je Catholic Record.

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

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DIOCESE OF KINGSTON. Pastoral Letter on the Jubi'ee

JAMES VINCENT CLEARY, S T.D., By the Grace of God and favor of the Apos-

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

DEAR REVEREND FATHERS .-

In sending to you some time ago Our Most Holy Father's Encyclical, whereby he has promulgated a General Jubilee for this year, and asking you to proclaim it to your respective congregations, We promised to give you, as soon as the severe pressure of other important duties would permit, an official instruction upon the nature of the Jubilee and the carditions prescribed for gaining it. We conditions prescribed for gaining it. We now proceed to fulfil our promise.

NATURE OF A JUBILEE.

Each fiftieth year in the Hebrew calendar was ordained by God through Moses to be a year of Jubilee; that is, of joy and gladness among the people of Israel, because it heralded the universal Israel, because it heralded the universal remission of debts, the release of slaves from bondage, and the restoration of every forfeited inheritance. Those temporal privileges of the ancient Jubilee, great though they were and dearly prized, were but "a shadow of the good things to come" (Heb. 10 ch., i v.), in the Christian Dispensation. In so much as the spirit is superior to the flesh, and the treasures of heaven surpass those of earth, the gifts and graces proflered by the Christian Jubilee are incomparably the Christian Jubilee are incomparably better than those for which the Twelve Tribes of Israel yearned with expectancy and eager longing at the approach of the fiftieth year. The Sovereign Pontiff, greater than Moses in power and authority, whom the Evernal Son of God has constituted His earthly Vicar, and to whom He has entrusted "the keys of the Moses of the Heave of the search of t Kingdom of Heaven," with discretionary power to "bind and loose" the souls of men in every sphere of Christian life, and in every order of obligation between them and their Creator (Math, 16 ch.), has in solemn form proclaimed to all the children of the Church, the Israelites of the New Law, a Jubilee of Israelites of the New Law, a Jubilee of higher and holier promise than that of Moses. For now we are assured of plenary remission of more oppressive debts, release from more degrading bondage, and reinstatement in the unspeakably better inheritance of the sons of God, forfeited by transgression of the divine commendents.

standing with his creditors. But the sinner's indebtedness to Divine Justice is immeasurable. Let Us explain this fundamental principle of morals. mental principle of morals. It is far reaching, and in the present day, when self-conceited doctrinaires are agitating the Protes ant sects around us with the theory of abolishing hell and eternal punishment, it may be useful to develop it for our people's instruction.

The measure of the guilt of personal offence is proportioned to the dignity of

offence is proportioned to the dignity of of dominion and dependence, beneficence and duty. Now, the Majesty of the Lord God is infinite; and the sinner who rises up in rebellion against Him, and with full knowledge of His Omniscience and Omnipresence, says "I will not serve," Omnipresence, says "I will not serve," is a lowly creature, a worm of the earth dependent wholly on the Creator's bounty dependent wholly on the Creator's bounty for existence and life and light and power of motion, and every faculty of mind and body. Who shall estimate the magnitude of the debt contracted by this wietched, urgrateful creature, who, to gratify his corrupt passions, turns his back on the God of Heaven, and in His very presence defies His power and scorps his triendship defies His power and scorps his triendship defies His power and scorps his triendship and His gifts? Human reason, antecedent to faith, has recognized the infinitude, a philosophy terms it, of the guilt of wilful resistance to the commands of the King of Heaven, and the utter inability of the sinner to make adequate atonemen by his own personal efforts or sacrifices, for the debt of personal offence against the Supreme Majesty of God. Our holy faith teaches that, it all mankind were gathered together and offered as a grand holocaust to expiate the debt incurred by a single mortal sin, their off-ring would a single mortal sin, their off ring would be insufficient to cancel it. We not therefore be surprised at the terrible examples recorded in Holy Writ for illusof the justice of God avenging itself upon sinuers, upon the angels heaven, upon our first parents in paradise, upon the whole human family in the upon the whole numan lamby torrents of the deluge, upon the votaries of impurity in the configration of the of impurity in the in the desert, and upon all the nations of the earth delivered over by the anger of God to pagan darkness and confusion, and to the strife and slaughter of wars and to the strife and slaughter of wars and bloody revolutions throughout the long course of four thousand years. The modern unbeliever impugns the doc'rine of eternal punishment and hell fire behe views sin from the human side

dura ion and intensity and in its influence for evit against the order of life appointed by Divine Providence. But the principle We have been expounding is irrefutable. We have been expounding is irrefutable. The unbeliever may not distinctly advert, or may perhaps shut his eyes to the fact, that sin is committed in the personal presence of A'mighty God and in defiance of His authority. How forcibly and elo quently is not this expressed by the R yal Prophet in the 138th Psalm, the most sublime of the whole Psaltery: "Whither shall I go from Toy spirit? or, whither shall I flee from Thy face? If I accend into heaven, Thou art there. If I take my wings early in the morning and dwell in the uttermost parts of the sea, even there

adjudged Treason against the Divine Majesty, and the sentence pronounced beforehand by the Son of God shall oper-ate throughout Eternity, despite the ob-jections of the unbeliever and the sophist: jections of the unbeliever and the sophist:
"Go ye accursed into the everlasting fire prepared for the Devil and his Angels" (Matt. 25 ch., 41 v.) To a Christian congregation, newly converted to the fath, St. Paul addressed this word of warning, "If we sin wilfully, after having received the knowledge of the truth, there is now left but a certain terrible expectation of independent and the

truth, there is now left but a certain terrible expectation of judgment and the rage of fire." Whereupon he exclaimed, as if horror stricken by the thought, "It is a dreadful thing to fall into the hands of the Living God." (Hebr. 10 ch.)

Is it not truly wonderful, therefore, that any man possessed of faith, who is conscious to himself of such grievous accountability in the sight of God, and sincerely believes in God, in the presaccountability in the sight of Grd, and sincerely believes in God, in the presence and power and justice of God, and man's total dependence for every moment of life upon the free will of his offended Maker, and reflects for an instant upon the awful consequences of an unprovided death, can lie down at night and give himself to sleep, not knowing but he shall awake at the judgmant seat, to behold the anery counter. ment seat, to behold the angry counten ment seat, to behold the angry counten-ance of the Lynd Jesus Christ, whose Majesty he has outraged and whose offers of grace and pardon he has despised? We read in Ancient History of a Prince who, having acquired supreme power and achieved glorious victories over the and achieved glorious victories over the enemies of his country, gave himself to feasting and luxury and received the homage of unbounded flattery from his courtiers. Nevertheless he was most unhappy, because he apprehended treachery from those around him. This he intimated to one of his trusty friends, named Damocles, by inviting him to a sumptuous banquet, and allowing him, in the midst of the pleasures of the table and the felicitations of the guests, to see a naked sword suspended over the plenary remission of more oppressive debts, release from more degrading bondage, and reinstatement in the unspeakably better inheritance of the sons of God, forfeited by transgression of the divine commandments.

GENERAL REMISSION OF DEBTS

The debt incurred by mortal sin is the most oppressive of all burdens upon the soul of man. Its gravity cannot be computed. A man may accurately sum up his financial liabilities and ascertain his standing with his creditors. But the sintoo frequently happens that men are driven to despair, and even to self destruction, by the dread of an impend-ing judgment in the Court of Bank ruptcy, on which would follow the Sheriff's seizure and sale of their effects. Sherif's seizure and sale of their effects. Were such debtors credibly assured that by two or three days of religious observance they could get rid of their obligations, how eagerly would they not gather into the Church, and how faithfully would they not fulfil the prescribed conditions? "As I live, saith the Lord, I will not the death of the wicked, but that the wicked man turn from his way, and live: Turn ve. turn ve. from your and live; Turn ye, turn ye, from your evil ways: and why will ye die, O House of Israel?" (Ezack. 33 ch.) This is the myitation of the Jubilee. It is a general amnesty announced by the Vicar of Christ in his Divine Master's name. All Christ in his Divine Master's name. All debts, how grievous soever, shall be remitted for time and eternity to them who, with contrition of heart and humble confession of sinfulness, present themselves to the priests invested with the Royal Commission of Jesus Christ, "whose sins ye shall forgive, they are forgiven them." (John 20 ch.)

GENERAL RELEASE FROM BONDAGE

GENERAL RELEASE FROM BONDAGE was the second great privilege of the fiftieth year under the Jewish law, and it has its counterpart in the Christian Jubilee. By the primal transgression all the family of Adam fell under the dominion of Satan, for execution of the sentence of temporal and eternal death upon every one of them. This sentence has been reversed by Jesus Christ, who as St. Paul beautifully expresses it, "blotted out the handwriting of the decree which was against us, fastening it to the cross." (Coloss 2 cb.) Satan was thus despoiled of his dominion over men in general; and each of us, by our Bap tismal regeneration, has been made par-taker individually of the benefits of Christ's ransom, and transferred from the tyranny of Satan to the life and liberty of the children of God. But if, after Baptism, we violate the covenant of re demption by mortal sin, which the same Apostle describes as "trampling under foot the Son of God and esteem-ing the blood of the Testa-ment unclean," (Hebr. 10 ch.) we become ment unclean," (Hebr. 10 ch.) we become once again the captives of Satan, and victims of his tyranny by the just judgment of God. This is a bondage far more severe and more degrading than that of poor Hebrew debtors sold into slavery. These were fettered in body only; whereas the sinner is ens'aved in spirit,

subline of the whole P-altery: "Whither shall I flee from Thy spirit? or, whither shall I flee from Thy face? If I accend into heaven, Thou art there. If I decend into heaven, Thou art there. If I decend into hell, Thou art there. If I decend into hell into hell, Thou art there. If I decend into hell into h response to the prayers and supplica-tions of the Church, should come to his assistance and bestow upon him the strong and efficacious grace of true repentance. The worst feature of this captivity is that the infatuated victim of Satan's seduction does not imagine that he is at all enslaved, He believes in his he is at all enslaved, He believes in his own independence and manliness of spirit. For, does he not think for him-self as he listeth? And does he not act in accord with his favorite fancies? And does he not assert his own judgment and will against the auth r ity of his parents and the rules of the Church and the commandments of God, and in avowed disregard of what others, be they priests or lay-men, may think of his conduct? He may be an intelligent, fairly-educated may be an intelligent, fairly-enucated young man, accepted favorably in what he calls "good society," active in worldly affairs and fully qualified to carve out his own way to fame and fortune. What, if he indulges this or that passion in secret, or devotes his periods of leisure to certain dengerous or doubtful passecret, or devotes his periods of leisure to certain dangerous or doubtful pastimes, or keeps late hours and mixes with suspicious company; is religion to be brought up against him, and is he to be told that he is Satan's captive, governed in all his movements by Satan's wicked will? Yee; this is exactly what he told the row deer Rev. he is to be told by you, dear Rev. Fathers. It is what the Holy Gnost has said of sinners, "They are held captive at the devil's will." They are in deed doing their own will, and must answer to the Sovereign Judge for every evil deed. But it is the devil that conevil deed. But it is the devil that controls their will. He suggests the evil thought; he arouses the dormant passion; he paints the imagination with foul fancies; he recalls the memory of former unlawful enjoyments, and prompts their repetition—of former resentment, and whiteners revenue. resentment, and whispers revenge; he artfully arranges the convenient occasions of time, place, company and tempting circumstance; he calls the mind's attention to the double-meaning word, and the suggestive disguises of fashionable dress, and other incentives of unchaste thought happily unnoticed by the dominance of the state. "clean of heart;" he domineers effec-tively over the sinner's mind and directs his daily course of conduct hellward, though the sinner may be all the while unconscious of the presence and active influence of the Evil One, who "holds him captive at his will." Our Saviour styled Satan the Father of Lies, and everywhere in Scripture we are warned against his craftiness and his snares. He

is "the old serpent," He will not reveal himself nor disclose his plans to his poor captive, whose complete and irretrievable ruin he aims at accomplish ing by repetition of sin, and the consequent growth of vicious habits that shall be impossible to cure, except by a miracle of grace.

If Satan was able to conjure up foul

est phantasms of carnal concupiscence within the soul of St. Paul so vividly and seductively that he, the Vessel of divine election and Apostle of loftiest inspira election and Apostle of loftiest inspira-tion, had need to pray, and pray, and pray a third time for grace to stand firm in his holy resolution of serving God to the end of his life in perfect chastity, (2 Cor. 14 ch.) what hope is there for the sinner who seldom or never prays, and who is actually Satan's slave, "held cap-tive at his will," that he shall escape the snares and lustful enchantments of the Old Satures? Harstical tacchings are old Seducer? Heretical teachings are declared by Holy Writ to be "doctrines of devils", (1 Tim. 4 ch.) and, since they are invariably put forward with loud pre are invariably put forward with four pre-tension to purer truth and superior knowledge of the mind of God than is possessed by the Infallable Church, St, Paul informs us that, to give plausibility to this impious fallacy, "Satan himself transformeth himself into an angel of light?" (2) Con II by 14 years Woold light," (2 Cor. 11 ch. 14 verse.) Would it be any wonder if the youthful sinner, who is actually "in the snares of the devil, held captive at his will," should gradually headens fashicaed in his will." gradually become fashioned in his ideas, religious as well as moral, in conformity with the spirit of his master, this "Ange of Light" from whose inspiration al of Light" from whose inspiration all heresies proceed? Too often has it hap pened in Canada, that prolonged in dulgence in criminal passion has led to the total abandonment of the faith. This is final reprobation. It is Satan assured of his captive for all eternity. Let us not deceive ourselves. No strength o deceive ourselves. No strength of mind, no brightness of intellect, can withstand the deceptive colouring of false principles reflected on the soul by this "Angel of Light," should God, in His inscrutable wisdom and justice, be pleased to leave man unprotected before the to leave man unprotected before the Tempter. Adam and Eve in the days of their innocence, when Reason had not yet been clouded by sin, failed to maintain themselves against him in truth and rectitude. By the specious sophistry of the Tempter they were led to believe that the religious restraint imposed

in life's very centre, under the rule of a vile and merciless taskmaster. Let us dwell, dear Rev. Fathers, upon the character of this satanic servitude, against which our holy mother, the Church, warns us frequently every day in the Divine office, and through the lips of her Priesthood invokes most fervently upon her children at each successive sunset "the help of the Most High, and the protection of the God of heaven."

(Ps. 90)

Among the reasons urged by St. Paul

on their liberty by God was not reasonable; that disregard of the would not be a mortal sin, the divine declaration to the contrary notwithstanding; and that superior knowledge of good and evil was superior knowled

faith and virtue in the matter of Educa-tion!

Nothing more distinctly illustrates the power of Satan for deception of the human intellect than the appalling darkness of error and vice with which he had succeeded in overspreading the entire world in the ages that preceded the advent of Christ. Through the cor-versition of men's hearts he opened the ruption of men's hearts he opened the way to perversion of their intelligence, and effectually dethroned God from His place of honor and authority in the minds of men everywhere outside Judea, and erected a throne for himself instead substituting demon-worship for the adoration of the God of heaven as the established religion of all the nations of the wide earth. (Ps. 95, 5 v; 1 Cor. 10 ch.) So thoroughly did he corrupt the fountains of truth and virtue that no-where was the living God loved, or adored, or known; nowhere was the least respect shown to the primary laws and maxims of natural morality that dictate duty between man and his Maker, between parent and child, hus band and wife, master and servant, be tween wealth and want, between neighbor and neighbor, between the spirit and the fl-sh in the inner domain of man's individual existence. Even philosophy and its glorious seats of learning and its masters of mighty genius and imperishable fame of scholarship, surrendered the rights of reason to the universal empire of devil-worship and moral corruption. By their writings and esoteric lectures they preserved indeed the tradition of not a few maxims of the natural law of truth and virtue; but through guilty cowardice, for which St. Paul declares them "inexcusable," they withheld the knowledge of God from the outer world, and were found worshipping with the crowd in the temples of Mer-cury and Bacchus, and Venus and Nemesis. On! dear Reverend Fathers, yours be the task to awaken sinners, young and old, but especially the youth-ful sinners, to a just sense of the shameful sinners, to a just sense of the shameful bondage in which they are enchained, mind and heart and imagination, by the wicked spirit who "holds them captive at his will." Appeal to their conscience their honor, their hopes, their fears, their baptismal vows, their Christian manhood. They will perhaps confess that a mysterious change has come over them, that their power of self-control is diminished, their resolution is enfeebled, their passions have developed into unnatural activity, and their fortitude has given way to helplessness in presence of every casual temptaness in presence of every casual tempta-tion. Tell them that these are the plain symptoms of diabolical agency upon their souls. Urge them to take advan tage of the Jubilee, and be delivered at once and forever from this bondage of the devil. Warn them not to despise this extraordinary grace. It may be the last call of God. Point out the fearful danger of choosing deliberately to remain the slaves of Satan rather than become friends of the God of heaven. THE DEVIL'S POWER TO HARM MAN BODILY

ne possesses in his fallen state all the natural powers, physical and intellectual with which God endowed him in his superior order of Angelic excellence at the beginning of creation, long before this earth was made. Our Lord Jesus Christ frequently referred to his great power, styling him "the Prince of this power, styling him "the Prince of this world," the "armed Strong One, who holds his Court," and can be dislodged by no one less powerful than the Son of God; the formidable opponent of the Bishops of the Church, and, in particular, of the Pope, who are saved from his terrible assaults only by the special and exceptionally assured protection of Jesus praying with all His might of intercession for them at His Father's throne. (John 12 ch.; Luke 11 ch.; Luke 22 ch.) St. Paul calls him the "Ruler of the world of this darkness," and the "Emperor of Death," who had bound mankind in lite-long servitude by bound mankind in life-long servitude by Death's mysterious terrors. (Eph. 6 ch Heb. 2 ch.) St. Peter describes him a Our adversary, the devil, who goeth about as a roaring lion, seeking whom he may devour." (1 Peter 5 ch.) Truly he may devour." (1 Peter 5 ch.) it is the Mercy of Almighty God that restrains this arch enemy of man kind from slaying every captive sinner and dragging his soul into the fiery abyss without a moment's respite in abyse without a moment's respite in which to cry to God for pardon. How thankful should we not be that Satan cannot do what he likes with his poor captives! The Book of Job records how eagerly he sought to destroy that holy man, over whose sinless soul he had no claim. He asked God's permission to take all his worldly substance from him. God consented, but with a reservation. "Behold," said the Lord, "all that he hath is in thy hand; only put not forth thy hand upon his person." (Job nand upon his person." (Job 2 ch.) Accordingly Satan blew down Job's house and killed his sheep and cattle, and his servants, and his whole family of servants and three daughters. Seeing

seven sons and three daughters. Seeing that these calamities had failed to pro voke the man of patience to impreca-tions against Providence, Satan asked a further permission, to afflict Job by in-jury to his person. This was likewise granted, but, as before with express limitation:—"The Lord said to Satan, behold he is in thy hand, but yet save his life"; and accordingly "Satan struck Job with a grievous ulcer from the sole of the foot to the top of his head," leaving him barely the breath of life. The lesson of this narrative is, first, the power of the

devil to injure man, and his malice against man; secondly, that he cannot injure us bodily without God's special leave. Now, if permission was granted by God for the doing of grave harm to Job, His faithful servant, may not the same be more readily granted for doing harm of a domestic or personal kind to the obdurate sinner, against wnose soul and body Satan holds the death-warrant from God's Justice? Can he who willingly remains in diabolical captivity despite God's offer of liberation, be quite sure that God will restrain the strong arm and malignant fury of the devil by an express order not to do him the condition of the co

bodily injury or to take away his life?

Let the tollowing examples fill the soul of the impenitent sinner with just alarm. The Gospel History recounts the ejection of demons by Jesus Christ from the bodies of a wonderful number of reasons when the devilhed by dividing district, does a district, does a soul of the same of the sa of persons whom the devil had, by divine permission, violently seized and entered into. Some of these he had deprived of their sight, their hearing, their speech, or the use of their lumbs: he had deprived them all of their reason. Their their hands for shameful action. He had maltreated them in various ways, dashing them against the ground, casting them into the fire, or into ponds of water, &c. St John (5 ch.) relates with much particularity Our Lord's miraculous cure of a man who had been afflicted with paralysis for thirty-eight years, and could not move hand or foot; and for our instruction he has recorded dressed to him after his cure : "Behold, thou art made whole: sin no more, lest something worse befall thee." This admonition signified that the paralytic's thirty years' malady was the effect of early sin and Satan's malice. St. Luke Think of the fate of Judas Iscariot. He made one sacrilegious communion. Swift and terrible was the vengeance that followed him. "After the morsel, Satan entered into him," says St. John, and the fiend so worried him with remorse, and overmastered him by hellish spectres, that he succeeded in driving him straightway to despair, and finally to suicide of a most ignominious character. The successive husbands of Sara to suicide of a most ignominious charac-ter. The successive husbands of Sara, the virtuous daughter of Raguel, were strangled by the demon Asmodeus, in punishment of impurity, each before the morrow of his wedding day. (Tobias 3 ch). These narratives are so many warnings: for "Whatsoever things are written, were written for our instruc-tion," (Rom. 15 ch.) Other instances may be quoted to the same effect; and the testimony of history throughout all ages, to which we might add Our own priestly experience, certifies the fre-quent recurrence of similar vengeance of God upon hardened sinners by abandonment of them to the fury of

GENERAL RESTORATION OF FORFEITED

was the third precious privilege of Ancient Israel in the fiftieth year. But of what value was legal reinstatement in the possession of a small, perhaps barren, tract of land in Palestine, compared with Bid them seriously to remember that the Devil is man's sworn enemy, and that the Devil is man's sworn enemy, and that the development of the Devil is man's sworn enemy, and that the development of the Devil is man's sworn enemy, and that the development of the Devil is man's sworn enemy, and that the Devil is man's sworn enemy, and the Devil is man's sworn enemy ene conversion to Christianity,, "are come to Mount Sion, and to the City of the Living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the church of the first born who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Media-tor of the New Testament." (Heb. 12 ch) Ours is not merely a title to live for a brief time, labouring upon the land, and earning our bread by the sweat of our changeable happiness in the mansions of our Heavenly Father. "In my Father's ouse there are many mansions,"saidJesus Christ to His disciples: "I go to prepare a place for you: I will come again and will take you to myself, that where I am, you also may be." (John 14 ch.) Not only shall we be companions with Jesus, ever near Him in the mansions of His Father; we shall share His glory and His royalty; for His kingdom is to be our kingdom, and we are destined to wear a crown like His by right of joint heirship with him. In truth, we can hardly realize the sublimity of this our roya destiny; it transcends all human under destiny; it transcends an initial uniters standing. The patent, however, is written and registered—here it is: "Come, ye blessed of my Father, enter into the inheritance of the Kingdom prepared for you from the foundation of the world." (Matt. 25 ch Again, listen: "The Spirit Himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him. If we suffer we shall also reign with Him." (Rom. 8ch. 2 Tim 2ch.) And again: "Blessed is the man that endureth temptation; he shall receive the crown of life which God hath promised to them that love Him." (James 1 ch) "You shall receive a never-fading crown of glory." (1 Peter

On the strength of this oft repeated promise of our future participation in the inheritance of Carist, His royalty, His crown, and His glory, on condition of final perseverance in His love and His

to them also who love his coming.

