at a reduction of 30 per cent. Thirteen additional families have been evicted on Lord Clanricarde's estate, near Woodford, about seventy persons being thus made homeless at once. Michael Davitt, who has just returned to London, England, from Ireland, says the grates crop is almost a total failure, and there is danger of a famine. Mr. Shannon, the Dublin solicitor of the London Times, who was the medium of communication with Pigott in the conspiracy against Mr. Parnell, and who mysteriously disappeared several months ago, has returned to his home. The Ottawa Celtic Association has passed the following resolution as a tribute to the memory of the late John Boyle O'Reilly: "Resolved, that this association, while deploring his sudden and untimely death desires to place on record its admiration for his lofty and generous character and its warm appreciation of his countless services in behalf of human freedom. In a speech at Derby last week Sir William Vernon Harcourt attacked the House of Lords as a standing obstruction to useful legislation. He said that as a deliberative assembly the House of Lords had almost ceased to exist. It had done nothing during the present session beyond proposing a bill to preserve harems and extending of the game laws, which were already extensive enough. What great Liberal measure had not, during the present century, been delayed, thwarted and defeated in the House of Lords? The country ought to keep in mind the fact of the antagonism between the reactionary Upper House and the liberal House of Commons. That was the great political question of the day." Mr. Henry M. Stanley, nee Dorothy Tennant, is a wit. When Mr. Gladstone on one occasion expressed his regret that their views about Ireland did not run on parallel lines Miss Tennant wittily replied that perhaps it was not to be expected that they should, because if their views did happen to run on parallel lines it would be impossible that they should ever meet. Reports received in Dublin show the potato blight is spreading in the counties of Donegal, Cork, Waterford, Tipperary and Limerick. Prices have already doubled at Westport, where the guardians and the Government are making exertions to avert a disaster. The blight has spread over the whole of Galway. It is not confined to any particular soil. The blight is due partly to the sowing of old seed in old ground, but mostly to the rainy season. In the worst districts the stalks are withered. In five out of six acres there were no roots, and in the sixth case the tubers were only of the size of marbles. Mr. Balfour's Constituents. A demonstration took place in Manchester, on July 26th which may well make Mr. Arthur Balfour tremble not merely for the continued existence of the Government of which he is a member, but even for the retention of his seat in Parliament. The purpose was twofold: to welcome Mr. and Mrs. William O'Brien and to express the confidence of the Liberal party in Mr. Schwann, the Liberal member of Parliament for North Manchester. In the morning a procession of twenty-five thousand men were placed in line by the marshes at the start, and many others who could not be estimated joined it on the route. The processionists wore, for the most part, rosettes of red and green ribbons, many wearing also on the front of their hats the red and green ribbons of Messrs. O'Brien and Schwann. The demonstration was organized by the North Manchester Liberal Association. Mr. and Mrs. O'Brien were in the procession in a carriage, the latter carrying in her hand a beautiful bouquet of roses and stephanotis which had been presented to her. Frequently along the route of the procession Mr. O'Brien was obliged to stand up to respond to the enthusiastic cheering with which he and his accomplished bride were greeted by thousands of spectators who were assembled at various points along the line of march. This magnificent celebration proves beyond a doubt that the heart of the people of England is with Ireland in her great struggle for that justice which has been for centuries denied to Ireland. It prognosticates also the grand prospect which the Liberal party has before it to capture even Mr. Balfour's constituency, which is also in Manchester. When the procession reached its destination the chairman stated, amid tremendous applause, that this demonstration was offered to Mr. O'Brien precisely because he had been subjected to all kinds of indignities and insults by Mr. Balfour, and to testify that the people of Manchester are in sympathy with the Irish Nationalist cause. This fact was also emphasized by Mr. O'Brien, who recalled to the memory of the assembled multitude that he had taken part in a procession through Manchester two years before with a very pained escort from that which accompanied him now. This referred to the occasion when he was arrested and taken to prison, and the reference gave an opportunity for the following brilliant exclamation: "I do not think that it is a very brilliant testimony to Mr. Balfour's coercion policy in Ireland that the man who was born in these streets two years ago as one of Mr. Balfour's originals should find himself to day traversing the same streets amid scenes of welcome and enthusiasm as marvellous as he believed, ever stirred the heart of a great English city. Can there be more conclusive proof than that they have fallen to crush us in Ireland and that they have also failed utterly to blacken or discredit us in the eyes of the English nation? . . . I have often thought that if Manchester had done Ireland wrong by sending to Parliament the avowed enemy of the Irish cause (as it is never again) Manchester has done us the service, the glorious service, of sending to Parliament some of the most loving men of the English race." The reference here was especially to Mr. Schwann, whose support of Mr. Gladstone, Balfour, member for the eastern division of the city, rendered the presentation of Manchester nugatory. At present, Mr. Balfour will, however, be opposed at the next election by Professor Munro, L. L. D., and speaking of the coming contest, Mr. O'Brien said: "I say that the Tory Government know as well as you and I know that the representation of Manchester in the next Parliament and the representation throughout the length and breadth of Great Britain, will number a great many more Charles Schwann and a great many fewer Arthur James Balfours." Mr. O'Brien also answered the three common objections which in the past were employed successfully for the purpose of delaying the day when Ireland should possess Home Rule: objections which have been long ago thoroughly refuted. The first was that Mr. Parnell and the Irish leaders were participants in murder and other abominable crimes. This was disposed of by the result of the Special Commission of Inquiry, which vindicated thoroughly the Irish party, and proved that the London Times and the Government were associated with the infamous Pigott in a conspiracy to blacken the characters of men whose lives were unspotted. To illustrate the result of the Special Commission trial, Mr. O'Brien quoted the well known lines which tell of the man who was expected to die from the bite of a mad dog. The mad dog represents the assailants of the Irish party who bit at Mr. Parnell and his colleagues; but "The man recovered from the bite: The dog it was that died." This rally was received with great laughter and applause. The second objection was that home rule means separation from the Empire. The object of the Irish Nationalists is not separation, but the result of home rule will be to strengthen the bonds of good feeling between the two nations, which, under the tyrannical rule of one gliding down the other, can never be united in affection. The third was that "Home Rule means Rome Rule." Mr. O'Brien pointed out that it was the Salisbury Government which endeavored to bring the influence of the Pope to bear upon Ireland in order to break up the unity of the Irish people in their demand for justice, and the Irish themselves have shown that they intend to govern themselves, and not to look to the Pope for instruction in matters political. We may add that the liberality of the Irish Catholic constitutions has been shown by the readiness with which they send Protestant gentlemen, who are true to the cause of Ireland, to represent them in Parliament. Mr. Schwann and Mr. J. A. Duncan, members of Parliament, also ably addressed the multitude. There were besides many Liberal candidates present from a number of constituencies. The proceedings taken altogether do not augur well for Mr. Balfour's prospects for re-election.