Dear Rev. Fathers, if you ask any one Dear Rev. Fathers, if you ask any one of the remiss Catholics, of whom a greater or less number may be found in every district, does he really believe in those magnificent pledges of the Son of God and His Apostles, he will not fail to answer outright, "I do believe: for I cannot doubt the first principles of my religion, or the promise of my religion." gion, or the promise of my baptism."
His faith is indeed sound and unshaken
in its principle; but of what avail practically is his faith, if he contradicts it by his
acts and the tenor of his life? "You are acts and the tenor of his life? "You are my friends," says Jesus Christ, "it you do the things that I command you." (John, 15 ch.) "As the body without the spirit is dead, so also faith without good works is dead." (James 2 ch.) If there be any vitality at all in such a man's faith, it should quicken into activity in this holy spring time of Jubilee, when the showers of heavenly grace are poured down most of neaventy grace are poured down most plentifully on the souls of the children of the church, and extraordinary aids to fruitfulness of penance are supplied by the workmen of the Lord's spritual vineyard. The Catholic who has broken thirty years' mailed, St. Luke early sin and Satan's malice. St. Luke (13 ch.) relates a similar cure of a woman "bent down by the spirit of infirmity." "Lo!" said Jesus, "Satan infirmity." "Lo!" said Jesus, "Satan He have the summer of the said of the said of the said of the said of the ancient to the said of the ancient to the said of the ancient that the intense agerness of the ancient
Israelites in expectation of each returning F.ftieth Year would animate
the souls of our people, one and
all, and hasten their acceptance an, and nasten their receptance of the ineffably more noble privilege of renewed inheritance accorded by the Christian Jubilee! We are told by the inspired historian of the Patriarchal days, that when E-au learned that he had lost his father's blessing and his birthright of primogeniture, he "wept aloud, and roared out with a great cry." (Gen. 27 ch) Yet what was his loss in comparison with that of the child of the Catholic Church, who by mortal sin has renounced the heirship of his second birth—his ever-lasting inheritance of the king tom and crown and glory and beautitude of Jesus. the Son of God, of which it is written; Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." (1 Cor 2 ch.)

TO BE CONTINUED

Mr. Matthew Arnold Expresses an Opinion,

It is rather interesting to read the views of the most English of Englishmen the renewal of title to the Christian in on the present situation in the United heritance guaranteed by the Jubilee to Kingdom Such a man is Mr. Matthew breaks at the thought that the old feu fal England when the aristocrat of the castle could whip or cuff his presently and they would thank him for paying them so gracious an attention, is no more, and that he is compelled to endure a painful existence in England which is con trolled by a "great Philistine middle-class" whose "effusion and confusion" are something terrible to contemplate.

With infinite benignity of condescension With infinite benighty of condescension he admits that "the English peasant is patient, faithful, respectful," but a contemptuous sneer drops from his quill as he adds "range of mind, large and clear views, insight—we must not middle and lower classes When we had three millions of slaves in this country we were wont to speak of them in the same strain. They, too, were generally faithful and patien', and were generally taithful and patient, in most cases they were respectful ward their masters, and they, too lacked large and clear views and—insight. The middle class in England will certainly feel grateful to Mr. Arnold for intimating that if the average Englishmen could suddenly change the color of his skin and become a blackamoor he might aspure to an equality with our Southern negroes before the war.

But if Mr. Arnold despises the middle class in England what can be say of the Irishmen? His mother tongue accually fails him, and he is compelled to express re qui'ils demandent n'est pas ce qu'il faut pour les apuiser" Theu whipping his congue into obedience to his alm est unutterable contempt be adm: - The more intensely the Irish desire a separate parliament the more it proves they ought not to have one." The Liberal second thought to such a concession is "a party of bounded and backward mind, without insight."

After reading the article we are inclined to think that Mr. Arnold personally regrets that the Almighty did not consult him as to the arrangement of the universe, and firmly believes that the universe will never recover from the consequences of that over-ight,-New York Herald

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spa k may set a house on fire. A fit of pa sion may give you cause to mourn all the days of your life.

Tue Old Tune. THIBTY-SIETH VARIATION.

1829 1886. hred of song you bid me bring accord from fancy's embers; ben the ilps forget to sing. faithful heart remembers! so swift the wings of Envious Time To wait for dailyings phrases, r woven strands of labored rhyme To thread their cuuning mazes.

A word, a sigh, and lo, how plain
Its magic breath discloses
Our life's long vista through a lane
Of three-score summers' roses !

One language years alone can teach: Its roots are young affections That lee's their way to simplest speech Through silent recollections.

That tongue is ours. How few the words We need to know a brother! As simple are the notes of birds, Yet well they know each other.

So let us meet as eve draws nigh,
And life metures and mellows,
Till nature whispers with a sigh,
"Jood night, good night, ou fellows!"
—DR. O. W. HOLMES in the Atlantic.

A SOLDIER OF FORTUNE.

CHAPTER I.

In Normandy, on the banks of the Seine, stands a smal', picturesque chateau. An iron gateway, surmounted by a crown, gives entrance to the old-fashioned grounds which surround it. Before it, lies a lawn, which, stretching nearly to the river's edge, is bordered by an old stone balustrade; and at the back a long avenue of tall, wide spreading trees leads to the village church. The river here is broad, and now and leads to the village church. again encircles some small, wooded sland; and in the distance chains of low, green hills gracefully mark the

It is a charming spot. A traveler in these parts naturally stops to gaze on the old house, now closed and deserted, and wonders to himself: Who lived here? What may be the

history of this place?"

The history of the Chateau d' Ando is a simple one, and is soon

During the great revolution of the ville sought refuge for himself, his wite and only child in one of the quiet valleys of Switzerland. Other Eranch immigrants had chosen the She was now thirteen, with the same same land of exile, and there, in constant hope of better days, many years rolled slowly by. But still in exile, the old Comte and Comtesse and awaiting something very pleas-de Claironville died and were laid to ant, to judge by the eagerness and rest, leaving their only son and his rest, leaving their only son and his impatience of her every look and lovely bride to mourn them long and motion. At the slightest sound she deeply.
At last, after long and tedious

waiting, joyful tidings were brought to the peaceful vailey. The restoration had taken place; Louis XIII. was acknowledged king. Many of the immigrants at onc

returned to their native land, and among them were the young Comte and Comtesse de Claironville. Amidst his patriotic joy some per-sonal sorrow lay buried in the heart of M. de Claironville. The home of his children was confiscated—it was in the hands of strangers, and he, with his diminished fortunes, could never again be the possessor of the fine old manor and broad lands of Claironville. He had now to make for him-Normandy. near there he chose the ground and built the Chateau d'Ande.

When the house was finished and simply but tastefully furnished M. de Claironville took his wife to live

Ten happy years were spent in their new home; two children were sent to bless their married life, and when our story opens sorrow for the first time was visiting the inmates of the chateau . It was a cold, bloak day in Novem-

ber. The wird was sadly moaning among the leafless trees. In the largest bedroom of the chateau the young wife and mother lay dying. Her husband was kneeling by her bed-side, broken-hearted; her mother, Madame de Vinieres, equally sorrowful, but more calm and resigned in her grief, was holding Madame de Claironville's small, thin hand. The thildren had been brought to the Comtesse's room to receive her last kiss and blessing. Marianne, the old nurse, had taken them below to the drawing-room, and in her grief, careless even of her treasures, as she fondly called them, had left them alone to hurry back to her dying mistress. The children, with teardrops still on their long, dark lashes, walked saily to the window, little realizing or comprehending the cause of so much sorrow. Charles was a tall, thin child of nine years, with soft, flaxen hair and dreamy brown eyes. Annette was but five and a small wee thing even for that tender age. A profusion of sunny curls fell over her shoulders, and her large, dark blue eyes, generally beaming with smiles, were now fixed wonderingly on her brother. After a short silence, Charles took his little sister's hand.

"Annette," he said, "shall we go ville had gladly invited his young ady, at once assuming an alarming to the church and ask God to bless friend to spend the midsummer holi-character, Monsieur de Claironville mamma and to make papa and grand'mere and all of us happy?"

"Ob, yes, Charles ! oh, yes !" cried the child in broken language; "mamma says to pray for her.'

And away the children went down the long avenue, over the dead leaves, till they came to the old, gray church. The door stood open; the little ones entering hesitated for a moment before penetrating the precincts of gloom; but soon getting accustomed to the dim light and seeing the sanctuary lamp burning brightly, they took courage and ing brightly, they took courage and went up to the very altar-rail. Then they kuelt, and joining their little hands, as their mother had taught them to do, they said their childish prayers. Those prayers went straight to heaven. Bright angels stooped to listen to the winning, sweet-toned voice of innocence; and then, at their Master's bidding, flew up to the neighboring death-bed to carry strength and foretaste of heavenly joy to the soul that was so soon to wing its flight from earth, and to pour balm and consolation into the grief-riven hearts of the young husband and the sorrowing mother.

CHAPTER II.

The years glided swiftly by. Madame de Vinieres watched so ten-derly over her little grandchildren that they never knew the pain of

When Charles was 11 years old he was sent to schoo!. The separation was a hard trial for both the brother and sister. Fraternal love was very strong between these two; it grew with their growth, it deepened as Differtheir characters developed. ent, yet much alike, the children were all in all to each other. Annette was very proud of her tall, handsome brother; in her eyes no one was Charles' equal. And the boy, with all the deep tenderness of his nature, loved the little sister, who was so gentle and bright, so trusting and affectionate. Charles leaving home was their first sorrow, and an often repeated one it was to be:

His return was the greatest joy of the year, both to him and to little Annette.

Let us visit them once more, and sunny looks and pretty face as when a child of five. At the present moment she was evidently waiting, ant, to judge by the eagerness and would breathlessly listen, and then disappointedly look at the old clock on the chimney piece.

In the shadow of the room sai

Madame de Vinieres in a great armchair with folded hands and a sweet, gentle smile on her placid face. She was watching and smiling at her

Annette, "will they never come?" "My dear child." ' the old lady replied, "they could not be here before the two ladies were at dessert. now. In fact, I hardly expect them Annette is being chided by her

self a new home. So he returned to spoke, a faint, distant rumbling entered and a letter directed in her his birthplace in Normandy, and caught Annette's attention. It came son in law's hand writing was handed caught Annette's attention. It came son-in law's hand writing was handed faster, the small hands would be nearer and nearer, and soon the to Madame de Vinieres. The old little girl could recognize the longed- lady took it hastily, and glanced at

cried, and bounding out of the room, which it was closed. ran to the hall-door.

gate-way, and stopped before the move. Feeling that whatever the chateau. Another instant and M. news might be, it could not now be de Clairohville lovingly clasped his softened to her grandchild, Madame little daughter in his arms, and then de Vinieres unfolded the black borresigned her to her brother's fond dered paper, and slowly read the

Blushing with excitement and coming but in her joy she had forgotten his arrival. Recovering herself, the at once held out her little "Annette," the old lady began; hand, and warmly said:

"Welcome, cousin Henri; welcome to our dear Chateau d'Ande." Cousin Henri, or the young Marquis de Valuois, took the extended

hand, and with the true French courtesy pressed it to his lips. He was an orphan, and, by marriage, a connection of M. de Claironville. The Comte and the late marquis had been friends from childhood, and many years of their youth

had been spent together in the same land of exile. Henri, now eighteen, was tall and broad, fine forehead told of no mean

and character.

He and Charles were at the same college, and were both studying for the army. The boys, like their Several hours elapsed before Anfathers, had formed an early attachment for each other; and this year, at his son's request, M. de Clairon-

days at the Chateau d'Ande. With Charles at home, Annette was as merry as the day was long. near. Charles was conscious, and

house, or running for very joy down the long avenue behind the chateau. M. de Claironville was a devoted father; his children and their hap-

piness were his constant thought. hap
Many a warm, bright afternoon he
would take them on the river, and just now alight on one of the pretty islands so numerous in this part of the Seine, and again row to some small town or village on its banks, and visit its old church or quaint cathedral, its castle of bygone days, or holy shrine, where pilgrims often flocked. Those were happy days! But at last they came to an end; and at their close the parting between the brother and the sister seemed, if possible, a harder trial than ever. Annette was sorry, too, to part from Henri; for during these holidays they had become very fond of one another, and he was now her friend as well as Charles'.

The youths returned to college, and M. de Claironville to Paris, where his employment kept him for many months of the year. Madame de Vinieres and her

granddaughter resumed their old life, and a happy life it was, though so quiet and uneventual. Study and visits to the poor, who were all as friends to the kind old lady and her lovely grandchild, filled many of its hours; and yet there was much time left for Annette to seek her favorite corner of the old-fashioned garden, and there read many a tale of good and wicked fairies, of knights and ladies of bygone ages, or what she loved still more, sweet legends of the

when Charles and Annette were orn, of her tenderness and love for her darling little ones, and of how her last prayer and blessings were for them before she died and went to heaven.

CHAPTER III.

Again the years glided by. Summer roses bloomed and faded, cold winter came and went. As fair and beautiful as a rosebud was the little maiden of the Chateau d'Ande, and

as cheering to the neart as the brightest summer's day. But alas! when Annette de Claironville was only eighteen, sorrow, the cold winter which is the death of joy, and clouds even the sunny skies of youth, was near at hand. It was autumn again. A drizzling,

dull afternoon had been devoted by Madame de Vinieres to knitting, and by Abnette to tapestry. Evidently the girl was not in an industrial mood, for more than once her work little granddaughter, and like her, had been thrown aside to gaze though more patiently, seemed to be dreamily at the bright flames of the waiting. At last the clock of the village church struck nine. could be seen no presentment of "Oh, grand'mere!" exclaimed coming evil—yet why this pensive-

On the evening of this dull day before another half hour."

But even as Madame de Vinieres

Presently the door opened, a servant for sound of carriage wheels. the young girl to see if she had "Here they are, grandmere," she noticed the large black seal with

Yes, Annette had seen it. She had Soon the carriage entered the iron grown deadly pale, but she did not first few lines. Notwithstanding the great effort she made at self-control, radiant with smiles, Annette sud- she could not prevent the look of denly perceived that a stranger was anguish or stay the heavy tears with them. She had known he was which chased each other down her

but her voice failed her and she could say no more.

At once the awful truth flashed

across the girl's mind.
"It was about Charles, granma. I

know it is about Charles," she ex-claimed; and rising, she knelt by Madame de Vinieres and buried her face in her lap.

No tears came to Annette's relief,

in that one short instant she felt an unknown-undreamt of agony She could neither speak nor She knew that, Charles, the idol of her life, had been taken from handsome; dark, wavy hair clustered her. It was too much for the poor around his well-shaped head; a young heart, as yet untried, so unused

to sorrow.

Alarmed by her silence and immo intelligence, and eyes, now tender, now full of fire, showed both heart bility, Madame de Vinieres tried to raise her; she might now move the slight form at will-her grandchild

> nette could hear the full account of Charles' death. He had been taken ill about a week since, and his malhad been immediately sent for. When he arrived the end was already

"All he regretted in life," he said,
"was the separation from those he
loved." But he "was happy, very happy to think he would soon see his mother," she whom he could only just remember, but whom he had loved with such a tender veneration. Many loving nessages were sent to his dear, kind grandmother and to his darling sister. Even old Mari-anna was not forgotten. And then, in his father's arms, surrounded by in his father's arms, surrounded by a few sorrowing friends, and with the blessing of Holy Church, he breathed his last. A beautiful smile was on his lips, a smile so peaceful that it plainly showed all was well with the departed soul; a smile so joyful that the bercaved father fondly thought it betokened the presence of his beloved wife; the mother who from her heavenly home had so watched and guarded her dear, orphaned children, and who now had come to greet her first-born to eternal life, and to lead him with oyous hymns of gratitude and praise to the very throne of God. "During the last twelve hours," added Mon-sieur de Claironville, "he and Henri had not left Charles' bedside. Deep and universal was the grief for his dear son's death; for all had admired him for his brilliant parts, his noble qualities, and all had loved him for his gentleness of disposition." Mon-sieur de Claironville's letter was full of Christian fortitude and resignation. He even tried to say some words of comfort to Madame de Vinieres and his little daughter; but, alas! these efforts could not hide how In the long, still evenings, sitting cruelly his own heart was bleeding, on a low stool at Madame de Vinieres' feet, the child would never tire of hearing her tell the simple anecdotes of her young mother's life—of her goodness and her beauty, of her him thus cut off from life in the very

bud and bloom of early manhood.
"It would be a comfort," he said in ending, "the only earthly comfort he could then feel, to be at home with his dear mother, to fold his little daughter in his arms, to feel that she, at least, was left to cheer him in his sad old age. But it could not be. Duty for awhile forced him to remain away; and not before the last days of the year could he revisit his loved and peaceful Chateau d'Ande."

CHAPTER IV.

Though weeks and months rolled on, no color returned to Annette's cheek. She looked thin and worn. If possible, she was more than usually kind to those around her. She would smile when Madame de Vinieres was by, and try to cheer the kind and tender grandmother. But Madame de Vinieres had known too much of sorrow; her tenderness for Annette was too great not to divine her inward suffering. She saw what sad-ness lay behind her grandchild's smiles, and when the little face was in repose, and Annette was unconscious of being watched, the old lady could plainly mark the expression of deep sadness which had settled there, and how again and again the soft blue eyes would be dimmed with tears, and the name of "Charles! first met, when the child of thirteen Charles!" would be gently murmured, The tears would then come | Chateau d'Ande." tightly clasped, and the lips would move as though in prayer for strength and resignation. But these ontward signs of grief were never of long duration. Annette was not one to nurse her sorrow. If at times it conquered her she would soon rise above it and wipe away her tears and strive to smile once more. Still, it wrung Madame de Vinieres heart to see her child thus suffer, it made her anxious to note how pale and thin she grew. So it was with genuine pleasure that we find her one day in early May reading a letter she had just received from Madame la Comtesse de Regnac.

This lady was a relative of Madame de Vinieres, and had been a great friend of the young Comtesse de Claironville.

"She and Monsieur de Regnac would be so happy," she wrote, "to welcome Madame de Vinieres to the Chateau des Ormes, and it would give her such great pleasure to see again her dear kinswoman, and the child of her beloved Marguerite. A few friends were then with them, she continued, "but as they were mostly all known to Madame de Vinieres they would probably add some pleasure to her stay among them.

A grateful acceptance was soon written, and about a week later, in the early morning, Madame de Vinieres and Annette set out on their journey. The Chateau des Ormes was a ten hours drive from Ande. The day was soft and balmy; the country through which they passed was full of beauty.
When they reached their journey's

end it was the hour of sunset. long row of poplars led to the lodge; a moat was crossed, and a few hours later they alighted before an old and handsome chateau. Monsieur and Madame de Regnac were at the door to meet them. No welcome could have been warmer, no greeting more not stay to add fuel to the fire. An-Early in the morning she would be knew there was no hope of his reafoot, singing gaily through the covery. He was very calm and entered the large reception hall. brightly in his heart, 'twas true; but

Beside the tall, old-fashioned chimney piece, a gentleman was stand-

Regnac, "is a friend of yours."
"Henri!" exclaimed Madame de

The sight of him, so young, so handsome, recalled her Charles so vividly, the old lady could not trust herse!f to say more. Charles, her own dear Charles, was also uppermost in Annette's thoughts as she recognized her friend. She remem-bered he had been her brother's companion for years, she could not for-get he had knelt beside him in the hour of death.

The last rays of the declining sun

beamed through the high, broad windows; they played among the soft brown curls of little Annette; they made the tear drops sparkle on her long, dark lashes as her hand

met and was closed in Henri's.

A half-hour later the inmates of the chateau assembled in the large, antique drawing-room, with waxed parquette floors and tapestry-covered

It was the dinner hour. At table, Annette, shy and blushing at being among strangers, was near Henri.

"In all the gay, Parisian circles," thought the young marquis, "he had never seen a face so sweet and

Youth is always winning, but to some it is, perhaps, never more so than when in grief. Perhaps the long, black dress, the soft white tulle

encircling her slender throat, added to Annette's charms. However this might be, it was no wonder Henri de Valnois should admire Mademoiselle de Claironville. All present must have thought as he did. Annette, to whom praise and flattery were all unknown, was unconscious of her own beauty and great loveli-

When the cheerful meal was ended, Madame de Regnae was urgent in her entreaties that Madame Vinieres and her granddaughter should stay with them as long as they could be spared from Ande; and for Annette's sake the old lady gladly yielded and promised to "aux Ormes" for one whole stop fortnight.

The kird host and hostess did all

they could to make the time pass pleasantly, and those days were happy ones even for Annette. Henri was full of kindness and thoughtfulness, and often he would speak to her Charles with love and admiration, and tell a thousand anecdotes of their school-boy days. Annette was all attention to every word which touched the subject so near her heart; and Henri, gladly giving her this sad pleasure, was all sympathy for her loss and sorrow.

But, alas! has it not been truly said that "pity is akin to love?"

And was it strange that in his sympathy for one so young and lovely Henri should feel his heart moved and disturbed within him?

It was not only since her arrival at Des Ormes that he admired Annette: he had loved her since they had welcomed him to her "dear

All these years he had constantly remembered his little playmate, but these thoughts had been revealed to no one, they had been ever hidden in the depths of his own heart. It was only when Charles was dying that he begged his torgiveness for having kept one secret even from him. And he then told him all—how he loved Annette, though he knew full well she might never be his wife. It could not be. He was not what the De Valnois once had been, he could not ask her to share his life

of wandering and hardship. Charles had smiled and taken his

hand at these words.
"Oh, Henri," he had said, "your heart is worth all other treasures. If I might choose my sister's husband, it is you of all others I would wish to call my brother."

No more was said, but again and again, Henri remembered these words. Vanity was not among his faults, and he did not set the same value on himself as his friend had done; and it was a comfort to think Charles would have been willing, aye, glad, to see Annette his bride.

Why, though, think of this? It might not, it could not be. He had naught to offer, no home, no fortune. He had heard, and rightly too, that in the neighborhood of Ande were several noble youths who had asked in marriage the hand of Madem-oiselle de Claironville. Was she insensible to the attentions of them all? Or why would she care more for him? If he had any share in her affections, it was, too, evidently but as the friend of Charles. He sighed.

The pale moon was peacefully shining upon this troubled world as the young marquis paced up and down a garden walk. These and similar thoughts were following each other in quick succession.

"Yes, he must leave the Chateau not stay to add fuel to the fire. An-

it must only be as of one far beyond him, far removed from his life and

Never had he felt his poverty so keenly, never had he so regretted the fortune of his fathers and their grand ancestral home. How gladly would he have lain all these at Annette's feet. How proudly would he have acknowledged her the mistress of his heart and home.

The struggle was a hard one, the

sacrifice was great and full of pain; yet Henri made it. It was better so. From that day forward his love must lie deeply builed in the sanctuary of his heart. He would never speak of it again. Only Charles knew his secret, and with him it was sealed in heaven. Annette would sometimes kindly think of him as of her brother's friend. And later if, as he hoped, she might one day hear he had bravely died in fighting for his country's welfare, she might sigh and say a prayer for one whose heart had been all hers, though she had never known it. A dark cloud now hid the moon's bright light from earth. Henri shuddered. seemed an emblem of his own sad fate. And young, and brave, and generous though he was, he shed bitter tears, tears in which there was no shame, on the tomb thus newly made of his love and happiness.

CHAPTER V.

A twelvemonth had passed since Madame de Vinieres and Mademoiselle de Claironville had returned to Ande from the Chateau des Ormes. It was June once more.

On a mossy slope, leaning against the old trees, sat Annette, gazing on the layely scene before her.

lovely scene before her.
"Never," she thought, "had it looked more beautiful!'

The river flowed peacefully by, reflect-

The river flowed peacefully by, reflecting in its silvery waters the blue skies and fleecy clouds above; its islands, bathed in brilliant light, were like enchanted gardens of a fairyland; the meadows sparkled with flowers of white and gold, and the distant hills seemed as a scalloped frame to this fair picture of earth and heaven.

How merrily a bird was singing in an old elm tree hard by! Were his glad notes healds of coming joys? Annette would not stir for fear of frightening him away. Full of happiness, like the bird's song, her heart was in unison with all the beauty and the brightness of that summer's noon. Some miles from this peaceful village, on the banks of the same winding river, a young officer was riding fast. He was absorbed in thought. Presently he roused himself and urged his horse to greater speed.

Was it by accident or was it by design that Henri de Valnois soon found himself before the iron gateway of the Chateau d'Ande? He entered. A servant was standing near and took his

Unateau d'Ande? He entered. A servant was standing near and took his

servant was standing near and took his horse.

The young marquis approached the house, and at the hall-door met Madame de Vinieres. The old lady was also gazing on the charming landscape and enjoying for a moment the gentle summer breeze. She was surprised to see Monsieur de Valnois, but she smiled and received him kindly.

'Why, Henri," she said, leading him to the drawing-room, "how came you to these far-off parts?"

"For the last fortnight, madame," he replied "our regiment has been quartered at Rouen. The day was fine, the distance not great," he added, blushing consciously, "I trusted I should be permitted to lay my homage at your feet, and to visit once more the spot where such kind hospitality was once extended

such kind hospitality was once extended

"You are welcome now, as you were then, Henri," the old lady answered,
"And so you are at Rouen," she con-

tinued musingly.

"It is a charming town, a dear old place. Some of the happiest years of my gulhood and early married life were

passed there."

Neither spoke for a moment; both were thinking. Age of the past—Youth of the present.

"Ah, madame," Henri at last exclaimed, unable to control his emotion, "by those happy memories of your own youth and youthful joys, be favorable to the prayer

Jappy memones of your own youth and youthful joys, be favorable to the prayer I have now come to make."

Henri had not meant to speak so soon, or tell his errand thus abruptly; but his heart was very full, the well remembered scenes had stirred it to its depths, and touched by Madame de Vinieres' gentle kindliness, his secret was soon told.

"I have loved Annette," he continued quickly, "and I have long tried to conquer my affection. I know I have nought to offer, nought but this very love, which, though I strove to kill it, has but gained strength with years. At last I determined to hear from her own lips, or from yours, madame, that the joy I so longed for might never be mine, that all hope was indeed vain."

Again there was a pause. It was Madame de Vinieres who now first broke the

ame de Vinieres who now first broke the silence.

"Henri," she gravely replied. "I have known and loved you from a child. I know I can trust you. I know my Annette's happiness would be safe in your keeping. If you can get her consent you will have mine. Go," she said, as Henri vainly strove to tell his thanks, "you may speak to her yourself. You will find her in the garden near the balustrade. She has been there for the past hour." She has been there for the past hour,"
Surprised at his own happiness, Henri
left the drawing-room and advanced

to wards the lawn.

He stopped. The young girl was still there, leaning her soft, round cheek upon her hand. The sun's rays shone on her lovely face, his beams playing among the loose, brown curls. The sweet blue eyes were fixed on the gorgeous skies above, watching the clouds as they changed from crimson to rich purple, and from purple to bright gold. towards the lawn.

to bright gold.

But Annette had heard a footstep. She

An-live rose blushing and smiling to greet him. ; but "May I not stop a moment to admire

this glorious landscape?" asked Henri, ahe moved towards the house. "Madam de Vinieres said I should find you her and gave me permission to join you."

"Oh, certainly," answered Annett returning to the grassy seat. "Is it no truly beautiful? Do you remembe Henri, how we used to play here on the lawn, and how happy we all were then the property of t

"Do I remember, Annette? Indeed would be impossible for me to forg those days. Many and many a time," I continued, after a moment's silence, "has I thought of what we then said, an thought, and did; and since," he added it a lower tone, as though more to himse than to her, "one little face has been eve

than to her, "one little face has been every resent to me. It has been to me as star shedding radiance on my lone youth—as a guardian angel, leading mever onwards and upwards."

Henri paused, and Annetta grew vered. Unconsciously she smiled, an wondered to herself why Henri spoklike this.

The floodgates of his heart were opened now, and like a mighty streat his love gushed forth.

"Yes Annetta," he soon continued, loved you then. I loved you more, famore, when I saw you at Des Orme But I was poor, too poor, I thought, aspire to your dear hand. And so went away, meaning forever to conce my love, to forget you if I could. But asked too much of my poor heart—more interest of the same and the saked too much of my poor heart—more started in the same and the saked too much of my poor heart—more started in the saked too much of my poor heart—more started in the saked too much of my poor heart—more saked too my saked asked too much of my poor heart—mot than it was able to accomplish. And a I have come back, Annette. I have com to place all my happiness at your feet. Annette could not answer. Did st love Henri too? She had never owne it to herself—no, not once; but now for the first time she must inwardly acknow

edge that for many years, and especial since the past summer, Henri had po sessed a great, great share of her affet tion and had been full often in he thoughts.

But her heart too was full, too full ju now for words. She turned her hes away to hide her tears; they were con away to hide her tears; they were con-ing fast and rested on her crimsc cheeks, like dew drops on bright rose. But in that downcast face, the your marquis perhaps read the answer he ardently desired, for he took the litt hand in his; he pressed it to his lips wi joy and gratitude. He told Annette he Charles had known the secret of h love, and how he had smiled and said it would be glad to call him brother. . . Who does not know that age has man

gifts and privileges, and that the pow-of reading youthful hearts is sometime among their number?

is possible, therefore, that Madan de Vinieres had seen more clearly in her grandchild's soul than Annette d herself. It is possible she and Monsie de Claironville had talked the matt over more than once, and had agree much fortune was not necessary to co tentment and true bliss; a noble hes and generous nature were gems of prices worth, and more likely than augelse to win their little Annette's los and to make her a happy wife. . . . The golden light had vanished; t sun had long sunk behind the hills where and Annette re-entered telesters.

chateau. Madame de Vinieres was as usual

Madame de Vinieres was as usual her great arm chair. Her knitting lunheeded on her lap, and signs of ter were on her gentle face. In an instathe young girl was at her side, ar throwing her arms lovingly around hence, she kissed her tenderly.

"Bless you, my sweet one," said t grandmother, pressing the girl to heart and taking Henri's hand: "G bless you both, my much-loyed childre

bless you both, my much-loved childre and grant you every happiness!" CHAPTER VI.

A few weeks later there were gre rejoicings among the inhabitants

Ande.
One glorious morning in July, the vage church was decked with flower children dressed in white carried bask filled with choicest blossoms, and mand women were all in holiday attire.
Presently, from the chateau, came is come de Clarionville, and by his significant white as a little snowdrop, and wreath in orange blossoms, was a fair you

white as a little enowdrop, and wreath in orange blossoms, was a fair you bride. He led her down the brown avenue of old, wide spreading tre Sunbeams danced among their branch and gaily checkered the soft, green gron which she trod. Birds were sing loud and merrily, as they, too, wo add to the brightness of that happy dependent of the property of t

Vinieres leaning on Henri's arm. Tyoung marquis was in military dress slooking on his handsome, manly feeven the jealous villagers were forced own he was a meet husband for the dear Mademoiselle Annette.

Many fervent prayers were said, me blessings from on high were invoked the youthful couple as side by side the health within the altar rails. And the were married in the name of God Holy Church; united for life thro health and sickness, through joy and health and sickness, through joy and row, until death them should part.

Once more happiness reigned suprin the old Chateau d'Ande, and in t children's merry voices again re-ech through its walls. Monsieur de Clair through its walls. Monseur de Clair ville dearly loved the boy who bore own son's name, and the little Marguer whose sweet face reminded him of Annette's, when in long years gone by had climbed upon his knee as her lones now did.

Madame de Vinieres and oll Maria spent their days in piety and in the coof their new 'treasures;' and peace grateful tenderness attended their Thus let us leave them. Death and

row will sure to come in time, but to whose histories we find traced thus knew how to bear the cross, and how lifting it on high, to make it bud f

lifting it on high, to make it bud fibright blossoms for eternity.

Ask not where all these are flown.

now why the old chateau now st closed and deserted.

While earth's loveliest lights shine the happy picture, let us cease to that in our memories it may thus ever bright and fair.

The Horsford Almanac and Cook mailed free on application to the Run Caemical Works, Providence, R. I.

this glorious landscape?" asked Henri, as she moved towards I should find you here, and gave me permission to join you."
"Oh, certainly," answered Annette, returning to the grassy seat. "Is it not truly beautiful? Do you remember, Henri, how we used to play here on the lawn, and how happy we all were then?"
"Do I remember, Annette? Indeed it would be impossible for me to forget those days. Many and many a time," he continued, after a moment's silence, "have I thought of what we then said, and thought, and did; and since," he added in a lower tone, as though more to himself than to her, "one little face has been ever present to me. It has been to me as a

present to me. It has been to me as a star shedding radiance on my lonely youth—as a guardian angel, leading me ever onwards and upwards."

Henri paused, and Annetta grew very red. Unconsciously she smiled, and wondered to herself why Henri spoke like this.

The floodgates of his heart were opened now, and like a mighty stream, his love gushed forth.

"Yes Annetta," he soon continued, "I loved you then. I loved you more, far more, when I saw you at Des Ormes. But I was poor, too poor, I thought, to aspire to your dear hand. And so I went away, meaning forever to conceal went away, meaning forever to conceal my love, to forget you if I could. But I asked too much of my poor heart—more than it was able to accomplish. And so I have come back, Annette. I have come

to place all my happiness at your feet." Annette could not answer. Did she love Henri too? She had never owned the first time she must inwardly acknowl edge that for many years, and especially since the past summer, Henri had pos-sessed a great, great share of her affec-tion and had been full often in her

But her heart too was full, too full just now for words. She turned her head away to hide her tears; they were com-

away to hide her tested on her crimson cheeks, like dew drops on bright roses. But in that downcast face, the young marquis perhaps read the answer he so ardently desired, for he took the little hand in his; he pressed it to his lips with joy and gratitude. He told Annette how Charles had known the secret of his love, and how he had smiled and said he would be glad to call him brother. . . .

Who does not know that age has many of reading youthful hearts is sometimes among their number?

among their number?
It is possible, therefore, that Madame
de Vinieres had seen more clearly into
her grandchild's soul than Annette did
herself. It is possible she and Monsieur
de Claironville had talked the matter over more than once, and had agreed much fortune was not necessary to con-tentment and true bliss; a noble heart and generous nature were gems of price-less worth, and more likely than aught

else to win their little Annette's love, and to make her a happy wife. . . . The golden light had vanished; the sun had long sunk behind the hills when Henri and Annette re-entered the

Madame de Vinieres was as usual in her great arm chair. Her knitting lay unheeded on her lap, and signs of tears were on her gentle face. In an instant the young girl was at her side, and throwing her arms lovingly around her

"Bless you, my sweet one," said the grandmother, pressing the girl to her beart and taking Henri's hand: "God

One glorious morning in July, the vil-lage church was decked with flowers, children dressed in white carried baskets filled with choicest blossoms, and men and women were all in holiday attire. Presently, from the chateau, came the

Comte de Clarionville, and by his side white as a little snowdrop, and wreathed in orange blossoms, was a fair young bride. He led her down the broad avenue of old, wide spreading trees. Sunbeams danced among their branches, and gaily checkered the soft, green grass on which she trod. Birds were singing

on which see trod. Birds were singing loud and merrily, as they, too, would add to the brightness of that happy day. Following the gray-haired father and his little daughter came Madame de Vinieres leaning on Henri's arm. The young marquis was in military dress and ng on his handsome, manly face, even the jealous villagers were forced to own he was a meet husband for their dear Mademoiselle Annette.

dear Mademoiselle Annette.

Many fervent prayers were said, many blessings from on high were invoked on the youthful couple as side by side they knelt within the altar rails. And they were married in the name of God and Holy Church; united for life through health and sickness, through joy and sor row, until death them should part.

Once more happiness reigned supreme in the old Chateau d'Ande, and in time children's merry voices again re echoed through its walls. Monsieur de Clairon ville dearly loved the boy who bore his own son's name, and the little Marguerite, whose sweet face ramindad him with the bore his se sweet face reminded him of his Annette's, when in long years gone by she had climbed upon his knee as her little

Madame de Vinieres and oll Marianne spent their days in piety and in the care of their new "treasures;" and peace and grateful tenderness attended their old

Thus let us leave them. Death and sorrow will sure to come in time, but those whose histories we find traced thus far knew how to bear the cross, and how, by lifting it on high, to make it bud forth

bright blossoms for eternity.

Ask not where all these are flown. Ask now why the old chateau now stands closed and deserted.

While earth's loveliest lights shine on the happy picture, let us cease to gaze, that in our memories it may thus live,

The Horsford Almanac and Cook Book mailed free on application to the Rumford Caemical Works, Providence, R. I. Repulsed. Not Vanquished.

"The Home Rule Bil was defeated on the second reading."-[London despatch, June 7, 1886

Repulsed, contemned, sore-wounded in the fight Waged fearlessly and well by the great soul 'Gainst intrencued Wrong, grown insolent in might,
Let not the blow deprive thee of control
Of fate, God-granted to thy genius and thy
heart,

Gladstone! The battle is not lost while burns the fire Eternal and unerringly as Fate. Of justice and of Right and Truth's desire In numan breasts. Do not an inch abate Of thy high purpose to give Ireland life, Gladstone!

Not lasting is the victory of our foes, Each vote that fiercely stabs thee now wil rouse
The blood of thousands eager to or pose
Oppression's arm, the bigot's zeal, the vows
Of traitors, and the false, the weak, the
proud,

Gladytone i

Gladstone!

CHURCH AUTHORITY.

St. Paul Chronicle.

And Jesus coming spoke to them, say. ing: All power is given to me in heaven and in earth; Going therefore teach

developed society, a perfect living organ-ism, placing within it that soul of all social aggregations, authority, the mys-terious and potent magnet which compelling adherence of members to itself welds into one harmonious whole the en-tire mass and distributes to its remotest parts its own life and power? Right here Protestants and Catholics part roads.

AUTHORITY THE CONDITION OF ORDER.
God does not produce lawless, chaotic masses. Order reigns in His works, and the measure, the condition of order is authority. When in the beginning of shautority. When in the beginning of things His omnipotent hand sped through space careering orbs, He quickly reined them into fixed lines—well-disciplined battalions of a mighty army—marking out central suns, material embodiments of His own authority, around which stellar systems should revolve with undertains around the property and the stellar systems should revolve with undertains. deviating regularity, making the vast beavens resonant with harmony and law. He ruled that the children of men shall not wander over the earth amid riotous confusion, but divided them into families and nations, putting into each social structure as its corner stone a represengrandmother, pressing the girl to her beart and taking Henri's hand: "God bless you both, my much-loved children, and grant you every happiness!"

CHAPTER VI.

A few weeks later there were great rejoicings among the inhabitants of Ande.

CHAPTER VI.

A few weeks later there were great rejoicings among the inhabitants of Ande. necessate God, named emphatically His society, the enduring strength of which he made the test of His power, which He loved as His spouse, delivering himself up for it that He might sanctify it, and preent it to Himself a giorious church, not blemish. Are we to suppose that the On this rock I will build my church and the gates of hell shall not prevail against it," was born a mere social abortion, a mere multitude in which the individual is sovereign, devoid of all central authority, which could compel unity amid diversity, which could compet unity sumit diversity, and consequently devoid of order, of power, of social action, of social life and beauty? Authority is for all associations the first condition of life. Take it away and instant dissolution in the result. Authority is the soul of societies; it is for them the one element of overanic unity, the the one element of organic unity, the one spring of motion and of life. Are we to suppose that this constitutive principle of social persecution was refused to the "Church of the living God?" This is surely

a matter worthy of the most serious en AUTHORITY IS THE POSSESSION OF THE CREATOR. Authority in the moral order is the right to command and to forbid, to rule ver men, with rewards for submission and penalties for disobedience. In no man or class of men is there a natural or inherent right to exercise authority over other men. A venerable document declares that "all men are created cqual." ereign than the other, and as it were unwarranted despotism on the part of self-constituted rulers to demand obedience, so were it base unmanly servitude to declare the rights of man as against man sacred and inviolable, and mere human authority I deny and spurn. Over all men however, there reigns a supreme Sovereign, whose authority is necessary, inalienable, the denials of whose rights is the denial of all truth and all justice, whom to serve is strictest duty, and highest to serve is strictest duty, and highest honor. The Sovereign is God. As he is the Creator of men, He is their Lord and Master, and as He only is the Creator, He only is the Master, and I owe allegiance to no authority which is not primarily His and is not resplendent with the glory of his majesty. Now whether God exercises His Sovereignty in His own person, or through representatives, the nature of the authority, and our duties toward it, do not change. The voice of Moses rived directly from her builder were to descending from the heights of Sinia is remain unchanged, she would have to not the voice of the son of Levi; it is the direct her movements so as to meet the voice of Jehovah's ambassador, and the circumstances of time and place, and

obedience due to Jehovah must be given to Moses. Gad may delegate His author-ity: it remains with us to ascertain the fact, and the extent of the delegation, and to submit to the will of the Most High. THE DELEGATION OF DIVINE AUTHORITY

THE DELEGATION OF DIVINE AUTHORITY IN THE CHURCH.

Was there made to the Church of Christ a delegation of divine authority? There was. Listen to the words of her divine Founder; they are the charter under which she exists and works. "All power is given to me in heaven, and in earth; going therefore teach ye all nations: baptizing in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world."—Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be saved; but he that believeth not shall be condemned"—"As the Father sent me, so, also, I send you"—"He that heareth you, heareth me. He that despiseth you, despiseth me."—"I will ask the Father, gespisen me. — I will ask the Facility.

John Ireland, at the opening of the First
Provincial Council of Milwaukee, in the
Cathedral of Milwaukee, Sunday, May
23rd.]

despisen me. — I will ask the Facility and he shall give you another Paraclete, that he may abide with you forever, the spirit of truth." Was charter ever more explicit?" "All power is given to Me—" as the Father sent Me, so also I send you; behold the transfer to the Apostles by Christ of his own mission plenary and omnipotent as He had Himself received it ven and in earth; Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and behold I am with you even to the consummation of the world, Mathew xxviii. v. 18 20

My Brether.—The mission of Christ monny men was that of teacher and of Anostles or messengers. To the among men was that of teacher and Saviour. He sought for and obtained a authority which he vested in the Apostles following, which he designated his Sohe subjects all men—"every creature," following, which he designated his Society or Church, and to this society, such as it was, he promised permanency in the world until the end of time. From ligation to obey this delegated the world until the end of time. From ligation to obey this delegated this statement there is no dissent among authority—"He that believeth not shall be condemned." Nor are men permitted upon which they separate comes before to lessen their esteem for the divine beus and demands that we consider it.

Was this Church, or society, of which mention is frequent in the new Testamerit, a mere congeries of individuals with the mere congeries of individuals with the majestrates.

To fare then permitted and them yet apon other than the yet apon other than them yet apon other than the ment, a mere congeries of individuals with no other bond of union than a general value of the commission, and to ensure profession of belief in Christ, and whatever rules they would voluntarily lay upon themselves? Or, rather, did Christ, it the promise that the Holy spirit of the apostolate; the authority was upon themselves? Or, rather, did Christ, it the promise that the Holy spirit of the self same. They were simply new trath should come upon the Apostles, licks of the mystic chain dipped in the averland acciety, a perfect living overally welded inall truth.
That the apostles understood the char-

ter, the nature and the extent of the authority conveyed, the pages of the New Testament lave no room to doubt. They allowed no exercise of authority in the Courch save to their own selves and those whom, as Mathias, and Paul, through ordsided forms they associated with their ordsined forms they associated with their are dealing with the things of control own body. They proclaimed their are dealing with the things of control own body. They proclaimed their are dealing with the things of control own the control of their effect. au'hority to be divine—"For Christ we are ambassadors, God as it were exhorting by us." They constantly and unbesitatingly put their rights into practice, teaching and commanding, and brooking no opposition, not even from an angel of heaven were he to appear and speak differently. Christians, who disobeyed, choosing for themselves, heretics and schismatics, they denounced as "corrupted in mind," "reprobate concerning the faith," "erring and leading into error," and the result of the authority of the apostles among the early Christians was and the result of the authority of the apostles among the early Christians was that from its first existence the Church of Christ was a perfect society, a living organism, well-ordered and well-appointed in all its parts, well equipped for the fulfillment of its sublime mission in the world, and every step in its victorious march through nations told the royal bride of the Incarnate Word.

of the Incarnate Word. THE PURPORT OF THE DELEGATION.