DIocese of Hamilton.

Irish Lake, August 14th, 1890. Editor of CATHOLIC RECORD—Dear Sir, One of the most enjoyable and successful picnics which I have ever had the pleasure of attending came off on the 12th inst. on the romantic shore of Irish Lake near the boundary line of the townships of Glenelg and Armesia, in the County of Grey. The Rev. Father Maloney, the newly-appointed pastor of this mission, and who has had charge of the parish only a few weeks, was indefatigable in his exertions for some time previous, to provide abundant enjoyment for the large number of pleasure-seekers who were expected, and who did not fail to attend at the picnic held at Irish Lake on that day, to liquidate the debts of the parish. A circumstance which made his task still more formidable than it otherwise would have been, and which would have deterred a less energetic person from engaging in it, was the fact that owing to the brevity of the time which elapsed since his appointment as pastor, he was comparatively unacquainted with his parishioners and did not know whom among them he should call to his aid in order to relieve him of a portion of the burden, which, in consequence, devolved almost entirely on his own shoulders. But he was equal to the occasion, as the abundance and variety of the means of enjoyment which he provided, and the proceeds which were realized—amounting to about \$900—put beyond all question and doubt, Music of a nature which elicited the complimentary and highly eulogistic approbation of even connoisseurs of that fine art was supplied to the Terephthoring element by the Fisherton String Band, while the brass band from the same place, composed of a remarkably fine looking

body of men, discoursed at regular intervals, in louder but not less melodious strains, music so captivating, that it must have borrowed some of its exquisite charms from the proximity of the waters of the lake, on the brink of which it was delivered. But, even with all this, the bill of musical fare would still have appeared incomplete in this section of the county, at least, wherein so many descendants of the gallant Highland clans, and so many representatives of the noble Gaelic race, who have still adhered to the old faith through weal and through woe, have made their home, were the Highland bag pipes to figure as an omission. Consequently, on a platform erected for the purpose, three Highland pipers—the Brothers Macdonald and W. McPherson—were engaged, who alternately played many of the old airs, which appear to have lost none of their charms by being imported from their native hills in Scotland, and which were well patronized by some of those who so love their native country and its music that even the weight of a few score years did not prevent them from engaging with their elderly partners in some of those dances congenial to their native land and in which they exhibited an agility and a grace that would do credit to the young men of the day.