I will invite you to observe the purport of the apostolic charter. It was three-fold. The apostles were made the teach-ers, the interpreters of Divine revelation. Before all else Christ was a teacher, the bearer of Heavenly truth to men; whatever other gifts he was prepared to bestow were known only through his words and were conditioned upon intellectual assent to these words. His teaching according to his clearly expressed intent was to re-echo in the world through all ages and receive through all ages obedience from such as were to be saved. How was it to be kept before the minds of men com-plete and bright, virginal and without admixture of false alloy? Not surely by trusting it to the winds of Heaven, or to the faithless ungarded memory of succeeding generations. Time obscures tradition; ing generations. Time obscures tradition; time breaks its piece-meal, and the meaning of the fragments is a riddle for the student of the past. Nor will all be well, if the precious words are imbedded in official records. For, the records will be dead letters; they will settle no controversies and dispel no doubts. Living interpreters are needed, who will speak in terpreters are needed, who will speak in tones to suit the age and the country, and the emergency, presidents of courts in continuous session before whom all con-tests may be brought, and whose judgtests may be brought, and whose judgment by ending disputes shall maintain harmony, and preserve unity—and such interpreters, such presidents of courts Christ gave in the persons of his apostles, made in their collective authority infallible for the sake of their precious trust—"Teach all nations and behold I am with you," and in this manner the Divine teaching as it passed down the current of teaching as it passed down the current of time, demanding obedience from all, pre-served authority—remaining pure and certain as when it first issued from his Divine mouth. Nothing else suited a divine message—Divine authority in the speaker declaring authority in the speaker declaring it, and Divine authority in the guardian declaring watching over it and the judges interpret-ing it, and this and nothing less was the burthen of the apostolic charter. The apostles, too; were commissioned to sanc-tify souls, being made the channels the instruments of grace to the children of the new Law. "He hath given to us," says St. Paul, "the ministry of reconciliation." They, indeed, were appointed to baptize, to repeat the miracle of the Last Supper, and to them was it said-"Whose sine you shall forgive, they are forgiven." And, finally as chieftains and princes of the kingdom of Christ upon earth, were en-

and while her constitutive principles derived directly from her builder were to

wen." St. Peter bids the brethren to be "mindful of the Commandments of us, the Apostles of the Lord and Saviour," and the Council of Jerusulem proclaimed divers precepts which the faithful were "commanded to keep."

THE TERM OF THIS AUTHORITY.
Such the Church as Christ established

Such the Church as Curist established ber. How long, we will now ask, was she to remain possessed of those attributes? What was the limitation in time of the apostolic authority del-gated to her chief-tains? This, I need not say, is a most important question in our present investi-pation, and, fortunately, it is one to which the reply is easy. Recall the words of the charter: "And behold I am with you all days, even to the consummation of the world"—"I will ask the Father and he shall give you another Paraclete, that He may abide with you forever, the spirit of truth." It is evigent that the authority of truth." It is evident that the authority transmitted to the apostles by Christ v given to the body corporate, and not merely to the apostles personally, and that the body corporate had promise of duration with the offices and its authority until the end of time. The purpose of Christ's mission makes necessary the per-petuity of the trust. His mission was to lead men to truth and grace, and the means which he instituted for their salvation must endure so long as there are men to be saved, and the authority needed that these means be efficacious must equally endure. To this purpose the apostolic body was endowed with power to perpet-uate itself, by adding through spiritual accretion new members to itself. Thus was Mathias made an apostle even as one of the eleven the same mantle of authority rested upon Barnabas and Paul : Titus and Timothy were admitted within its mysterious folds, and they were advised to extend them yet upon others, and in this manner when Peter and James cause one link was inseparably welded in-to the other, there was never interruption in the continous flow of power and the newest link thrills from the touch of the omnipotent hand upon which once rested in Palestine the first link In mere human institutions such things are not to be expected, they are not possible. But when we cross the threshold of the sanctuary we are dealing with the things of God; we whose promises never fail of their effect.

CHURCH.

We pass to our days. Need I point out mid societies and institutions of the ninethey have ever since been loyal to the memories of their early days. They have ministers, synods, councils: but ministers do not teach, they submit opinion to the ch, they submit opinion to the judgment of hearers, synods and councils do not oblige beyond the voluntary acof Christ's church is meaningless in the ects. Church Catholic in these times of lawlessness, religious and social, the jeers of thy enemies rise up against thee, betyranny, despotism, enslavement of the mind and conscience, they call thy claim. Thy authority is a sign set up to be condicted. But the louder the clamoring of opponents, the louder thy claim. It is the convincing evidence of thy divine origin. The Catholic Church teaches, she aderesses her teaching to every creature to all nations. They who persistently refuse to believe, she fearlessly declares shall be condemned. She issues her calls for submission to them. She pub-lishes her consciousness of the indwelling in her of the spirit of truth, of the constant abiding with her of the Master, she asserts her infallibility. Her claims are the reading to the world of the commission of Christ to the apostles and they show her identity with the church of the

DIVINE AUTHORITY IN THE CATHOLIC

The fruits of authority in her are manifest. She is one and unchanging. Unroll the tablets of her history; has the faith changed? Did one Pontiff contradict another? Did one council mutilate or correct the creed of a previous council? Her children are spread across seas and

FRUITS OF AUTHORITY.

apostles.

continents, speaking all languages, obeying all forms of civil government; have they articles of belief differing in one iota from ours? Two hundred and seventy-five million of adherents, one thousand bishops, all submissive to one supreme head, through whose direction the whole mass moves as one being, with the concen-trated energies of all to do the work of Incessu patet dea-her grand eur is the evidence of her divine life and

authority.

The fruits of authority for the children of the Church are certainty in their faith and peace of heart. If there is one mat-ter in which we should have certainty it is religion. We cannot endure no doubt as to the great problems affecting our origin and our destiny. All the forces of the soul crave for knowledge of the invisible world that hes beyond the shadows of soul crave for knowledge of the invisible world that hes beyond the shadows of formed opinions that law is odious and earth and in which we feel we are most deeply concerned. The wise Creator, our should not, their forces permitting, vindi-

tainty: we need it to day under the same conditions; else there can be no satisfac-tion of mind, no peace of heart. Author-ity begets this certainty. The objections we sometimes hear, that authority in religion enslaves reason and conscience divine, its decisions are truth. Does truth enslave? Does truth arrest the onward march of the race? The objections against authority in Church apply equally to authority in Christ: it is the self same. They would apply to all possible revela-tion of truth by God to men. The Church proclaims emphatically the rights of reason and conscience—both in their sphere son and conscience—both in their sphere voices from the Creator. Her teaching does not destroy but develops and increases their natural power. Faith is new and brilliant I ght shining upon the soul. As well might we complain that the telescope which opens up to our gaza remote stellar regions, or the electric fluid which dispels the darkness of night, enslaves and per-verts our raural vision. The mind and conscience demand truth, and as the dismal

Christ established an authorative Church: the Catholic Church off rs herself to us as this authorative Caurch. History attests the claim. The course of urch through centuries is as that of a mighty stream through a continent : the way farer cannot mistake it, or confound it with rivulets springing up here and there alongside the channel. The Catho lic Church, all proclaim, is the Church of ages. The sec's were born at a stated day, remote from Christ's time, under the in-spiration of men, from whom but human life could proceed. What right have they to violate the sacredness of historic truth by professing to be Christ's society by professing to be Christ's society? Given two principles—and they are cer-tain beyond controversy—that Christ established an authorative Church and that he promised to it perpetuity, the Catholic Church must be confessed divine. THE SECESSION IN THE 16TH CENTURY. When in the year 1517 Martin Luther, in the Market place of Wittenberg, pro-claimed his secession from the Catholic Church he assumed either that Christ the Church, although established by Christ, became immersed in error and superstition and lost all claim upon the allegiance of men. His protest was the assertion of individual infallibility in opposition to Church authority: it was the overturning of history: it was the denial of Christ's promises, a denial of his power and wislom. All Protestautism rests upon the assertion of Luther, and inherits its origi-

THE FRUITS OF PRIVATE JUDGMENT.

amid societies and institutions of the nineteenth century the church founded over
1800 years ago by the Teacher of mankind?
Speak the maget word, Authority, and
she will show herself at once. Authority
is the necessary attribute of divine society,
and there exists but no society asserting
the possession of authority. What more
is required? You perceive many ships
riding at anchor in the harbor: you seek
the admiral's noble craft, and you are
told that most certainly the nation's flag

of individualism as the ultimate rule of
faith. The fruits of individualism prove
faith enece sity of authority. It has necessary of individualism prove
faith. The fruits of individualism prove
faith enece sity of authority. It has necessary of individualism prove
faith eneces it prove at a statute law abandoned to the interpretation of each citizen; authority of and social order follow as cousequence the most abstruce civil edicts. What, then told that most certainly the nation's flag floats from its masthead. You look; the flag floats over one only; it is the admiral's. Authority reigns in Christ's led in its meshes—is religious chaos and Church. In the sects, not only as a fact there is no authority; but thier very cardinal principal is opposition to authority, and the section of the sec Church. In the sects, not only as a fact there is no authority; but thier very cardinal principal is opposition to authority. The supremacy of the private judgment of each individual is their sole rule of faith. Protestant in name they were born from a protest against authority and they have ever since been loval to the lenied in some pulpit or some confession faith? Men know not what to believe : they doubt of everything. Better that never had revelation been made than that we should forever doubt of its meaning. A total effacement of revelation is taking place. Christianity is regarded as a mere tendancy to better things, without fixed principles or positive knowledge. The boast is made that Luther emancipated faith from the threshold of Church authority. We see the fruits. His "emancipa-tion" was the death knell of revealed religion. In presence of the ruins it has accumulated, who will say it was the work

> endanger all authority, however venerable and however necessary. The times are lawless. The individual claims for himself universal supremacy; he is willing to recognize no superior. The wild beasts recogniza no superior. of the forest, whose motions are limited only by appetite and physical strength, are the models certain classes of men seem to day to propose to themselves. They permit restraint upon their desires. Law is despised, insulted. The guardians of civil authority are shot down as public enemies, the symbol of authority, the flag of the nation is trailed in the dust. Property is called theft. The liberty of labor is denied. The socialists incists on freedom for himself, but demands that he will govern other men. The whole structure of society totters upon its foundations. nations in the face. For Civilization is impossible without order, and order is impossible without authority, and authority is denied. Individualism in religion begets social individu-alism. Logic is inexorable. Teach men that in matters so vital as religion, the individual is the highest arbiter, and that it were servitude for him to bow pefore authority; teach him to despise the church of ages, which generations revered, and whose credentials are the words of Authority Incarnate, and men will ask

SOCIAL INDIVIDUALISM

"Religious anarchy is not the sole con-sequence of the setting aside of religious

authority. Assail this authority and you

needed guidance from her leaders, the representatives of Divine authority within her. Hence it was said to them—"Whatsoever you shall bind on earth, shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven."

I most being tells us, must have provided for us means of penetrating the mist that obscures the natural vision. Nor is it of shound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven. The the way to modern communism. The voice of Protestantism is powerless in presence of revolutions and social upheavals It is logically precluded from censuring disobedience to law, as the disobedience is the result of the Cardinal principle of Protestantism.
THE CATHOLIC CHURCH THE PILLAR OF

SOCIETY.

The Catholic Church, the pillar and the ground of all religious truth, is the pillar and the ground of social order. The reverence she fosters for her own authority begets reverence for authority, under all its forms. Catholic faith curbs pride and other in the carbon carbon carbon carbon self assertion, the great obstacles to obedience, and brings men to believe that in submission to legitimate superiors there is true dignity. The whole religious training of the Catholic fit him to obey. The Church is the school of respect f r authority. Furthermore, by her auch rity, she invests with a deep hal acredness authority in family and second, and consecrates it as the effect of the divine will. It is not difficult to submit to the com-mand of God; indeed, only to his comwaves of error are made to recede they are set free, and become potent for great achievements. 'The truth shal' make you free."

THE HISTORIC ARGUMENT

Christ established an authorative coording to which all social relations are the relations are other binding power is attached to those relations, but that derived from the consent of such parties, has passed into received philosophy. No worder the content of the consent of such parties, has passed into received philosophy. No worder the content of the c wonder that society is ill at ease and in constant danger from anarchy. No principle remains upon which lawlessness and revolution may be repressed. The appeal will not be to physical force. It may do for the hour, but Anarchists will wait, and in time oppose force to force. Nor will the appeal avail if made in the page of the appeal avail if made in the name of interest, or of love for the welfare of the race. The enemies of order will reply that their interest lies in the destruction of society, and that they care naught for the race beyond their own selves There is but one appeal that will be effective, the appeal to the Omnipotent, commanding obedience and puntsting disorder. The divine will must be seen amid human arrangements. Men must know that God has ordained the family, civil society, the possession of property, and that blows aimed at them are blows aimed at his authority. There must be maintained in men a Christian conscience and this is the work of the Church. She emphatically texches the divine appointment of the family and of society, and with all ber wondrously potent spiritual machinery she enforces the practice of her teachings.

The encyclicals of Leo XIII., tell her care for social order and social authority. Well were it for the nations of the earth did they see and recognize whence salva-tion is to come for them. Not in strong Protestantism is the subversion of all authority in religion, the enthronement of individualism as the ultimate rule of faith. The fraits of individualism prove the receipt of the result of the resu commercial enterprises, or counsels of philosophers or statesmen will they find protection against the evils now threaten-ing their existence—but in the principle of Catholic fauth and blessings of Catholic life. What I now say applies to our own republic even more than to kingdoms and empires of other continents. There is nothing else to sustain a republic than the conscience of its citizens. Its liberties, timid spirits of the air, vanish before the clash of arms and the march of soldiery.

Force may for a time stay the fall of other forms of government! it presiptates the fall of republic. The Christian

close scrutiny is made their number should equal that of individual Protestants. of this authority. You are witnessing the opening session of the First Provincial sbreds. There is not one vital principle of revelation which you will not find recognized and solemn forms of expressions. sion of the authority of the Church. This authority is exercised by her pontiff, either each one acting singly within the sphere of his jurisdiction—a bishop within his own diocese, the successor of St. Peter for the whole Church—or the several bishops acting in concert through assem-bies. All the bishops gathered around their supreme leader form commenscal councils; those of a whole nation, Plenary councils; those again of one ecclesiastical province, Provincial councils. The latter lefine no dogmas; they enact special laws to meet the needs of religion within their creumscription. The present council in-dicates the growth of God's Church in the Northwest, the fairest and most promis-ing portion of the great field opened to her in the new world. In 1844 the first her in the new world. In 1544 the tirst bishop of Milwaukee strived on the shores of Lake Michigan to find in the North-west a few Catholic congregations enj-y-ing at rare intervals the view of a priest. To day seven prelates sit within this sanc tuary from Northern Michigan, Wiscon-sin, Minnesota and Dakota, representing 800 priests and 500 000 Catholics Praised be the Lord for the wonders His hand has wrought amongst us. May the increase continue. It is the duty of those prelates by wise legislation to give deep roots to the Church in our soil, and to prepare for the future triumphs that avail her Pray, my brethren, that the Spirit of Wisdom direct their deliberations, and make their work a blessing to Church and country.

A Sure Thing.

There are very few things in this life of which we may be absolutely certain, but this is one of them; that Dr. Pierce's "Pleasant Purgative Pallets" have no equal as a cathartic in derangements of the liver, stomach and bowels. They are very small and their action is pleasant. Purely vegetable, perfectly harmiess. 25 cents a vial. All druggists.

Mr. T. Berchard, public school teacher, Norland, writes: "During the sall of 1881 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vege-table Discovery and Dyspeptic Cure was recommended to me, and I have much why is it not servitude to obey civil legis-lators and magistrates, why each citizen lators and magistrates, why each citizen should not interpret civil law according to his judgment and fashion. If is the pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in and have gained fifteen pounds in weight." Sold by Harkness & Co., Drug-gists, Dundas St.

THE CATHOLIC RECORD RICHMOND BRV. JOHN F. COFFEY, M. A., LL.D., EDITOR THOS. COFFEY, PUB. AND PROP.

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Catholic Record.

LUNDUN, SATURDAY, JUNE 26, 1886.

CALENDAR FOR JUNE.

CONSECRATED TO THE SACRED HEART OF 24 CORPUS CBR1 5T.
25 Nativity of St. Jonn, Bapt. [June 24] St.
William, Abb.
26 Of the Octave, SS. John and Paul. MM.
27 Sunday in the Octave of Corpus Caristi.
28 St. Irenaeus, Bp. and M. Vigil of SS. Peter
and Paul.
29 SS. PETER AND PAUL, Apostles.
3. Commemoration of St. Paul.

CONFIRMATION IN THE HURON

this city on Tuesday morning, the 15th inst., to administer the sacred and solemn rite of Confirmation in the parishes and missions in the northern portion of his diocese. At Clinton His Lordship was met by the Rev. Dr. Kilroy, of Stratford, and, proceeding to Goderich, dined with the Rev. Father Watters, the very worthy and deservedly popular pestor of that picturesque town. The Bishop in the course of the evening went to Ashfield, where on Wednesday morning he administered Confirmation to seventy-three persons all duly and diligently prepared by the Rev. Father Boubat, pastor of that flourishing mission. The church and sanctuary were both very neatly and appropriately decorated, the children attired in costumes of becoming elegance, the music of the choicest charac ter, and the whole ceremony most impressive throughout. The clergy in attendance, besides the parish priest, were the Rev. Dr. Kilroy and the Rev. Father Watters. His Lordship preached, as well to the candidates for confirmation as to the parishioners at large, touching discourses of instruction and exhortation, On Wednesday evening the Bishop, with Rev. Dr. Kilroy and Rev. Father Watters, left Ashfield for St. Augustine, Wawanosh, where he spent the night. On Thursday morning early the Bishop directed his steps to Wingham, one of the missions attended by the good priests of St. Augustine, Rev. Fathers West and Cooke. Wingham is a large and flourishing town with a population exceeding two thousand, but its Catho'ic population is as yet beautiful brick church, a solid and sub fact remains certain and indisputable. tion that worships within its wa'ls. Since its erection a few years ago there has been a very marked and steady increase in the number of Catholics, and as the kindliest feelings animate the Protestant majority towards the Catholics, there is every reason to hope that by immigration and by conversion there will there in a few years of Christianity the Divine Blood has congrega ion. The High Mass was begun a: 11 o'clock, the celebrant being Gaume points out the admirable harmony the Rev. Father Watters. His Lordship was assisted by the Rev. Dr. Kilrey, Stratford, and the Rev. Father Coffey, London. There were besides present the Rev. Fathers West and Cooke, St. Augustine; Corcoran, Teeswater; and Trinity, whose daughter she is, and whose Krebt, Tascaloosa Co., diocese of Detroit. After Mass His Lordship put the candidates for Confirmation, fourteen in number, questions in various portions of the Catechism, all of which were promptly and intelligently answered, much to the Bishop's satisfaction. His Lordship then and her life. But as it is not enough to a'dressed them and the congregation generally a practical instruction, in all respects | good, she reminds us on the Sunday toited to their circumstances, their neces- | within the Octave of Corpus Christi of nities and their responsibilities. After the obstacles and confirmation. His Lordship and the atten- in regard to receiving the Holy Eucharand Coffsy, returned to St. Augustine, IV. in the thirteenth century. agreeable. But Father West's hospitable bull recites the chief motives of the home once . "eachet, the slight and passing institution of the feast to be (1) to coninconveniences of the journey were for- found the malice of heretics, (2) to repair gotten. Friday morning dawned brightly the outrages committed against Our and cheerfully, with gayest sonshine and | Saviour, and (3) to make solemn declar

there had gathered a very large congreg tion. The celebrant of the Mass was the Rev. Father Boubat, pastor of Ashfield, His Lordship beirg assisted by Rev. Dr. Kilroy, Stratford, and Rev. Father Coffey, London. After Mass His Lordship put the candidates for Confirmation through a searobing examination in the Cathecism. Their answers were prompt and correct. The Bishop tendered both parents and children some earnest and touching advice, and then administered the sacred rite to sixty two persons, of whom several were adults. After Confirmation the Rev. Dr. Kilroy delivered a practical discourse on the duties of the Christian life that produced a very noticeable impression upon his intelligent auditory. On Saturday morning His Lordship gave confirmation at Blyth, a very busy and promising vil-lage on the London, Huron and Bruce branch of the Grand Trunk Railway. The candidates for the reception of the sacrament, fifty three in number, were, like those of Wingham and Wawanosh, found thoroughly prepared, and His Lordship's instructions and good counsels truly edifying and eminently practical. His Lordship and clergy while in Blyth were the guests of Patrick Kelly, Esq., one of the most prominent residents of that village, and indeed of the county of Haron, of which he has ably filled the warden's chair, and throughout which he is well known and universally respected. It was near four o'clock on Saturday evening when His Lordship the Bishop of London left His Lordship left Blyth on the home journey. At Clinton the Rev. Dr. Kilroy and the Rev. Father Watters left the London, Huron and Bruce branch, the former to go to Stratford and the latter to Goderich via the Buffalo and Lake Huron line. Six p. m. His Lordship and the Rev. Father Coffey reached this city. The total number confirmed by the Bishop during his visitation was one hundred and ninety two.

CORPUS CHRISTI.

On Thursday last the Church celebrates the great festival of Corpus Christi, one of the most solemn, most beautifully touching, tenderly suggestive and power fully inspiring in the whole Christian calendar. It is, indeed, a festival truly celestial in its origin and in its celebration. We may well say with Mgr Gaume that the festival of the Most Holy Sacrament dates, like that of the Blessed Trinity, from the foundation of the world By the patriarchs it was celebrated in sacrifices, figurative of the Great Victim that was to come. On blood s' sined altars every tribe and people renewed its memory, for from the primitively re- of public honors. In every place Jesus vealed idea of a spotless victim, endowed with the power of expiating crime, came honored and revered in deed and in truth. the idea of sacrifice. How otherwise could have entered into the mind of man the strange idea that God was to be appeased by the blood of a beast? All the incient sacrifices were figurative of the great sacrifice of Calvary. No matter how much altered by Paganism was the rather small. There is, however, here a knowledge of this profound mystery, the stantial structure that reflects very great | Especially since the preaching of the gospel become continued on earth. Faithful to partisan question. In a matter of this the fair name of this young dominion the command of their Divine Master, to renew and celebrate, in memory of Him, appeal to all Canadians, no question of the mysterious sacrifice of the Last Supper, the apostles made the festival of the Eucharist as old and as widespread as the Church. From the very establishment be a numerous and prosperous Catholic never ceased for a single moment to flow in all parts of the world. Mgr. that exists between the festivals of Pentecost, the Trinity, and the Eucharist. 'On the festival of Pentecost," he writes, "the Church begins by celebrating her birth. Then comes the festival of the Blessed image she wishes to be so she declares. Hence, on Trinity Sanday she earnestly implores the first of the Christian virtues, charity, as the gospel of the day shows. Before her shines the festival of the Blessed Eucharist, which is her treasure be born, nor even to have a prospect of dispositions dant clergy were entertained at dinner at | ist. Thus the adorable Trinity is the the residence of Elward Brennan, Esq. A essential and primary object of all renumber of prominent laymen also assisted ligion and of all festivals; and the august at the dinner, which reflected the highes. Eucharist is the perpetual sacrifice, and credit on the amiable hosters and the good | the holiest worship that we can render Catholic ladtes who so kindly and thought- to the Trinity. In other words, every fully aided her in dispensing the hospital- year is a festival of the Trinity, which ity of her well ordered Christian home, we adore, and of the Eucharist, by which At 4:30 p. m. His Lordship, accompanied we adore it," The feast of Corpus by the Rev. Dr. Kilroy and Fathers West | Christi was instituted by Pope Urban traveling a distance of sixteen miles. A know not the year nor the place in which andden change in the temperature bring - the bull of institution was issued, but it ing with it high winds and a cold, search was in all probability about the year ing value, rendered the drive far from 1264 that the feast was established. The refreshing breeze. At 7:30 His Lord. ation of Catholic faith in the real presence ship celebrated the Holy Sacrifice "Without doubt," says the Supreme Pon-

the Mass, and by 10.30, tiff, "Holy Thursday is the true festival

the Church is so very much occupied in bewailing the death of her spouse, in reconciling penitente, and in consecrating the holy chrism, that it was good to take another day when she might manifest all her joy and supply for what she could not do on Holy Thursday. For the rest, all the solemnities of the year, the solemnity of the Eucharist, and this particular festival has been instituted only to make up for the faults of which we may have been guilty on the general festival." To St. Thomas of Acquinas, the Angelic Doctor, see fell the task of writing the office of the "The General Assembly would earn-"

and the meritorious character and services of many servants of the Government are gladly recognized, but it seems to be established by irresistible evidence that in too many instances a people who are wards of the Government are being wronged and defrauded by those who are specially appointed to care for them and promote their interest; whilst flagrant immorality is too often chargeabe upon public services who came specially appointed to care for them and promote their interest; whilst flagrant immorality is too often chargeabe upon public services whites who come much in contact with the Indian population. Thus the mission stances a people who are wards of the four care for them and promote their interest; whilst flagrant immorality is too often chargeabe upon public services and other whites who come much in contact with the Indian population. Thus the mission stances a people who are specially appointed to care for them and promote their interest; whilst flagrant immorality is too often chargeabe upon public services.

The services of the Government in the Indian Department are gladly recognized, but it seems to be established by irresistible evidence that in too many in stances a people who are seablished by irresistible evidence that in too many in stances a people who are wards of the four care for them and promote their interest; whilst flagrant immorality is too often chargeabe upon public services. Thomas of Acquinas, the Angelic Doctor, fell the task of writing the office of the Blessed Sacrament, "an imperishable master piece, wherein poetry, faith and piety strive for the palm." It was nearly forty years after the establishment of the local property of the content of the local piety strive for the palm." It was nearly forty years after the establishment of the local property and t forty years after the establishment of the feast before its celebration became general. At the Council of Vienne, a sembled in 1311, Pope Clement V., to give the festival all due solemnity and splendor, confirmed the bull of institution issued by Urban IV. This action of Clement V. was joy fully seconded by the Fathers of the Council in the presence of the kings of Christian religion. Council in the presence of the kings of France, England and Aragon.

Such, in brief, is the history of the festival of Corpus Christi; a joyful and glorious triumph appointed in reparation for the outrages heaped on the Saviour of mankind in the most loving of His manifestations to the human race.

In Catholic countries the festival is celebrated by a solemn procession, wherein the Saviour is borne along triumphantly with all the pomp and splendor possible This procession, dating from the thirteenth century, was earnestly recommended by the holy council of Trent. "Everything," says the Cathecism of Perseverance, "helps to render it solemn; it seems as all nature wished to take part in it. It is the time of beautiful days; it is the season of roses and lilies; it is the period when millions of little birds, still covered with the down of their youth, attempt their first flight and their first song. There is nothing more graceful than the procession of the Blessed Sacrament in villeges, where the fields, the trees and the meadows, in al the splendor of their attire, reflect their beauty on the rustic repository; nothing more imposing in inland towns, where the boom of cannon mingles with sacred hymps: nothing more solemn in maritime towns, where the wide ocean gives some ides of the infinite." In many places even where Catholics are numerous, this procession cannot be held. But in all such places the adorers of the Holy Encharist should, by the intensity of their love and devotion, make up for the lack in the Sacrament of His love should be

OUR INDIANS.

shameless treatment meted out to the dealt to our redmen. All Canadians, Indian wards of Canada in the North- irrespective of creed or party, now, how-West, by unscrupulous agents of the ever, hope that neither greed, nor imgovernment of this country. We had becility nor malice will in future be pernot then, and we certainly have not now, mitted to bring, in our treatment of this kind, when humanity and Christianity into eternal approbium. party or thought of party advantage should have place. The people of this country are, we know, strongly and unmistakeably in earnest in their will and determination that the decaying and fragmentary remnants of the Indian tribes of the North West should be treated with brotherly love becoming their position and professions. It were indeed a lasting disgrace to a community calling itself poor Indians that cry to heaven for yens reance. When six years ago we spoke of the shameful conduct of certain government officials in the North West we know exactly whereof we spoke. We knew that for some years before that time abuses had crept in and that abominations had grown up in our Indian administration calling for prompt and efficient removals. We spoke, however, in vain. There were then men sitting in the Parliament of Canada who knew all that we knew in relation to this matdone their duty Canada had not last year lost \$5,000,000 of money and a hecatomb the 16th inst.,

the Northwest by the Dominion of Can-ada. No judgment is here expressed on our general policy towards the Indians,

Christian religion.

"A copy of this resolution, signed by the Moderator and the Clerk, shall be respectfully transmitted to the Minister of the Interior."

These statements and representations coinciding with like statements and representations from Catholic sources-are. coming from a Presbyterian assembly, almost certain to receive the attention and secure the action their importance and their urgency demand. Late as it is, it is not altogether too late to begin to deal humanely with the poor Indian. We have again and again, but of course vainly, called attention to the good work done among our aborigines by the Oblate Fathers of Mary Immaculate. They have accomplished and are accomplishing a work which of right should be implemented by government aid-not given sparingly or grudgingly, but given freely and generously. The \$5,000,000 expended to suppress the rebellion went greater part to speculators, poliicians, thieves and plunderers. Had tithe of this sum been devoted to the support and enlargement of Indian mis n schools, to the sustainment and development of Indian mission posts, no rebellion could have occurred, no abomination in high places become habitua and systematic, no destruction, moral and material, of the Indian population such as has been within the last few years witnessed, operated or even tolerated. It was some time ago the wont of Canadians to point the finger of scorn as the Indian policy of the American government. That policy was-no one car deny - for many long years characterized by harshness, by cupidity and by cruelty But, since the fall of the Grant regime the Indians of the United States have experienced at the hands of the govern. It is now more than six years ago ment at Washington a treatment infinitely preferable to that which we have

> MR. GLADSTONE'S OPENING SPEECH.

Mr. Gladstone's speech at Edinburgh on the 18th, was a worthy opening of the greatest electoral campaign of that vener able and illustrious statesman. He took that Christian kindliness and that the capital of Scotland by storm, and scored a triumph that Lord Salisbury can never eclipse. Mr. Gladstone laid the case of Ireland before his auditory with Christian to permit the continuance of the clearness, the force and the peroutrages, abuses and abominations on the suasiveness of his best days. He clearly showed that the real rival policy is coercion : "You must," he said, "choose between a policy of coercion and a policy of conciliation." His hearers, and through them the electors of the whole country, he adjured, in the name of Almighty God, "to it is not. The Church governs and directs nearly a century of continued coercion, more odious, and less and less effective as we go along, repudiated by a large major. ter, and yet kept silent because party ity of the Irish members, what it is to exigencies demanded silence. Had they propose coercion as an alternative to local government in Ireland. Do not allow vourselves to be carried away by craven of valuable lives in suppressing a rebellion fears, but believe that by acting justly that oppression provoked and justified - you will act strongly. Justice is always if oppression ever provoked and justified strong. Join us in our effort to close this socialist; he may be democrat, republican, an uprising. It is not a little gratifying painful, terrible, awful chapter of the or mugwamp; but in all things will he to us now to find that general attention relations between England and Ireland, is given to the Indian question, that the which for centuries and centuries has very allegations which we, six years ago, been the approbium of our counadvanced are in and out of Parliament try, in the eyes and judgment of the fully and overwhelmingly substantiated. world; join us in this happy, yea, holy In the General Assembly of the Presby- effort, and rely upon it if we attain our terian Church in Canada at Hamilton, on end it shall be done more perhaps to the honor of Great Britain than even the Principal Cavan, of Knex College, happiness of Ireland." With sentiments off-red the following resolution:
"The General Assembly, whilst disclaiming all political party aims, feels patriotic, did Mr. Gladstone on the annibound to give expression to its convictions versary of Waterloo open his electoral regarding the treatment of the Indians in campaign. May his success be greater

THE SPIRIT OF PARTY.

It is really deplorable to what lengths the spirit of party will at times lead men otherwise houset and sincere. L'Etendard lately had to deal with a case that proves the extreme care which Catholics should bring to the selection of Parliamentary representatives. The case in brief was this: A Catholic parish, that of the Barbs, in the County of Huntingdon, Quebec, a county once overwhelmingly Protestant, but now rapidly filling with French Canadian Catholics, applied to the legislature for civil and canonical erection. To the canonical erection there was no objection, but as the cival incorporation of the parish meant an additional Catholic municipality, with all that this implies in the Protestant stronghold of Hunt. ingdon, opposition was offered this portion of the bill. The member for Huntingdon in the Quebec Legislature is one Dr. Cameron, a fanatical sectary, who for the second or third time during his Parliamentary life had changed sides dur-

ing the course of the session just termin ated. His vote and support were thought so precious that some Catholics blinded by partisanship, actually pledged themselves, in order to please and conciliate him, to prevent the civil erection of the parish of Ste. Barbe, and thus co-operate in the maintenance of an odious and indefensible Protestant ascendancy in the county of Huntingdon, in the Catholic Province of Quebec, in this free Dominion of Capada, "There were found, it appears," says L'Etendard, "in our Legislative Assembly, a majority of French Catholic members cowardly enough, unfaithful enough to duty, oblivious enough to their oaths to sacrifice the municipal rights of this new Catholic parish and throw them into the Orange trough." Our contemporary makes special mention of two delipquent members-mention that cannot interest our readers. We advert to the fact merely for the purpose of showing to what humiliation Catholic public men must-when they abandon principle for party-bring themselves. The Catholic legislator is not indeed forbidden fidelity to party, but he is forbidden servility to party. The servile Catholic is, in fect, a curse to any party he joins. We read some time ago in a Catholic contemporary a paragraph on this very sub ject that struck us so forcibly that we must lay it before our readers :

"There can be no doubt that the political life of a Catholic at the present day is full of difficulty. A Catholic is bound, it the first place, to take the direction of the Holy See and of the Catholic Church in everything that concerns faith and the moral law. He is bound to make his public conduct consistent with his faith. He must in a manner hold himself detached, he cannot be a party man absolutely through thick and thin. He cannot subscribe to, connive at, push forward a vote for every measure that his party may adopt. He is bound by a higher law; he must oftentimes pick and choose his way with great care and difficulty, and sometimes part company with his asso-ciates altogether in order to be faithful to the higher law and the supreme interest of

In the Church Progress of Sept. 5, 1884, there appeared an article with the title "The Catholic Voter," which enumerated party contests, are, by our people, lost sight of. As we will soon, in this country, be called upon to elect a national legislature, we deem it advisable to contribute our share to the enlightenment of the Catholic mind and the formation of the Catholic conscience on the due exercise of the franchise. The Catholic elector, as pointed out by our contemporary :

"Must vote intelligently and conscien-tiously, and with care and proper investi-gation. He must vote as a Catholic, and gation therefore he must be honest and lawful and patriotic. He will not vote on dynamite principles, nor for divorce facilities; he will not vote for the instigator of

jobs' or 'deals,' nor for 'rings,' The Church Progress, dealing with the ungrounded fear that troubles some Cath. olics, says that "to vote as a Catholic may seem sectarian and parrow minded to those not of our faith. But we know reflect each one in the sanctuary of his and counsels us in all things, and wisely chamber, in the sanctuary of his heart, his and cautiously, and with the spirit of soul, what it is, in this year of 1886, after | equity and truth. If the Catholic voter is a Catholic, he will be fearless of party becoming weaker and weaker, more and prejudice, untouched by corruption, and just to the land that gives him protection and peace in life, liberty, and religion. He will be intelligent and charitable, and zealous of vested rights, and avoid demagogism, vituperation, and personal abuse. Bigotry, intolerance, fanaticism, and religious rancors will be unknown to him. He will not be monopolist, nor be fearless and honest. Calm yourselves, dear Protestant patriots! We would not overturn the Constitution, nor modify, nor alter it. We would not, if we could ; nor could we, if we would."

These are noble words, but not more so than that which follows, and which, though written with special application to the United States, may with much profit be taken to heart by the Catholic electors of Canada.

tion of all intelligent men of every creed. There is now no delusion that he is by courtesy. He expects no political utopia, but he can attain more honest government. The stream of political corruption that circulates through the soil of our fair land, is untring in its flow, lamentable in its results, and places its disgraceful stain even on the judicial ermine. The halls of legislation are crowded with the bribe-offering lobbists, the 'parliamentary agents' of both sexes. Divorce laws are growing rapidly, and lending greater facilities for the destruction of religion and natural virtue. The sanctity of the American home is threatened, and demands immediate protection."

The Catholic voter must eschew party tyranny, and refuse all allegiance to demagogues calling themselves "representative Catholics." Let him take the church and its chief pastors for his guides. They will not lead him astray, nor unduly interfere with his party allegiance. But they will direct him so that he will serve his country by seeking for more honesty in legislation, more justice to the laborer, more equity in education, more morality in the marriage contract, and more charity for all.

CATHOLICS ON THE JUDICIAL BENCH IN ENGLAND AND IRE-LAND AND IN CANADA.

At present there are three Catholics on the Superior Court Bench in England, namely, Lord Fitzgerald, one of the land. lords, and a member of the Judicial committee of the Privy Council; Sir James Chas. Mathew, one of the Judges of the Queen's Bench Division of the High Court of Justice; and Sir John Day, a Judge of the Chancery Division. In addition to the Catholics on the Bench Sir Chas. Russell, Q. C, is the Attorney General for Eng.

In Ireland the Catholics now on the Superior Court Bench are: The Lord Chancellor Naish (£8,000), the Lord Chief Baron Barry (£4,600), Judges O'Brien, Palles and Norris.

Amongst the previous Catholic Judges on the Irish Bench were Lord O'Hagan, Lord Chancellor; Chief Justice Monaghe Judges Piggott, Fitzgerald and a number of others.

On the County Court Bench both in England and Ireland there are many

In Ontario the first Catholic ever on the Supreme Court Bench was elevated to the position less than two years ago; and there are two Junior County Court Judges who are Catholice.

This is the sum total of the judicial trength of the Catholics in this Province. What a glowing picture it presents, what a prospect for the realization of profesional ambition is afforded by the liberal-

ity thus displayed!!! There is an old aphorism which says that "when things come to the worst they generally mend." If so there should be some hope for the Catholic lawyers in Ontario-for a worse or more discreditable state of affairs than that above portrayed could not possibly exist. Our utmost endeavors will be directed towards putting a silver fringe on this dark cloud.

ONE OF A KIND ANSWERED

That Woodstock "Protestant and a Liberal" has returned to the charge. He is evidently one of that approved type of political Calvinists that kept the late Hon. George Brown almost continuously out of office for twenty years, that drove Mr. Mackenzie, after a far from glorious Premiership of five years, into the coldest shades of opposition, and that will very soon drive Mr. Mowat-if Mr. Mowat and his colleagues do not at once and forever break with them-out of the place he has so long filled in the Premier Province of the Dominion. There is not a public man in the Province, nor an elector of Ontario, who intelligently follows public affairs that is not aware of this one fact-that the Catholic Church receives no favor from Mr. Mowat. And there is not a Catholic in the land unaware of the fact that, through loud mouthed Orange fury on the one hand, and silent Calvinistic hate on the other, Catholics are in this Province kept, in the matter of education, in a state of degrading inferiority. This Protestant and a Liberal hinted, if he did not plainly state in his first letter, that the Catholic Church was the fruitful mother of vice, and crime and misery. No words of our own will we use to meet this charge or this insinuation of this "Protestant and a Liberal." We will content ourselves with asking his attention and the attention of our readers to the testimony of Dr. Sterling, of Sag Harbor, N. Y., whose observation of the working of Catholicism lately led him into the true fold. His testimony is but one of ten thousand we might note, but we give it preference because it is recent and con-temporaneous. He says:

"It is a false and weak religion that will not bear the criticism and contact of every day life, and, as a physician, my opportun ities in these respects are not wanting. If a tree is known by its fruit, I have much a tree is known by its fruit, I have much to testify to as regards the inner life of those professing the Catholic faith. Without waiting to dwell upon the impressive death-bed scenes which I have often wit-Canada.

"The Catholic citizen has a noble mission before him. He has succeeded in much, but there is room for more reform, for further progress. He has asserted himself, and won the respect and a l mira-life. Never have I been called upon, in a practice of over twenty yes into existence the illegitimat member of this fold, which, a respects, a matter of common among those who do not ack among those who do not ack partake of the sacramental gradeny the faith of this holy reling my experience as a physionly in two instances been controlled. treat Catholic young men st the effects of illuit intercours record will stand as a melanc record will stand as a melanc as regards those over whom ing liftuences of a living reli effect. And may I ask you —why is this? Does it co power of a faith over men that is 'full of error and a Then I say, God bless and for cion, and may my sons a gion, and may my sons as grow up and be develope benign influence!"

If the Catholic Church me made, better provision that for its afflicted and its un man worthy the name sho fact the groundwork of a b its morality. But manlines to expect from such creatur testant and a Liberal." The narrowness and bitter far eaten away whatever of th which they may at one ti possessed.

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But when during that other esting season when the ther away up-no one knows ho nineties-the season of une and still more unendurab season of the noisy and quito, the season of the irrepressible showman, ou the sects assemble to prov at large how good and and how edifying it together in contention, the naturally evoke not a lit they create no small amou ment. We must for our the synods and the confe general assemblies of the b summer afford an enjoyme ation accompanied by a into the helplessness, the p and the decay of the religio represent, which not on mind by the pleasure that plays can afford, but bris relief the unity and the the charity of that One, without which there is nei unity, nor godliness. T Huron this year, as with the Bishop's che ment of much literary but merit. It does seem to Baldwin, with all his ach nestness and undisputed since his elevation to the pate, gained either in use fluence. Whether it is less productive or prom or that here causes of division and fe dissension, in the latter p we are not aware. But t that with an earnestness t question, and a talent gainsay, Bishop Baldwin power and enjoys not the ing churchman even a Anglican standard.

put as to whether the Committee was prepare following interesting reported in the daily pres Canon Innes, chairman School Committee, said mittee could not find tir in accordance there would this Synod on the matter Mr. Golden, of Kings

Returning to the Synod

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a practice of over twenty years, to usher into existence the illegitimate child of a member of this fold, which, alsa! is in both respects, a matter of common occurrence among those who do not acknowledge and partake of the sacramental grace, and who deny the faith of this holy religion. During my experience as a physician, I have only in two instances been called upon to treat Catholic young men suffering from treat Catholic young men suffering from the effects of illuit intercourse. My same record will stand as a melancholy evidence record will stand as a melancholy evidence as regards those over whom the restraining in fluences of a living religion have no effect. And may I ask you to answer me—why is this? Does it come from the power of a faith over men and women that is 'full of error and superstition'? Then I say, God bles; and foster that religion, and may my sons and daughters grow up and be developed under its benign influence!"

If the Catholic Chunch makes, as it has

If the Catholic Church makes, as it has made, better provision than the sectaries for its afflicted and its unfortunate, no man worthy the name should make this fact the groundwork of a base assault on its morality. But manliness it were vain to expect from such creatures as a "Protestant and a Liberal." Their despicable narrowness and bitter fanaticism have eaten away whatever of that quality of which they may at one time have been possessed.

THE SYNOD OF HURON.

The hydrophobic days of last week were enlivened and intensified by the meeting in this city of the Synod of Huron. In this interesting if not harmonious assembly we feel a kindly and neighborly concern. True, its decisions affect us not, and for that matter seem to carry little weight even with the adherents of Anglicanism. But when during that otherwise uninteresting season when the thermometer runs away up-no one knows how far into the nineties—the season of unendurable days, and still more unendurable nights, the season of the noisy and attentive mosquito, the season of the iniquitous and irrepressible showman, our brethren of the sects assemble to prove to the world at large how good and how pleasing and how edifying it is to dwell together in contention, their proceedings naturally evoke not a little interest, if they create no small amount of amusement. We must for our part avow that the synods and the conferences and the general assemblies of the burning days of summer afford an enjoyment and a relaxation accompanied by a keener insight into the helplessness, the purposelessness, and the decay of the religious bodies they represent, which not only relieve the mind by the pleasure that fantastical displays can afford, but bring into bolder relief the unity and the strength and the charity of that One, True Church without which there is neither peace, nor unity, nor godliness. The Synod of Huron this year, as usual, opened with the Bishop's charge, a document of much literary but of no religious merit. It does seem to us that Bishop dissension, in the latter place unknown, we are not aware. But this we do know, that with an earnestness that admits of no question, and a talent that no man can gainsay, Bishop Baldwin exercises not the power and enjoys not the name of a leading churchman even according to the

Anglican standard. Returning to the Synod, we will content ourselves with a glance at one or two of the scenes that animated and diversified its proceedings. A question having been put as to whether the Sunday School Committee was prepared to report, the following interesting conversation, as

reported in the daily press, took place : Canon Innes, chairman of the Sunday School Committee, said that the com-mittee could not find time to meet, and in accordance there would be no report to this Synod on the matter of Sunday School

Mr. Golden, of Kingsville, said it was shameful that such an important feature of the work of the Church of England was with the work of the order of England was meglected by a committee. He believed with the man who had lost all faith in the old people, and his only hope was with the young.

Rev. G. G. Ballard said he thought that

the Sunday School Committee were very dilatory in neglecting such an important branch of the work. There was one great feature about the Church of Rome which he admired, and that was, it looked after

tis yourg.

Canon Innes explained that the reason why no work had been done by the Sunday School Committee was that in the report of 1885 there were recommendations made that was impossible for the committee to carry out unless there were funds placed at their disposal. He then gave notice that he would prepare a report and submit it to the Synod before it adjourned. adjourned.