Prominent among the many other attractions about which so much interest centered was the drawing for one of the celebrated light steel binders, manufactured by Harris & Co., Brantford, which eventually fell to the lot of your lucky brother of the gull, W. H. Mitchell, of the Durham Chronicle. In order to meet the expected demand for such, several pleasure boats had been transported from Owen Sound to the lake, and yet the supply was insufficient, and a great interest taken in that feature of the day's enjoyment. A photographer of some repute from Durham was present and was busily engaged in taking scenic views, and photographing groups of prominent visitors. One of the latter in which your correspondent was particularly interested on account of his having been most cordially invited to become a member thereof; but whether he is indebted for this distinguished honor to his being a recognized representative of the CATHOLIC RECORD, or to his own personal appearance, is a matter about which there exist some unsettled doubts in his mind—consisted of the Rev. Fathers Doherty and Donnelly of Arthur, Father Moran of Oranmore, Father Kelly of Oakville, Father Healy of Hamilton, Father Maloney of Priceville, Dr. Landerkin, M. P. of South Grey, Dr. Sproule, M. P. of East Grey, J. H. Hunter, M. P. of South Grey, and others. Should I succeed in obtaining any of these photographs I will not fail to send you one. Such a representation of ability and respectability focused into one magnificent picture would form a souvenir worthy of a place even in the sanctum of the RECORD office.

The day of the picnic was beautiful, the waters on the lake were calm and placid, and contingents from nearly every place of any note from Hamilton to Owen Sound came pouring in, and added to the large number of all classes and creeds which turned out from the surrounding localities, until the crowd became so large as to be variously estimated from one to two thousand people. The tables were laden with all kinds of eatables calculated to tempt the epicure and to satiate the appetite which this remarkably healthy spot is so admirably qualified to create. The amusements were kept up to a very late hour in the evening when all quietly dispersed well satisfied with the day's enjoyment, and thus ended what was justly characterized as the "great event of the season," on that lovely and sequestered vale beside the shining waters of the beautiful "Irish Lake." M. C. O'DONNELL.

WEDDING AT ST. THOMAS. On Monday, the 18th inst., Mr. Stephen Quinlan, conductor of the Hamilton and Toronto Railway, was united in the bonds of matrimony to Miss Mary Lowry, daughter of Mr. Thomas Lowry, conductor on the Mooretown branch of the Michigan Central R. R. Rev. Father Flannery officiated with the usual solemnities. The nuptial blessing was pronounced the rev. couple on the Christian character of their preparations for this day's event, which were of the most important era in their lives. Their wedding was attended, as all weddings should be, with sacramental preparation of Holy Communion, and the approval, with the blessings and prayers of the Church and the presence of Him who is honored with numerous white-robed nuptials at Canada. Mr. Lowry, Father Flannery, and the bridegroom, received the good wishes and blessings of many friends present, and the noon train for Detroit and other cities west.

GREAT BARGAIN SALE. Remember the Bargains offered at the London Bargain Store. Cannot be duplicated. And very soon they will exist as a memory, "The Memory of a great sale." It is a fact that we sell 33 parsons tweeds, worth 30c., for 20c. It is a fact that we sell 10c. gingham for 5c. It is a fact that we sell 15c. bordered prints for 9c. It is a fact that we sell 20c. satens for 12c. It is a fact that we sell \$12 coats for \$5. It is a fact that we sell black cashmere, worth 35c., for 15c. It is a fact we have the finest stock of table linens in London. It is a fact we sell 25c. sheeting for 16c. It is a fact we sell 4c. pillow covers for 13c. It is a fact we can give you more goods for dollar than any other house in town. The London Bargain Dry Goods Store, 136 Dundas street, opposite the Market Place.

DIED. In this city on August 9th of paralysis, which he contracted in the 80th year of age, Funeral took place on 10th instant, at 10 o'clock, at St. Mary's. He was attended by Rev. Fr. Brennan, P. of St. Mary's. May her soul rest in peace.

NURSE GIRL WANTED—APPLY AT 244 Dufferin Avenue, London. Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond street, E. P. O. Boyle, President; Wm. Corcoran, Rec. Sec.

C. C. RICHARDS & Co. GENTS—I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all it is recommended to do. DANIEL KIERSTEAD, Canada Forks, N. B.

John Mader, Mahone Bay, informs us that he was cured of a very severe attack of rheumatism by using MINARD'S LINIMENT.

NESTLE'S FOOD FOR INFANTS IN HOT WEATHER. It requires no milk in preparation, and is very effective in the prevention of CHOLERA INFANTUM. This is one of several reasons why infant's foods requiring the addition of cow's milk fall as a diet in hot weather. Pamphlet, also sample, on application to THOMAS LEEMING & Co. MONTREAL.