In other words, although there was, as the worthy canon states, no meeting of committee, and nothing to report upon had there been a meeting, he promised to prepare a report before the adjournment of the Synod! If an Irishman had perpetrated such a monstrosity, another argument were at once furnished against Home Rule, and no gentleman would, if pass in silence were it not for the allusion

on the subject of Home Rule than the worthy canon. Strange as it may appear, attention of the representatives of rural and of urban Anglicanism in this fair portion of Western Ontario. "Rural Dean" Downie, of Morpeth's heart, swelling with interest in Irish affairs and bursting with desire to solve the problem that now vexes the most capacious minds in British statesmanship, rose on Tuesday, the 15th, and with voice and gesture suitable to the occasion, declared his purpose of dealing radically and effectively with the Irish difficulty on the basis of no Home Rule. The daily press reports the scene in terms too invitingly good for omission:

"The Rev. Rural Dean Downie, of Morpeth, rising, said: 'To-morrow I will move that this Synod has learned with great satisfaction of the defeat of the Heme Rule Bill in the British House of Home Rule Bill in the British House of Commons—' Loud cries of 'Shame!' shame!' shame!' shame!' shame!' shame! It have been dependent from reading further. The floor of the Synod was in confusion for a few minutes, and after quiet was restored he commenced to read his notice of motion again, but was again interrupted by cries of 'No politics here!' 'Shame!' 'Let him go on!' A temporary lull in the disorder and the mover again commenced his motion. The next second his voice was again drowned by shouts and applause. Once more he attempted it, but the Synod were not going to hear it, and so he handed it to the Clerical Secretary to read. Mr. Richardson arose to read, to read. Mr. Richardson arose to read, but shouts from both sides of the house of 'Sit down!' 'Withdraw!' 'We'll show our sympathy with the Protestants in Ireour sympathy with the Protestants in Ire-land!' compelled him to sit down. He then handed the motion to Mr. Downie again, who read it through, not one sylla-ble being audible for the uproar. It was to this effect: 'This Synod has learned with great satisfaction the defeat of the Home Rule Bill in the British House of Commons, and devoutly hope that no such measure shall pass that body, as it is fraught with disaster not only to the British connections, but to the Irish themelves.

The "rural dean," of whose rusticity there is less doubt than of his clericity. did not, it is evident, receive the encouragement he expected, for no more was neard of his threatened resolution. He has returned home to Morpeth, with its "lovely bowers of innocence and ease," to fulminate in his conventicle against Gladstonian innovation and against human ingratitude. He failed to obtain the endorsation even of the Synod of Huron, and, like many another that sought immortality, achieved a limited and inglorious notoriety.

Had the Synod of Huron, in its wisdom, committed itself to a condemnation of Home Rule, we do not really know what course Mr. Gladstone would, or ought to have, followed. Constitutional precedents throw no light on the difficulty. But the Synod, patriotically, nay mercifully, spared the constitution such a shock, the empire such a crisis, and Mr. Gladstone such humiliation.

held in the department of Ile et-Vilanie This election took place to fill the vacancy mede by the death of M. Lelievre, a radical.

The following figures show the result of the contest :

This victory for the Catholic was achieved by a substantial majority notwithstanding the discouraging fact that nearly 50,000 electors abstained from voting. Had these 50,000 votes come forward the radical candidates had been literally buried under a crushing major ity. Until French Catholics unite, organize and register at the polls, radicalism will hold ascendancy.

IS IT SO?

The Mail of Monday, June 14th., in an article professing to deal with Mr. Peter Ryan's able letter in answer to its Woodstock "Protestant and a Liberal." makes a statement that we cannot as a Catholic journalist allow to pass unnoticed. Said our contemporary :

"But when, besides persecuting that officer, (Mr. Massie) his Grace insists upon appointing unfit Catholics to positions of trust (as witness, to go no further, the Osgoode hall staff), upon imposing upon the Protestant schools a Vaticanized edition of the Shiptures, upon securing control of such institutions as the Mercer Reformatory, the Provincial Reformatory. Reformatory, the Provincial Reformatory at Penetanguishene and the Central Prison, and upon squeezing a large sub-sidy from the Provincial treasury every sidy from the Provincial treasury every year—he must be prepared to encounter criticism not only from the Mail, but from men like 'A Protestant and a Liberal;' and also to, find that the rampling and irrelevant insinuations of Mr. Peter Ryan are not calculated to settle the controversy in favour of the Church."

This plain and unquestionable appeal to Protestant prejudice we would allow to

from being Vaticanized, that it has met worthy canon. Strange as it may appear, anomalous as it would have been—if Catholic bishops, priests or people. They anomaly were a stranger to the Huron not only do not want it, but will not per-Synod—Home Rule did engage the mit Catholic children to use it. It was the off-spring of that Calvinistic bigotry that so long has kept Catholics out of their just rights in school matters. The Mail considers public schools Protestant schools. Just what we want. If the public schools are to be Protestant schools, then we must have Catholic schools in the fullest sense of the term. Our present puny separate school system-or rather shadow of a system-may suit the timeserver, but cannot meet the wishes of the conscientious Catholic.

THE CANADIAN PACIFIC RAILWAY.

The completion of the Canadian Pacific Railway has attracted world-wide attention. In Britain it has naturally given the liveliest satisfaction. The London Standard, the leading organ of the Tory aristocracy, says :

"The Canadian Pacific Railway is a pol-itical triumph and achievement, the pos-sibilities of which no one can forsee, and the military advantage of which may yet be the saving of the Empire. It is the contribution of our Canadian brethren to the organization for the defence of the Empire. It is our duty to show the world that we fully understand its importance.

Our memory readily reverts to the time when British Columbia was made part of the Canadian confederacy. It was then declared impossible to build an interoceanic line in ten years. The Canadian Pacific Railway Company have done it in six, and thereby done more to bind together the scattered forces of the confederation than could have been accomplished by one hundred years of legislation. Hence Canadians, irrespective of party ties, and regardless of party appeals. feel that this country did but what was its duty in extending the aid it did extend to the company, and that the company's prompt construction of the road has given it a lasting claim to the gratitude of the Canadian people. We are pleased to learn that the Syndicate proposes to relieve the country from the oppression of the telegraph monopoly that now crushes it. This will be a service that no patriotic man can fail to appreciate.

ARCHBISHOP LYNCH REPLIES.

AN ALLEGED "PROTESTANT REFORMER'S" STATEMENT CONTRADICTED. Archbishop Lynch requests us to publish the following: To OUR PROTESTANT FRIENDS :-

The letter which we had the honour of deciding, was taken in a perverse sense by many, and wandering from the subject assailed most virulently our church, its head, and its discipline, quoting as usual from biased Protestant authorities. We did not think it worth while correcting

hind a mask.
Now this gentleman makes no excep tion to the rule. He has asserted that to be true, which we know to be false in every particular. We should not take notice of an anonymous writer, but the public require to be set right, and not to be misinformed on public questions. The editor of the Mail thoughteesly follows in the wake of our "Protestant Reformer." the wake of our "Protestant Reformer,"
First assertion—That we control the
Ontario Government in its railroad policy,
financial policy, expenditure, and in fact
all its acts. This is

all its acts. This is

A SILLY FALSEHOOD.

We ask the Government for very few favours, and never pretended to suggest any law or any reform, except an improvement of the Separate School Law, which was unjust in some particulars towards us

wards us. We very seldom recommend any Catholic for office because he is a Catholic. We leave the recommendation to be made by laymen. We sometimes followed them by our signature to petitions. We never recommend anyone for an office for which he is not eminently fitted. We have some idea of honesty towards public duty and the public purse. If the Catho-lies have a larger share in public offices than they are entitled to, let their names and salaries be published again as they were some time ago. The bare assertion of an anonymous writer proves nothing. 2nd. With respect to the book of Bible extracts issued by the Minister of Education, we did not think of it much less suggest it. The manuscript of the Bible extracts that was submitted to the Protestant ministers of all denomina-

tions WAS ALSO SUBMITTED TO US. as we have a great many Catholic children frequenting the Public Schools. As a prelate of the Catholic Church it was not in our province to give our exacquatu for Protestant Scriptures. We suggested however, the propriety of adopting the words of the Protestant Revised Edition of the New Testament in the Lord's Prayer. The old translation was "Our Father which art in Heaven;" in the Revised Edition it is "Our Father who art

3rd. With respect to the taxes of our Separate Schools, we wished to be put on a par with our Protestant fellow-subjects, who are all supposed to be supporters of the Public Schools, which many call Pro-testant schools. Any Catholic that pleases Home Rule, and no gentleman would, if his St. George's day sermon give any sure indication of his views, feel more strongly tures." The edition so referred to is, so far the cluster of a municipality as a Public School supporter, and be assessed as such. This is done where

there is no Separate School; and even where there is a Separate School, should he so prefer. But the conscientious Catholic will support his own school. It Cataone will support his own school. It is until the to say that as a general thing the Common Schools are superior to our Separate Schools, and we make great sacrifices to have the latter

AT LEAST EQUAL TO THE FORMER.

The examination for entrance to High Schools prove this. We might give statistics from the records of the Toronto High Schools but this world sub-leasth substitute. ools, but this would only lengthen our letter.

Now, with respect to our action in the Now, with respect to our action in the Ceatral Prison troubles. We foreaw them long before they broke out, and recommended less severe punishment for trifling offences. Mr. Massie will recollect our observations to him at the Central Prison, and his remarks to us. We spoke to Mr. Mowat on the inhumanity of keeping boys in dark cells so long. They told us frankly how they passed their time. All the wicked actions of their past lives came to their minds. They mused over them and worse followed. We thought

for boys of their age would be preferrable to the dark cells. In fact the boys themselves suggested the idea to us. We considered it a conscientious obligation to speak to Mr. Mowat on the subject, and that honorable gentleman will recollect that we said to him more than once that we did not wish the removal of Mr. A GOOD WHIPPING Massie, for he has many good qualities We did, however, suggest a moderation in his punishments. We did not recommend the bookkeeper, and only knew his name by the letter of our "Protestant name by the letter of our "Protestant Reformer." So much for our interference in the management of the Central Prison. We visit that institution frequently in our capacity as Archbishop; not as inspec-tor. We lecture the men on their religious obligations and the necessity of obeying the rules. We remind them that our good Lord removed them from the emptation of the world that they might enter into themselves and

AMEND THEIR LIVES, and by listening to their complaints often trifling and unreasonable; sometimes they

are well grounded. Then we feel it our duty, in the interest of the public good, to inform the proper authorities.

4. Our "Protestant Reformer," very unfairly writing about the public charities, suppresses a very large amount given to Protestant asylums and institutions. This suppression is equivalent to a false statement, and consequently misleads the public. We shall supply the omission of our masked accuser. He does not forget, we might remark, to record all our Catholic asylums and institutions. SUMS GIVEN TO OUR PROTESTANT INSTITU-

Orphans' Home and Female Aid Society. \$
Gris' Home, Toronto.....
Boys' Home, Toronto.....
Newsboys' Lodging, Toronto....
Infants' Home and Infirmary.

the Imperial Parliament prove how the Irish Catholics were made poor. They suffered most dire oppression, unheard of in the annals of any other civilized coun-

They were forced to emigrate in all their poverty, induced by free passages and false representations. No wonder that they and their children should become a burden on the country. We have thus to bear with the chastise ement visited on us by the

SINS OF OUR ENGLISH AND IRISH compations, and we are too humane to see even an enemy suffer for the neces-saries of life, or the little comforts during sickness. We would be sorry that politics should harden the human heart or cool life-long friendships. The Catholics, knowing that they have a large number of poor sick, and orphans, and wishing to take care of them well and at the lowest expense, religious communities do this most effectually and economically. The sisterhoods receive no salary or emolument beyond food and clothing. Salary would have no inducement for ladies to leave comfortable homes and friends to become servants and nurses of the root. come servants and nurses of the poor and sick. They are sought after on all sides, but their limited number will not permit them to attend to one half of the invitations. Thank God we have

A GREAT MANY GOOD SAMARITANS mongst us. If we give of our abundance the poor, the Sisters give the services f their entire lives. The poor are sup orted in our establishments for the one quarter of what it costs to keep the poor afflicted in a purely Government insti

It may not be amiss, after all, for our Protestant Reformer' to give us an opportunity to set our Protestant friends that on our actions. For we esteem very uch the good opinion of our Protestant flow-subjects. We will conclude by llow-subjects. We will conclude by ishing to be able to call our "Protestant former" a reformed Christian. od friends, your very sincere friend.

JOHN JOSEPH LYNCH.

Archbishop, Toronto.

Don't forget the Orphan's pic-nic at Mount Hope, London, on Doninion Day. Visitors to the city will find this delightful spot the most agreeable in which to while away the hours of the city of the ojourn. Choice music and abundance of refreshments. Take the Richmond street cars, and they will bring you close to the grounds.

JUSTIN M'CARTHY'S LETTER.

THE WRITER'S WEEKLY REVIEW OF THINGS POLITICAL.

London, June 20.—Justin McCarthy says, in his review of the political situation:—

The sands of the session are fast run—

ning out. Measure after measure is ex-tinguished as the lights are put out by impatient waiters toward the close of a long protracted ball when "the livid dawn" begins to creep in. Little interest attaches now to anything to be done for the few remaining days of the session. The Indian budget will be taken up on Monday, but whe is thinking about the Monday, but who is thinking about the Indian budget now? It is a subject of vast importance, and no doubt it involves the interests of hundreds of millions of men whom we are in the habit of calling our fellow subjects. But who cares about his fellow subjects in Bengal or Bombay, when he has an election contest right in Lancashire or Middlesex? The House of Commons, such as it is left together, is now turned into

Two Great Election committees.

The lobby is crowded every night with deputations, delegates, election agents, and local wire-pullers of all kinds. The Liberal whips are in constant communication with the Irish party concerning the strength of the Irish vote in this English constituency and that, the pop-ularity and trustworthiness of this can-didate and the other. T. H. O'Connor is always to be seen surrounded by an eager little group of excited English members competing for a word in his ear. With all this, the Irish party are very careful not to allow themselves to be drawn into any actual alliance, offen-sive or defensive, with the Liberals. They will of course give Mr. Gladstone every possible help, and they will bring up to the poll for any English or Scotch Glad-stonian as many Irish voters as they could bring up for the most popular Irish candidate. But they keep them-selves to themselves all the same. Partly for this reson a proposition that Partly for this reason a proposition that some conspicious English Gladstonians should be run for

should be run for CERTAIN DIFFICULT SEATS IN ULSTER, which looked attractive at first, has not lately found much solid approval in the Irish party. Thus far it seems likely that the men who contested these seats for the Irish party last year will contest them again this year. Mr. Gladstone is making strong use of Mr. Parnell's statement about Lord Carnarvon, Did Carnarvon or did he not tell Lord Salisbury of the interview? Mr. Gladstone asky naryon or did he not tell Lord Salisbury of the interview? Mr. Gladstone asks, and he declares he will repeat the question until he gets an answer. Did Lord Carnaryon tell Lord Salisbury early last August that he had had an interview with Mr. Parnell at his Carnaryon's own instance, and that he told Mr. Parnell he was in forces of a Home Rule measure which

and that he told Mr. Parnell he was in favour of a Home Rule measure which would go far to satisfy the national aspirations of the Irish people? If Lord Salisbury knew of all this and yet did not repudiate Lord Carnarvon, but allowed Mr. Parnell and the Irish party to go to the general elections with the belief that in supporting the Tories they were supporting men pledged to some measure of Home Rule, with what face can Lord Salisbury now denounce the can Lord Selisbury now denounce the English Home Rulers as DISRUPTIONISTS AND REVOLUTIONISTS?

Of course Lord Carnarvon did tell Lord Salisbury at the time, as Mr. Gladstone points out; that was manifest. The duty of a man in Lord Carnarvon's official position was not to keep such a thing secret from his chief, and everyone knows Lord Carnarvon to be in not interpret it otherwise than as first of Of course the whole Administration were not taken into their confidence on such a subject, and of course it never came in any formal way before the Cab-inet. That is not the way in which things are done in English Governments. The members of the Tory Government who were in favour of a Home Rule measure would have had some difficulty gues and their party up to the mark of such a measure, But they felt con-vinced that they COULD ACCOMPLISH THIS FEAT

GOULD ACCOMPLISH THIS FEAT if they could get such a majority at the elections as would enable them to carry a Home Rule Bill and keep office. When it was found that they had not a real majority they gave up the notion of Home Rule. This was what was told me after the elections by one who ought to know and who when he told me had know, and who when he told me had know, and who when he told me had just come from hearing Lord Salisbury. This, too, he told me, is the true story of the volleface, as Mr. Parnell calls it, which was accomplished by the Tory leaders after the last elections. Some English sympathizers have been ear-nestly putting forward a suggestion that Mr. Parnell should stand for West Birmingham against Mr. Chamberlain.
Assuredly it would be a

PICTURESQUE AND DRAMATIC ENTERPRISE but Mr. Parnell is not the man to care much for the picturesque and dramatic or melodramatic in politics, and it does not seem at all probable that Mr. Chamberlain could be defeated and any sub stantial good done to the Irish Mr. Parnell's colleagues are not by any means likely to encourage a project which would probably end in giving a nan of Mr. Chamberlain's temperament the satisfaction of scoring any sort of victory over Mr. Parnell. It would be cent but it would not be electioneering, and we want electioneering now.

JUSTIN MCCARTHY.

PRESENTATION.

Miss Hurley, who is severing her connection with the choir of St. Peter's Cathedral in this city, was made the ecipient, on Monday last, of a handsome the choir. The presentation was made by Mr. Kelly, on behalf of the choir, in the vestry of the Cathedral, and a flatter-ing address was read by Miss Leach. During this young lady's residence in London she has made many warm friends, whose kindliest wishes accompany her

CONFIRMATION AND FIRST COM-

On Sunday last His Lordship Bishop Walsh, who was on the occasion assisted by Rt. Rev. Monseignor Bruyere, V. G., and Rev. Fathers Tiernan and Walsh, administered the sacrament of Confirmation in the beautiful little chapel of the Convent of the Sacred Heart in this city, to seven candidates. Before administer-ing the sacred rite the Bishop preached a beautiful sermon on the sacrament to the children who were about to receive. The names of the children confirmed are: Lettie Harper, Maude Cruick-shanks, Maude Regan, Nellie Reid, Polly Biglin, Sadie Kennedy and Mamie

Polly Biglin, Sadie Kennedy and Mamie O'Loane.
On Monday morning at eight o'clock the Bishop celebrated mass in the same chapel, and administered first communion to five children who for some weeks past had been most carefully instructed by the ladies of the Sacred Heart. Rev. Father Kennedy was also present in the sanctuary. A most adify. present in the sanctuary. A most edifying and touching discourse was delivered by His Lordship on this occasion, a discourse, we are informed, which produced a most profound impression on those who had the great privilege of being present. The names of the little being present. The names of the little ones who had the happiness of experienc. ing the most joyful of all days on earth were: Stella McNiff, Mary O'Brien, Kate McLaughlin, Ettie Petley, and Ettie O'Neil. His Lordship was also present in the afternoon, at four o'clock, when took place the renewal of baptismal yows by the children who received first com-munion, after which they were solemnly consecrated to the Blessed Virgin, and consecrated to the Blessed Virgin, and admitted to the Sodality of St. Aloysius. The Bishop gave Benediction of the Blessed Sacrament. The singing of the convent choir was most admirable on this as on all other occasions. Mrs. Petley, of Toronto, mother of one of the candidates for first communion, rendered (Could Ratisburg) in a manner fully "Quid Retribuum" in a manner fully sustaining her reputation as one of Ontario's sweetest singers.

FROM QUEBEC.

THE MEMBERS OF THE IRISH NATIONAL ASSOCIATION PAY THEIR RESPECTS TO HIS EMINENCE THE CARDINAL.

ASSOCIATION PAY THEIR RESPECTS TO HIS EMINENCE THE CARDINAL.
The Council of the above Association waited upon His Eminence Cardinal Taschereau, Tuesday afternoon, at four o'clock, to tender the congratulations of the Society to His Eminence. The President of the Association, Felix Carbray, Esq., M. P. P., after making a few well chosen and appropriate remarks, read the resolutions which we give underneath. His Eminence graciously replied, saying, amongst other things, that he earnestly hoped that the object so ardently desired by the Irish race all over the world, viz., local self-government for their native land, although for the moment deferred, would soon be realized. The following is a copy of the resolutions read by Mr. Carbray:

That this Association has learned with great joy of the high honor conferred on our revered Archbishop by the great and illustrious Pope Leo XIII, by raising him to the exalted position of a Cardinal of the Holy Roman Church.

That our hearts are gladdened thereat, and that we rejoice with the whole Church of Canada on the happy and auspicious event.

That while we take it as a signal mark of the regard in which our country—Canada—is held by His Holiness. we can-

portion of his flock rejoice more at the dignity conferred upon him than the members of the Irish National Association, and we feel sure we can say the same of the whole Irish Catholic popu-

lation of the Province.

That the Irish people can never forget the loving, self-sacrificing devotion which His Eminence bestowed on their

which His Eminence bestowed on their poor exiled plague-stricken brethren during the terrible year of 1847.

That we pray God to bless him in all his endeavors in the discharge of his holy labors, and that he may long be spared to enjoy his well-earned honors, and to be the father and guide of his received.

people.
That we pray that the honor conferred
on him by Christ's vicar on earth may be
—as it surely will be—the shadow of the
greater honor which shall be conferred on him by Christ himself in the kingdom

of his glory.

That a copy of the above resolutions, engrossed, be presented to His Eminence Cardinal Taschereau, by the President the 25th dent and Council on Tuesday, the 25th instant, at such hour as it may please His Eminence to receive them. JOHN TEAFFE, FELIX CARBRAY, Secretary. President.

Secretary. HANDSOME PURSE OF MONEY PRESENTED TO HIS EMINENCE.

About 8,000 persons assembled in and around the Grand Seminary court, Que-bec, on last Sunday, the occasion being the presentation of an address and a well filled purse to His Eminence Cardinal Taschereau by citizens of Quebec.
All the different Catholic religious societies were represented, each accom-panied by a banner. Messrs. Carbray and Beechan represented the Irish Na-tional League. The Union Commerciale, and Beechan represented the Irish National League. The Union Commerciale, a commercial body, were represented by Mr. H. A. Bedard. A throne had been erected, and around it the Pontifical Zonaves formed a guard of honour. Upon His Eminence ascending the throne, Mayor Langelier presented a congratulatory address on behalf of the citizens of Quebec, at the close of which he presented Cardinal Taschereau with he presented Cardinal Taschereau with a purse of \$5,574. His Eminence responded at some length in appropriate

Rt. Rev. T. F. Hendricken, Bishop of Providence, Rhode Island, died on Friday, June 19th. He was the first Bishop of that see. His fatal illness was the result of overwork caused by his visitation to the various parishes on behalf of his new cathedral.

The last of the last

JUNE 26, 1886

NEWS FROM IRELAND.

Kilkenny.

John Carroll, Etc., died on May 14:h, at Earlsrath, near Mullinavat. In every movement for the welfare of the country, for the past half century, Mr. Carroll took a leading part in the county Kilkenny, where his influence was deservedly great. He was a truly sincere Catholic, an ardent lover of his country, and a generous friend to the poor. He possessed a fine artistic genius, which he exercised in the decoration of altare of churches, in paintings, and in representations, particularly of the Crucifixion of our Lord, to which he was particularly devoted. His piety was unequivocal, unaffected, profound, ardent; his patriotism was after O'Connell's teaching. Beloved by the poor, respected by the wealthy of the world, esteemed by all, his remains were interred in the family burial place, Kilbascon cemetery, followed by a vast concourse of persons of all classes.

Kildare.

Kildare.

At the last meeting of the new Board of Guardians, Mavor Borrowes, D. L., in the chair, and 36 members present, a resolution was read from the Bathkeale Board of Guardians, for adoption, thanking Mr. Gladstone for his Home Rule Bill, and suggesting certain alterations in the Land Purchase scheme, so as to make it more compatible with the requirements of the country. On the motion of Mr. Dowling, the resolution was adopted, and a copy ordered to be sent to Mr. Gladstone. Baron de Robeck said that it should be stated that the resolution was not carried unanimously; he for one was carried unanimously; he for one was opposed to it. Mr. Dowling said that the clerk could state in forwarding the resolution that there were only three members

The fund started by the Louth Branch of the League in support of the latest victims of landlord injustice and greed at Tully, promises to be most successful. The branches of Ardee, Dromiskin, Knockbridge, Killanny, Inniskeen, and Carrickmacross, have taken up the movement, while in Louth itself the members of the League have already given a good of the Lesgue have already given a good example to their neighbors by their prompt and liberal subscriptions.

Cork.

The Lord Lieutenant's visit to the South has been marked by some significant incidents. On arriving at Mill street, the people, accompanied by a band, thronged the station and accorded the Viceroy a hearty greeting. On arrival at Killarney a similar scene of welcome presented it self, and cheers for "Home Rale, Lord Aberdeen, and Mr. Gladstone," resounded on all sides. The Town Commissioners presented an address—not of the old alayish type, but full of kindliness towards the Viceroy personally, because the people recognised in him the representative of a government which has been wise amough to acknowledge the just claims of the Irish people and to make a noble effort to concede them. What a contrast is this to the sullen, if not hostile, attitude of the people of Cork and Kerry on the occasion of former Viceregal visits! Is there no lesson in it for English legislators? Does it not teach that it is only by means of just concession and the full recognition of the rights of Ireland that the good-will of the Irish people can be secured, and that repression and injustice can only result in the attainment of their unfailing enmity and resistance?

The Right Rev. Dr. O'Callaghan, the Coadjutor Bishop of Cork, arrived in his new parish of Glanmire, on May 26, and was accorded an enthuciastic reception by his new parishioners. The Lord Lieutenant's visit to the South

te pay his rent. A clerk was about to fill up a receipt, when another official bade him stop, and the tenant was told to go across to Mr. Sherlock's, the solicitor's office, before paying, as there was some little matter to be settled. He went to Mr. Sherlock, and Mr. Sherlock handed him a writ neatly filled up, and smilingly told him he would take fifty shillings. The tenant didn't quite appreciate the fun of the thing, and demurred about the fifty shillings. He went home without paying the rent either. But he did not quit the office without ascertaining that there is a office without ascertaining that there is a sheaf of similar documents lying there sheaf of similar documents lying there ready for the other fortunate tenantry on the Bernard property. The "loyal" men of the North are full of the deepest sympathy for their brethren in the South, isolated and cut off and boycotted among the savage Southern peasantry. This little story will serve to let the world know which is most to be pitied—the isolated Ocange landlord or the barbarian boycotting peasant

Kerry. The eviction crusade against the Sandes tenantry in North Kerry will be of a very extensive, and probably of a protracted character, and an enormous force of police is placed at the sheriff's disposal. Both at Tralee and Listowel the constabularly have been sadly foiled in the matter of place, which is more intimately connected with the tenants that are about to be viv-Tralec. When it failed the authorities in Listowel to procure conveyances, arrangements were made in Tralee for a number of cars, but when it leaked out that the vehicles were for the purpose of carrying the police to the evictions, each and every one of the car-owners annulled their contracts, and distinctly refused to supply their cars, even though the most extrava-Kerry at the very uncompromising atti-tude maintained by both agents and land-

Clare.

The Irish Prison Board has intimated that after June 30th, the Ennis Bride-well will be closed, and the officers, three in number, allowed to retire from the service on pensions equivalent to their present salaries. The extensive building, which, up to a few years ago, was the county jail, will it is stated, be converted for the present interaction at the prisoners arrested for rioting and drunkenness, and will be in charge of some members of the police force.

Tipperary.

Tipperary.

A few of the Irish priests in Boston, natives of the County of Cork, have forwarded to the Archbishop of Cashel a valuable gift in token of their admiration of the Most Rev. Dr. Croke, and of his patrictic principles. The present con-

of the Most Rev. Dr. Croke, and of his patriotic principles. The present consisted of a silver claret jug with two cups. The following inscription is on the case enclosing the gift: "The unchanged and unchangeable Archbishop and Patriot—the joy, the pride, of the sea divided Gael—a small tribute from three of them."

Relieving officer O'Neill, Tipperary Dispensary District, has just been served with a regular sheaf of eviction notices by Edmund Spring Rice, solicitor, Tipperary, at the instance of Major Tanner, of Carlow, agent to Lieutenant Bagwell Purefoy, Greenfields, Cappawhite. In reference to the Anascarty and Cappawhite tenantry, this is the usual prologue of the Major, every year, to the collection of the rents. Several of these poor tenants served are in a wretched condition, without stock or means of any kind, and serve of the ways are and the serve and the serv tion, without stock or means of any kind, and some of them have recently appeared before the Tipperary Board of Guardians for out door relief.

Antrim Petitions against the Home Rule Bill are being extensively hawked about all the big Belfast factories, with requests for signature by the employees. Of course we know what this means. Any course we know what this means. Any employee who doesn't sign will understand what stability there is about the tenure of his place. The Ulster Spinning Company were the first to introduce this invidious principle. Their example is now followed by the York road Company. Of course it is entirely useless to protest against such practices as this. The people who are not above resorting to thousands of bogus signatures to petitions against the National resorting to thousands of bogus signa-tures to petitions against the National demand—not above even asking their domestic servants to sign petitions against it—are proof against remon-strance or expostulation. All the same, it is a duty to hold up to the reprobation of civilized humanity the nefarious pro-cesses of intimidation—none the less nefarious because they are petit to

lish statesmen. His idea is that a convention of Ulster "loyalists" should be held at Belfast, and that it should be decided there and then whether the "loyal people" of the Northern provinces are prepared to submit to an Irish Parliament and to pay the taxes it may levy. He has no faith in the "rash and wild talk of armed resistance" used on Orange platforms "by men who appear to be getting frightened already" at the noise they have made, and which only brings ridicule on the "cause." But the decision of a convention such as he suggests he of a convention such as he suggests he ancies would have "very great weight with English statesmen." It is to be feared the Rev. doctor's scheme would bring more ridicule on the cause—what ever it is—than even the ravings of Saunderson and Johnson. The motion Saunderson and Johnson. The motion that English statesmen of any party would at this time of day attach more importance to the insensate wishes of a fraction of Ulster's population than to the irresistible resolves of a practically united Irish people could never have entered the head of anyone but a man entered the head of anyone but a man atmosphere of disbrought up in an atmosphere of dis-loyalty to everything but Orange ascend-ancy.

Donegal.

Father James McFadden, P. P., writing from Gweedore, on May 17, says:— Up to this I have struggled successfully with the tenants that are about to be vistimised. At Listowel not a single car can
be obtained from any of the local carowners, to take the police, sheriff, and
bailiffs to the scene of operations, and this
matter has been productive of no small
share of inconvenience. A similar sympathetic spirit for the tenantry prevails in
Tralee. When it failed the authorities in
Listowel to procure conveyances, arrangements were made in Tralee for a number against any casualties from starvation, and from hidden sources, and from public and stasm to get in a fair crop I entirely out stepped the limit of my meaus, and my hands are not only empty now, but I am deep in debt. I got no help from the English cr I rish philanthropists who have gant sums were offered. In consequence the police had to march. A great deal of indignation has been aroused in North over my own name except for the purover my own name except for the pur-pose of getting seed, and therefore I have no one to blame. But I cannot he'p say. Limerick.

The news of Father O'D wyer's appointment to the ancient See of Limerick, created the most profound pleasure in Cullen, and particularly so to the older people of the place, who look but with happy thoughts to the time when the large family of the 'Keating O'D wyers' will take prompt action to deal one one to blame. But I cannot help say.

The news of Father O'D wyer's appointment to the ancient See of Limerick, created the most profound pleasure in Cullen, and particularly so to the older people of the place, who look but with happy thoughts to the time when the large family of the 'Keating O'D wyers' will take prompt action to deal was cured in three days.

Caronte chilis and maintal rever. After ing that both my people and myself are fing that both my people and myself are fing that and various other remedies had failed, five bottles of Burdock Blood Bitters cured friends who have helped us liberally, and whose names the world will never know.

Orpha M. Hodge, Battle Creek, Mich., or writes: I upset a tes kettle of boiling hot water on my hand. I at once applied of August. I hope that the authorities was immediately to allay the pain. I was cured in three days.

lived there in glowing munificence, and possessing the broad and fertile acree of a large radius. Morgan O'Dwyer, Esq. J. P., of Cullen, grandfather of the Bishop-elect, if not the first, was one of the first, Catholic Magistrates in Ireland, appointed after the Emancipation; and his remains, with those of his noble wife (daughter of General Keating), and his sainted son "Father Thomas," lie mouldering within the walls of the pretty little church "that top the neighboring hill" of Cullen; and in the adjucent churchyard, "beneath the yew tree's shade," rest the dust of many of his illustrious relatives, where he (Dr. O'Dwyer) a few years since, had a neat tomb erected.

The Irish Prison Board has intimated that after June 30th, the Ennis Bridewell will be closed, and the officers, three in number, allowed to retire from the service on pensions equivalent to their present salaries. The extensive building, which, up to a few years ago, nearly 12,000 acres, with five islands—

Blake was noted as a sound and accurate lawyer, and a clear and forcible advocate. In 1862 he was raised to the dignity of Queen's Counsel, and thenceforward, both by rank and business, took position as a leading practitioner on the Connaught Circuit. The Benchers of the Inns elected him a member of their body in 1870, and he subsequently became a County Court Judge, discharging the duties of the office till his health failed him, in a manner that won the respect and confidence of all who practiced before him. His death, though not unexpected for some time past, will be a painful event to his old colleagues of the Bar, and to a large number of friends outside the circle of the legal profession.

The distress in Mount Partry does not seem to be abating, but rather developing a more acute form. Father Corbett has received from Mr. Davitt and others, sums of money to relieve the increasing destitution but matters may be worse as numbers had to sow their seed without resorting to thousands of bogus signatured to the people of Cork and Kerry on the occasion of former Viceregal visits! Is there no lesson in it for English legislators? Does it not teach that it is only by means of just concession and the full recognition of the rights of Ireland that the good-will of the Irish people can be secured, and that repression and injustice can only result in the attainment of their unfailing enmity and resistance?

The Right Rev. Dr. O'Callaghan, the Coadjutor Bishop of Cork, arrived in his new parish of Gianmire, on May 26, and was accorded an enthusiastic reception by his new parishioners.

How they manage business at the Bandon estate office may be gleaned from this:—a tenant farmer lately strolled in the pay his rent. A clerk was about to fill up a receipt, when another official bade him stop, and the tenant was told to go of course, where there is such scarcity of food, there must necessarily be scarcity of clothes. The children, especially, suffer from the want of the latter. Father MacDonnell pressed one man to send his children to school, and that they might get clothes. He said he was ashamed to send them, as his two little girls and his little boy had only pieces of guano bags extemporised into dresses; and even so, the latter were rather abbreviated, and furthermore, that neither the guano nor the bags more, that neither the guano nor the bags more, that neither the guano nor the bags were paid for yet, though he got it two years ago. Comment on this would be useless. It is the romance of misery, taken from real life. These poor people ought not to be forgotten, for they fought the good fight in days gone by under the great Father Lavelle, when the combined powers of the crowbar, the Bible, and the soup pot, under the lead of Bishop Plunket, laid siege to their conssience and their homes, and sought to rob them of their religion.

Jemmy McGovern, of Bunduff, has summoned several of Captain Barton's tenants for collecting seaweed "contrary to the Captain's orders." Some time ago Jemmy, by a matrimonial speculation, became a tenant to Captain Barton, and having failed to pay his rent was evicted. The National League supplied him with a hut and a monthly allowance in money.

After enjoying these for a considerable time he accepted the position of herd to "The Captain," and foreswore allegiance to the League. It is rumored that he is about claiming police protection.

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COD LIVER OIL, WITH HYPOPHOSPHITES Possesses in the fullest degree the tonic Possesses in the fullest degree the tonic and stimulating properties of the H_J pophosphites combined with the healing, strengthening and fattening qualities of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Diseases.

We Should Blot Out Disease in Its Early Stages.

with the case, and that the powers vested in them by the new Relief Act will be availed of without a moment's delay. I am daily importuned by poor starving of creatures to supply them with even the smallest dole of Indian meal, and I can only refer them back to the relieving officer or the Poor Law Guardians. But they have never known what it is to be relieved by the Guardians, and they have never known what it is to be relieved by the Guardians intend using the powers of the Relief Act. Their in activity is a source of painful annoyance, to me, and may result in dreadful consequences. I would suggest that a relieving officer whether he himself is one of the sifficated reactivity is a source of painful annoyance, to me, and may result in dreadful consequences. I would suggest that a relieving officer who is, I believe, the only officer of the kind in a Union of nearly 120,600 erres, with five islands—lives at an average distance of the propose of receiving applications for relief. This parish, of over 5.000 of a population, with three islandsers tending over a very wide mountainous area, would give more than enough for one officer during this crisis. The I Irish Chief Secretary, in the discussion which arose in committee on the Relief Bill in reference to the case of this very Union, pledged himself that out door relief would be given. I hope he will make good his pledge. And, certainly, there should be given. I hope he will make good his pledge. And, certainly, there should be given. I hope he will make good his pledge. And, certainly, there should not be a moment's delay.

On May 24, Mr. P. J. Biake, Q. C., County County County Glavy.

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County County Julge of Fermanagh, died at Lower Baggot st., Dublin, at the sage of seventy-free years. Mr. Blake was noted as a sound and accurate lawyer, and a clear and forrible advocate. In 1862 he was rais a new when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup. Those who are in the "Asthma Furnace" should lose no time in obtaining relief by the use of "The Rosingweed Tar Mixture;" but do not use the medicine unless you will follow all the directions "to the letter."

Poor Asthma sufferers, who are strangers to "tired Nature's sweet restorer below "sleep" should now use the medicatorer below "sleep" should release use

strangers to "tired Nature's sweet re-storer, balmy sleep," should make use of "The Rosingweed Tar Mixture," Quiet refreshing sleep will follow its use, For sale by Wm. Saunders & Co., Drug-gists, London, and A. J. White (Ld.,) branch office, 67 St. James St., Moutreal, F. Q.

What is Catarrh !

Catarrh is a dangerous disease which thousands are consciously or uncon-sciously suffering from. It is a mucopurulent discharge caused by the pres-ence of a vegetable parasite in the lin-ing membrane of the nose. The predis-posing causes are a morbid state of the blood, the blighted corpuscle of tubercle, blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœs, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance.

standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada. —The Mail

If you have a cough or cold do not neglect it; many without a trace of that hereditary disease have drifted into a conhereditary disease have drifted into a consumptive's grave by neglecting what was only a slight cold. Had they used Bickle's Anti Consumptive Syrup before it was too late, their lives would have been spared. Mr. A. W. Levy, Mitchell, writes: I think Bickle's Anti-Consump'ive Syrup the best preparation on the market for coughs and severe colds. About six years ago I caught a severe cold which settled on my lungs, and for three months years ago I caught a severe cold which settled on my lungs, and for three months I had a cough. I had a physician attending me, but gradually grew worse until I was on the verge of Consumption, and had given up hopes of being cured, when I was induced to try Bickle's Syrup. Before I had taken one bottle I found muscle greatly relieved, and by the time myself greatly relieved, and by the time I had finished the second bottle I was completely cured. I always recommend it for severe colds and consumption." Mr. John Magwood, Victoria Road, orm, of wonderful value in Consumption, debility and Wasting Diseases.

Quinine and Chills.

Quinine is the popular remedy for chill

Quinine is the popular rem

Quinine and Chills.

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

Orpha M. Hodge, Battle Creek, Mich, writes: I upset a tes kettle of boiling hot water on my hand. I at once applied twater on my hand. I at once applied twater on my hand. I at once applied atomach." Sold by Harkness & C., Druggists, Dundas street.

did medicine. Bay observed and never used anything so effectual. Good results immediately follow its use. I ontario are cordially invited to send for samples of this truly superior wine for altar use.

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NATIONAL PILLS will not gripe or sicken, yet are a thorough cathartic.

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aged they are priceless.

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all the lilies are pure in their poses are fragrant and swe
The music pours out like a sea ing in praise at His feet,
Pulsing in passionate praises the risen again;
But we watch for the signs of the life of the children of

Wherever a mantle of pity fa wound or a woe, Wherever a peace or a pardo to o'ermaster a foe; Wherever a soft hand of blessin to succor a need, Wherever springs healing for w Master is risen indeed!

Wherever the soul of a people courage and might,
Burst forth from the errors to its hopes in the gloom of the soul of a least of the soul of the soul

So fling out your banners, be bring lillies to altar and she Ring out Easter belia, He nas rest the token and sign;
There's a world moving sunward, ye are called to must lead;
Behind are the grave and the comment of the state of the state

CARDINAL MANNING COMMUNION. His Eminence the Cardina

of Westminster assisted at the and preached in the Church and Edward, Palace Street last, his sermon being based of Cleophas, written in the of St. Luke, wherein he, spe Lord whom he knew not aft rection, told Him of the thi rection, told Him of the thibeen done in Jerusalem by areth. That apparition of o the Cardinal, took place a were on their way from Emmaus. 'As they went joined Himself to their num know Him at the their way. knew Him not, for their ey and they knew not that H they were speaking one Wi all He had been in the da crucifixion, and they were as went with them to Emmaus, sat at supper He took bread and broke, and gave it to the eyes were opened, and they and He vanished out of the that Holy Communion they by which they knew their I This is what I would wish to your thoughts to-day. teaches there are three kinds cants, sacramental, spiritu OF THE SACRILEGIOUS I H.

TO SPEAK TO YO for you know, though I truby experience, what a bad C You know too what is a smunion, that is where a sacre prison, as in ancient times tyrs. There our Lord sup that which they cannot raltar. We will dismiss that and go on to speak of sacr munion. Firstly, what do the Sacrament? There are ments, and of those two a of the dead and five are the living. The manning. the living. The meaning we are born into this wo dead, deprived of the present Holy Ghost, but in Bapt great Sacrament of the Ho are born again, and raised death to spiritual life. Af ment for those who fall the ment of Penance—the Sad dead once more—by wh confession, if truly peniter resolution of amendment, raised to spiritual life. Sacraments, as I have said, ments of the living, for spiritual life in those who The Church teaches that a are dead, and all others alive. Nevertheless the within them may be of a within them may be of a feeble kind, though they a in mortal sin. They may a good Communion, although that it would be either vent, but
IT WOULD NOT BE A BA And if it is not bad it more more than the same there.

Communion, because there The other condition is the fasting from midnight.
only two conditions. In only two conditions. In ion there are three gifts o called the grace of the other the sacramental gracit, and the last is the grace, manifold in kind number. What is the grament? Our Lord has toke est words—"This is My man ask me to explain the him to explain to me the wotent Power, "Let there to only repeat the words of chimself has used, and so f has taught. Firstly, that has taught. Firstly, that Him who is omnipotent, world of nature and th world of nature and to world, and they are one which he is supreme, and mands that which was b His Sacred Body it is onl otence of His Divine W lineal descent living, uni substantial between the fi selves. As we have parts of the first Adam, so i spiritual birth we partal Adam. That life is spir petually sustained and t partaking of Holy Commiman shall eat the Flesh Blood of the Son of God in him. As the living Me, and I live by the F that eateth Me he shall liv does the eternal Son live Father but by participation is "consubstation of the said He is "consubstation". How then can be said to b

his nature but by particitook a humanity like this Almighty power so to us the substance of thas Deified—gloried at this Father—when we renore in detail but only words of the Church. loved His own while He loved them to the end, a

of Cleophas, written in the 24th chapter of St. Luke, wherein he, speaking to our Lord whom he knew not after His Resurrection, told Him of the things that had been done in Jerusalem by Jesus of Nazareth. That apparition of our Lord, said the Cardinial, took place as the apostles were on their way from Jerusalem to Emmaus. As they went a Stranger joined Himself to their number, and they knew Him not, for their eyes were held, and they knew not that He was Jesus; they were speaking one with another of all He had been in the days before the crucifixion, and they were sad. Our Lord went with them to Emmaus, and "as they sat at supper He took bread, and blessed and broke, and gave it to them, and their eyes were opened, and they knew Him, and He vanished out of their sight." In that Holy Communion they received light by which they knew their Divine Master. This is what I would wish to bring before your thoughts to-day. The Church teaches there are three kinds of communicants, sacramental, spiritual, and sacrilectious.

your thoughts to-day. The Church teaches there are three kinds of communicants, sacramental, spiritual, and sacrilegious.