STOP THAT CHRONIC COUGH NOW! If you do not it may become consumption. For a cure, General Debility and Wasting Disease, there is nothing like SCOTT'S EMULSION OF Pure Cod Liver Oil and HYPOPHOSPHITES. It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer. SCOTT'S EMULSION is put up in a salmon color wrapper. Be sure and get the genuine. Sold by all Dealers in Groceries and Druggists. SCOTT & BOWNE, Belleville.

A Strong Proof. OUELLE, ONT., CANADA, June, '88. I was first attacked by epilepsy in November 1878; residing in New York I consulted the best physicians, but they could only arrest the disease for a few days. I was compelled to give up my occupation and return to Canada. In 1879, some of the best physicians in Montreal and I consulted them until I began to use Pastor King's Nerve Tonic in September '87, since that I had not a single attack. P. KING, OUELLE.

AGNENI MEDICINE CO. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS, 388 RICHMOND STREET, LONDON, ONT. A few doors south of Dundas St.

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS, 388 RICHMOND STREET, LONDON, ONT. A few doors south of Dundas St.

VOLUME XIII. Catholic Record London, Sat., August 30th, 1890. EDITORIAL NOTES.

ONE of the momentous occurrences of the day is the hostile attitude of the New York Central Railway Company and its employees. It seems that some time since members of the Knights of Labor gave testimony, after having been requested so to do, before a Legislative Committee, in regard to the working of what is known as "Combes," associations of capitalists whose purpose is to compel the public at large to pay the very highest price for everything they buy. The testimony of these men, it is claimed, provoked the ire of the New York Central officials, and it appears as though they had resolved to quietly rid the corporation of all employees who are members of the Knights of Labor. In the discussion of the trouble so far Mr. Powler's side of the case is by far the strongest. Mr. Webb, third vice president of the road, appears to be the head and front of the movement on the part of the railroad. Haughty, puerile and tyrannical is Mr. Webb, and doubtless he is supported and encouraged by men of the same calibre who have so far remained behind the curtains. We hope the outcome of the struggle will serve to convince these autocrats that they do not own the country, and that their most humble employee has rights and liberties that must be protected. The day is gone by when any man, be he titled aristocrat or soulless capitalist, will be accorded the privilege of dealing unafraid with his fellow-man.

The Committee of the Presbyterian Church in England, which has for its special charge the subject of the Confession of Faith, has decided in favor of amending the ordination formula by substituting the question, "Do you believe in the body of Christian doctrine as set forth in the twenty-four articles of the faith passed by the synod of 1801?" instead of the question now put which requires belief in the Westminster Confession. This virtually abolishes the Westminster Confession as the standard of the Church, and, if the recommendation be adopted by the next General Assembly, as it most probably will, it will no longer be necessary for Presbyterian ministers to believe, as at present, that the Pope is anti-Christ, or that God has from all eternity doomed some to perdition for sins which they could not avoid committing, inasmuch as they were committed in virtue of God's decree. This is certainly an improvement upon the old doctrine, but what guarantee have we that the new Confession is any more truthful than the old one, which was declared to be the only truth as revealed by God? It is evident that in Presbyterianism the teaching of the Church is merely experimental, as it is to be changed according to the fancies of each succeeding generation.

The delegates to the Methodist General Conference which is to meet in Montreal have been notified that provision has been made for the billeting of ministers, but that lay delegates must provide for themselves during the two or three weeks during which the Conference is expected to remain in session. The billeting committee explain that they have taken this course because at the last meeting of the conference the lay delegates resolved not to accept billeting, and also because the Montrealers have no wish to billet the laymen. Many of them this year are of opinion, however, that the object of the committee was to discourage laymen from being present at the conference, so that the clerical influence might prevail. It would appear that whether or not this be the purpose of the committee, such will be the result of their action, as many of the delegates feel that they are not able to afford the expense of hotel bills for so long a time. It is even proposed by some who are offended at the distinction thus made that the conference assemble in some other town or city where more hospitality will be shown than Montreal seems willing to extend.

The Rev. Mr. Bell-Cox, who five years ago was imprisoned for contumacy by persevering in Ritualistic practices which he was prohibited under the Public Worship Regulation Act from practicing, has been finally released by the House of Lords. He was released before under a writ of habeas corpus, through a judgment of the Queen's Bench Court; but the Court of Appeal reversed the judgment and committed him back to custody. He appealed to the House of Lords, and the decision of the Queen's Bench has been sustained. The grounds on which his release was ordered were