OF THE SACRILEGIOUS I HAVE NO NEED TO SPEAK TO YOU Frow thou, though I trust in God not by experience, what a bad Communion is You know, though I trust in God not by experience, what a bad Communion is You know to owhat is a spiritual Communion, that is where a sacramental Communion, that is where a sacramental Communion is impossible, as in the case of the sick, of those who are at sea or in prison, as in ancient times were the martyrs. There our Lord supplies to them that which they cannot receive at the altar. We will diemise that subject too, and go on to peak to secramenta Communion. Firstly, what do we receive in the Sacrament? There are seven Sacraments of the dead and five are Sacraments of the dead and five are Sacraments of the dead and five are Sacraments of the Holy Ghost, we are born into this world spiritually dead, deprived of the presence of God the Holy Ghost, but in Baptism, the first great Sacrament of the Holy Ghost, we are born spain, and raised from spiritual death to spiritual life. After that Sacrament for these who fail there is the Sacrament of the World Sacrament of the World Sacrament of the Sacrament of the Holy Ghost, we are born again, and raised from spiritual death to spiritual life. After that Sacrament of the World Sacrament of the Sacrament of the Sacrament of the World Sacrament of the Sacrament of the World Sacrament of the World Sacrament of the Holy Ghost, we are born again, and raised from spiritual feath to spiritual life. The other five Sacraments of the World Sacrament of the Sacrament of the World Sacrame are dead, and all others are spiritually alive. Nevertheless the light that is within them may be of a very low and feeble kind, though they are not actually in mortal sin. They may come and make a good Communion, although I do not say that it would be either devout or fervent, but

say that it would be either devout or fervent, but
IT WOULD NOT BE A BAD COMMUNION.
And if it is not bad it must be a good.
Communion, because there is no medium.
The other condition is that we should be
fasting from midnight. Those are the
only two conditions. In Holy Communion there are three gifts of grace. One is
called the grace of the Sacrament, the
other the sacramental grace that goes with
it, and the last is the manifold gift of
grace, manifold in kind and manifest in
number. What is the grace of the Sacrament? Our Lord has told us in the fewest words—"This is My Body." If any
man ask me to explain these words, I ask
him to explain to me the words of Omnipotent Power, "Let there be light." I can
only repeat the words of our Divine Lord
Himself has used, and so far as the Church
has taught. Firstly, that they come from
Him who is omnipotent. He made the
world, and they are one kingdom over
which he is supreme, and when he commands that which was bread to become
His Sacred Body it is only by the omnipotence of His Divine Will. There is
lineal descent living, uninterrupted, and
any hetanical battween the first man and ourvent, bat lineal descent living, uninterrupted, and substantial between the first man and oursubstantial between the first man and our selves. As we have partaken in our birth of the first Adam, so in our second or spiritual birth we partake of the second Adam. That life is spiritual and is perpetually sustained and nourished by the partaking of Holy Communion. "Unless partaking of Holy Communion. "Unless man shall eat the Flesh and drink the Blood of the Son of God he hath no life in him. As the living Father hath sent Me, and I live by the Father, even so he that eateth Me he shall live by Me." How father but by participation? As, we have said He is "consubstantial with the Father." How then can we partake of the how t

Eastertide:

All the lilies are pure in their pallor, the roses are fragrant and sweet. The muste pours out like a sea wave, breaking in praise at His feet. Pulsing in the grace of the Saerament. The sun which at non illuminates the carth sheds on it at a flood of light and warmth, and give life and health to all things that grow. So with a the grace of Jesus Christ in the grace of Jesus Christ in

Look at St. Edward one of the patrons of your church, one who had so intense a love of the Holy Mass, and therefore of Holy Communion. Set before yourselves such examples as these, or of the little children who come to make their first Communion with such simple love and devotion. Examine your Communions by theirs. What was your last Communion like when you fulfilled your Easter duty? Was it as devout as your first Communion? Was it this your flast will be? His Eminence urged his hearers to be devout and loving to our Lord in the Holy Communion, and concluded by appealing on behalf of the school's of the mission, for which a collection was subsequently taken up.

Economy is an excellent thing. That is, it is very comfortable to be able to say to one's self, "I will do without this, that or the other luxury rather than run the

THE DEBT TO MOTHERS—Mothers live for their children, make self-sacrifices for them, and manifest their tenderness and love so freely, that the name mother is the sweetest in human language. And yet some sons, youthful and aged, know but little of the anxiety, the nights of sleepless and painful solicitude which their mothers have spent over their thoughtless waywardness. Those loving hearts go down to their graves with those bours of secret sgony untold. As the mather watches by night, or prays in the privacy of her own closet, she weighs well the words she will address to her son in order to lead him to a manhood of honor and usefulness. She will not tell him all the griefs and deadly fears which beset her soul. She warns with trembling lest she say overmuch. She tries to charm him with cheery love while her very heart is bleeding. No worthy and successful man ever yet knew the breadth and depth of obligation which he is under to the mother who guided his steps at the time when his character for virtue and purity, was so narrowly balanced against a course of vice and ignominy. Let the dutiful son do his utmost to smooth his mother's pathway, let him obey as implicitly as he can her wishes and advice, let him omit nothing that will contribute to her peace, rest and happiness, and yet he will part from her let him obey as implicitly as he can her wishes and advice, let him omit nothing that will contribute to her peace, rest and happiness, and yet he will part from her heart at the tomb with the debt not half displayed. discharged.

A Wedding Present Of practical importance would be a bottle of the only sure-pop corn cure—Put-nam's Painless Corn Extractor—which can be had at any drug store. A contin-uation of the honey moon and the removal of corns both assured by its use. Beware

WHERE NAPOLEON LOST, :

A VISIT TO THE FAMOUS FIELD AT WATER-LOO—A CORRESPONDENT'S IMPRESSIONS.

As we near the battlefield the huge mound, 200 feet high, capped with an immense Belgian lion, first comes into sight. This mound marks the spot where Napoleon's onward march was checked, the line over which even the Imperial Guard could not pass. We climb to its top and take a survey of the principal points at which the great battle was decided: The "Hougmont Farm," farm house of La Haye Sainte and the "sunken road" from Wavres, where in that terrific charge of the French their front ranks were forced into the ditch and trampled under foot by the horses and men of the impetuous rear columns of their own command, causing more destruction to themselves than did the cannons of their enemies. Just down along that ridge is where the allied armies lay concealed four deep as the Old Guard charged by, and then arose and rained the bullets into the backs of that hitherto invincible band until it melted away like vapor before the sun. "Twas here Marshal Ney distinguished himself, having four horses abot from under him while trying to rally and turn back into that deadly leaden storm.

We enter the Hougomont farm, its surrounding red brick walls battered with builets by the French, who mistook them for the red coats of the British. Here is the little garden where six French soldiers, cut off from escape, and with only a few currant bushes for shelter, fought against 200 men for fifteen minutes before they were killed. The adjoining orchard is where 1,500 men were slaughtered in less than an hour, and this "old well" is the one described by Victor Hugo: "Into it were thrown too hastily 300 dead, for the night after groans and feeble voices were heard calling from out its depths."

From the top of the mound with the aid of glasses, can be seen at a semicircular view, the whole field of Waterloo, Wellington certainly had the advantage of position, for he was on the higher ground, and also had the shelter afforded by the buildings, walls and trees of the Hougomont farm, really a ratural fortification. "The possession of that

capture it showed that he well knew its value. But it seems his course was run, his tactics had become known, for Wellington would not allow his army to be crushed in detail, but kept them in solid phalanx and fought Napoleon upon Napoleon's plan. Napoleon could no longer mystify all the generals of Europe with his tricks of surprising the scattered branches of an army before a junction could be formed and crush them one by one until the whole was annihilated. Perhaps Beaumont's treachery in revealing Napoleon's plans to Wellington, and the heavy rains that made his artillery ineffec-

Life is a constant battle to them, and many a spendthrift is happier than those who forget that they have no right to economise at the expense of other people, and whoever wittingly takes money from another to add to his own purse is, at least at heart, a thief.

The Debt to Mothers ——Mothers live for their children, make self-sacrifices for them, and manifest their tenderness and love so freely, that the name mother is love so freely, that the name mother is the sweetest in human language. And the sweetest in human language. And great which land aged, know Germany.

from beans as periest as this flour from Germany.

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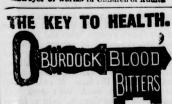
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Father." How then can we partake of his nature but by participation? As He took a humanity like unto our own by His Almighty power so He communicates to us the substance of that manhood He has Deified—gloried at the right hand of His Father—when we receive Him in the Blessed Sacrament of the Altar.

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A SSUMPTION COLLEGE, SAND-A SSUMFTION COMMENTAGE AND A WIGH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum For full particulars apply to REV. DENIS O'CONNOR, Fresident.

Professional.

DR. WOODRUFF, NO. 185 QUEEN'S Special attention given to diseases of the cyes, sar, nose and throat, office hours-from 12 to 3 30 in the afternoon. FRANCIS ROURK, M. D., PHYSICIAN Surgeon, etc. Office and residence, 248 Wellington Street, London.

B. C. McCANN, SOLICITOR, Etc., on real estate. Money to loan M'DONALD & DAVIS, SURGEON Dentists, Office: - Dundas Street, a doorseast of Richmond street, London, Ont.

Meetings. CATHOLIC MUTUAL BENEFIT
ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour o 18 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. M. HARTMAN, Pres. JAS. CORCOREN, Rec. Sec.

Royal Canadian Insurance Co

FIRE AND MARINE, J. BURNETT, AGENT.
Taylor's Bank, Richmond Street.

WANTED-LADY CATHOLIC, active and intelfor work endorsed by clergy. References required. Good salary and permanent position with old firm. Address "CATHOLIC WORK," 14 Barclay St., N.Y.

HEADQUARTERS

FINE COFFEE

A FTER repeated trials elsewhere, we are firmly convinced of the superiority of the Coffees packed by Chase & Sanborn. We have now decided to supply all our customers with these g-ods, and anticipate an increased consumption. Every ounce is guarantees

STRICTLY PURE,

POSITIVELY SATISFACTORY, or returnable and money refunded. Use these Coffees, and help drive adulterated and inferior goods out of the market. Yours respectfully,

FITZGERALD, SCANDRETT & CO. 190 DUNDAS STREET.

Send six cents for postage, and receive free, a costly box of goods which will help sil of either sex, to more money right away than any mer money right away than any terms mailed free. Trust a CO., Augusta, Maine.

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LS, invaluable ad the and Ulcers. no equal.

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GAN. New York. ON CY

T. ers Wishing Security of ey on hand period," to eccording to yable at the borrower to cipal, with o desires. ey will con-ing person-

HYMENEAL

DOWARDE-BRADY.—One of the most elegant weddings which has taken place in Ingersoll for a long time was celebrated in the church of the Sacred Heart, Tuesday, the 15th inst., the contracting parties being D. J. Donahue, Crown Attorney of the County of Elgin, St. Thomas, and May Teress, daughter of James Brady, of Ingersoll. The bride was attired in an ivory satin dress, with pearl trimmings, court train, Marie Stuart collar, pearl passementeric front, tulle veil and orange blossoms. She wore diamond ornaments, the gift of the groom. She was attended by her sister, Miss Ella Brady, and Miss M. Ford, of New York. The former wore a pale coine surah silk, with pearl trimmings and natural flower ornaments, the latter a white gros grain silk with duchess lace trimmings and natural flower ornaments. The groom's best men were Dr. McLarty, of St. Thomas, and Mr. F. Brady, brother of the bride. The ceremony was performed in the presence of a large number of friends, the officiating clergyman being Rev. Father Molphy, assisted by Very Rev. Chancellor Tiernan, of St. Peter's Palace, London, and Rev. M. J. Brady, pastor of Woodstook. After the interesting ceremony the party repaired to the residence of Mr. James Brady and partook of a sumptuous wedding feast—the festivities being enlightened and partook of a sumptuous wedding feast—the festivities being enlightened with mirth, melody and mind.

with mirth, melody and mind.

Amongst the guests present were Mr.

Hugh Brady, uncle of the bride, Chicago;
Miss Keating, Ingersoll; Miss Donahue
and Miss Coughlin, St. Thomas; Mr. N.

R. Leslie, Chicago; Messrs. R. M. Keating and E. B. Mezers. Toronto.

The happy couple took the evening
train for the Western States, where the
honeymoon will be spent, and they take
with them the hearty good wishes of a
large circle of friends for their future
success and happiness. The esteem in

arge circle of friends for their future success and happiness. The esteem in which the happy couple are held is shown by the many valuable and hand some gifts which were presented on their wedding day. The following is only a partial list of the many offerings made on the occasion:

m-Diamond-ear-rings. nts of Bride-Jhased silver tea sergold, F. A. Brady, Chicago, brother—Silver hot-water tankard, Louis XIV, style, and chased silver oyster dish and ladie. J. H. Brady, Mexico, brother—Hanneure tollet-set, carved ivory and plush, Mexican

Office set, carred 1707, and plant, and analysis of the Bride—Handsome nand-embroidered fender stool.

Miss Agues, sister of the Bride—Hand-pointed fire screen.

Miss Hattie, sister of the Bride—Plush enel drape.

Mr. and Mrs. Keating, Uncle and Aunt—
fammered silver "Five o'clock tea set."
R. H. Keating, Toronto, Cousin—Silver

Spergne, Bev. M. J. Brady, Woodstock-Silver lessest set. Rev. W. Fiannery, St. Thomas-Silver card receiver and vase combined. Mass H. Ford, New York-Etruscan Vase. Dr. C. McLarty, st. Thomas-Chased silver are based silver.

cake basket.
Miss Coughlin, St. Thomas, cousin of Groom—Silver jewel case.
Dr. and Mrs. Hoyt, Ingersoll—Silver break-W. Pringle, St. Thomas-Two bisque gures.

Mr. and Mrs. A. Smith, Ingersoll—Sliver blecuit barrel and sugar bowl.

Mr. and Mrs. Gaier, Ingersoll—Sliver berry spoon lined with gold.

J. Podmore and C. C. L. Wilson, Ingersoll—Sliver pudding dish and syrup jug.

Mr. and Mrs. W. A. Woolson, Ingersoll—Sliver processes. lver card receiver.
Miss A. Shea, London—Silver carving
alfe and fork.
I. Garvey, London—Silver butter cooler.
Miss H. King, Ingersoll—Silver breakfast

J. O'Neill, Woodstock-Fancy wicker S. B. Baxter, Vancouver, B. C.-Silver ice Mr. and Mrs. W. Thompson, Ingersoll— ilver berry spoon.

D. White, Ingersoll—Raw-silk table cover.
J. Hackett, California—Silver water

pitcher.

Mr. and Mrs. Wm. P. Reynolds—Majolica
and silver fruit dish.

Miss Donahue—Family bible.

Mr. and Mrs. J. C. Donahue—Silver cruet.

Miss Coughlin—Jewel case. We sincerely hope that Mr. and Mrs. Donahue will in their journey through life enjoy every prosperity and happi-

GIRARDOT-MONTREUIL—On Tuesday morning, June 15, the marriage of Mr. Joseph Girardot, son of Mr. Theodule Girardot, P. S. I for North Essex, to Miss Felice Montreuil, daughter of Luke Montreuil, Esq., of Walkerville, was celebrated in the Church of Our Lady of Lake St. Clair, Walkerville, The groups. celebrated in the Church of Our Lady of Lake St. Clair, Walkerville. The grooms men were Mr. Jules Gingras, of Detroit, and Mr. Charles Montreuil, brother of the bride, while the bridesmaids were Miss Cecile Montreuil, sister of the bride, Miss Cecile Montreuil, sister of the bride, and Miss Louise Montreuil, of Windsor, two little children of 4 years of age. Miss Maria Selleck and Miss Rose M. Piquenot, nieces of the bride and groom respectively, each of whom carried a basket of flowers, also attended on the bride, and after Mass accompanied the harpy couple home in their carriage.

the happy couple home in their carriage.

The bride was dressed in a beautiful The bride was dressed in a beautiful suit of white, and carried with her a magnificent bouquet of white roses, while the attendants wore suits that harmonized well with that of the bride, narmonized well with that of the bride, and carried in their hands bouquets of red roses. After the marriage was performed, Peter's Mass was sung, under the direction of Mr. Ernest Girardot. A large number of friends and relatives of the bride and recommendation were present in the church to with groom were present in the church to witness the consummation of the nuprials.

After mass the wedding party repaired to the residence of the bride's father, where a splendidly arranged breakfast table awaited them. The bride was the recipient of a large number of presents, which were costly, ornamental and useful. After spending a very pleasant forenoon the happy couple took the 1:20 p. m. train for the East.

On their return they will spend, along with those who were at the wedding, an evening with the groom's father in Sandwich, after which they will take up their residence on Fort Street, Detroit. That

John Collins, was solemnised Tuesday morning at 9 o'clock at St. Patrick's Church, the Rev. Wm. Flannery, of St. Thomas, officiating. The bride's robe was of ecru silk with overdress of lace; bouquet of Jacquefininot roses and maidenhair. She was attended by her sister, the groomsman being Mr. James R. O'Brien. The ushers were Dr. Fulton and Mr. H. Daly, of St. Thomas, Ed. Collins and F. L. Brooke, of Detroit. A special musical programme was arranged under the direction of Prof. Mazsurette, The offertory selection of Guonod's "Ave Marie" was exquisitely rendered by Mrs. Brook, nee Reidy, with violin obligate by Prof. Luderer. At the close of the service a few eloquent remarks were made by Rev. Father Flannery. After the ceremony the bridal party repaired to the residence of the bride's parents, where a dejenter was served. Dr. and Mrs. Brady left for the East on the noon train.—Detroit Free Press.

Dr. M. Brady was born and educated.

and Mrs. Brady left for the East on the noon train.—Detroit Free Press
Dr. M. Brady was born and educated in the parish of St. Thomas, in this diocese, where his family still resides. He is very nearly related to Rev. M. Brady, P. P., Woodstock. Success generally attends the efforts of our young men who seek home and fortune on the other side. John Collins, father of the bride, is well known and highly respected in Detroit, as a sterling Irishman and sincere practical Catholic. By honest integrity of purpose and steady perseverance, with his three sons, in the management of the Wayne County Savings Bank, he has acquired a considerable fortune. Prosperity and all happiness to the newly-married couple, is the Record's heartfelt wish and prayer.—Ed. Record.

Correspondence of the Catholic Record.
VICARIATE APOSTOLIC OF PON-TIAC.

FATHER DEVINE'S RETURN HOME. Thursday last was a happy day for the parish of Osceola. Our beloved and esteemed pastor, Rev. J. Devine, returned steemed pastor, nev. J. South. When we from his voyage to the South. When we beheld him, all observed that the balmy atmosphere of winds and invigorating atmosphere of Florida had restored his health. We Florida had restored his health. We regretted his necessary departure, prayed for his safety, and now rejoice at having him once more in our midst. His zeal for our spiritual welfare, his exertions in paying off the heavy Church debt which anchored our parish on its road to prosperity, have at once commanded our love and confidence. Though our spiritual interests were well cared manded our love and confidence. Though our spiritual interests were well cared for, still we were animated with the living spirit of dutiful children and anxiously expected the hour of his arrival. We met our pastor at the depot and escorted him home. Many houses were illuminated along the way and the presbytery was ablaze with light. A great many were there assembled to express their earnest and heartfelt welcome. The reverend father here addressed us in his usual eloquent manner. May he long remain among us is the earnest wish of us all.

DOMINION DAY IN UXBRIDGE.

The annual Catholic pic-nic will be held The annual Catholic pic-nic will be held on the Fair Grounds, on Thursday, July 1st, 1886. What is expected to be the base ball match of the season (Toronto Atlantics vs. Uxbridge), will be played in the afternoon, commencing at 2 o'clock, and a game will also be played in the morning at 11 o'clock. A tug-of-war between the champion I. C. B. U. team of Toronto and Uxbridge Fire Brigade team will also form one of the attractions, to take place at 4 p. m., and over 30 dollars Nest.
O'Neill, Woodstock—Fancy wicker
le.
B. Baxter, Vancouver, B. C.—Silver ice
le.
Tra. G. E. Terris, Ingersoll—Silver fruit
h.
A string band will be in attendance.
A string band will be in attendance. Single fare on railway.

Picnic at Parkhill.

We announce with great pleasure the annual pic nic to be held on the fair grounds, Parkhill, on July 1st, 1886, Dominion Day, under the management of Rev. Father Corcoran. We are sure, judging from past experience, that an enjoyable time will be had, and that all who attend will regret the setting of the sun that will put an end to the day's innocent recreation. Music will be furnished by the Parkh. brass band and several pipers and violinists. A programme of games will be carried out—in fact, every inducement to keep at home those who might be disposed to go abroad in search of amusement.

ST. JEROME'S COLLEGE, BERLIN.

The scholastic year at this excellent Catholic educational institution will close with a written competition on the 24th, 25th and 26th of the present month, and an oral examination on the 28th. A public distribution of medals and premiums will take place on the morning of the 29th. His Lordship Dr. Carbery, Bishop of Hamilton, is expected to preside at the closing exercises.

BOOK NOTICE.

The Roman Vesperal, according to the Vesperale Romanum for the entire ecclesiastical year. For the use of Catholic choirs and schools. By Rev. J. B Jung, published with the approbation of the Right Rev. R. Gilmour, D. D., price 75 cents. (Fr. Puster & Co., D, price 75 cents. (Fr. Puster & Co, 50 & 52 Barclay St., New York).
This handy little volume (size 54 x 74 in. 286 pages) which will prove a necessity for many church choirs, is, as its title implies, a translation of the Vesperale Romanum. It contains the Vesperale Romanum. It contains the Vespers for the entire ecclesiastical year—Psalms, Commemorations, Hymns, Versicles, and the Antiphons of the Blessed Virgin—all correctly and comprehensively pointed, the directions being given in English. The Psalms are written out beneath the music of each tone. OBITUARY.

Donald MoDonald, a resident of Bathurst street, expired very suddenly on Friday last. It appears that after going home he had just concluded shaving, when he was seized with a sudden pain in the region of the heart, and died very quickly—heart disease being the pronounced cause. The funeral took place on Sunday last, to St. Peter's cemetery. Deceased was highly respected and great sorrow is felt at his sudden death not only by his relatives but by a numerous circle of friends.

Mr. Patrick Dalaney an old resident of

Mr. Patrick Delaney, an old resident of London, died in this city last week. The funeral took place on Sunday last to St. Peter's Cemetery.

Don't forget the Orphan's pic-nic at Mount Hope, London, on Dom Day. Visitors to the city will find this delightful spot the most agreeable in which to while away the hours of their sojourn. Choice music and abundance of refreshments. Take the Richmond street cars, and they will bring you close to the grounds.

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

"They were all filled with the Holy host."-Acis ii., 4. of Pentecost. This feast is one of the greatest of the Christian year. It has been called the birthday of the Church, and for very good reasons. The Church is built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone. That which enabled chief corner-stone. That which enabled the Apostles to become the foundation of the Apostes to become the foundation of the Church was the descent upon them of the Holy Ghost. That this is true will be made clear if we call to mind what the Apostles were before the Holy Ghost came down upon them and what they were

after.
Our Lord had both by word and deed given the Apoetles the clearest and plainest lessons of humility. He had told them that it was He who should humble himself as a little child that should enter into the that it was He who should humble himself as a little child that should enter into the kingdom of heaven. And yet so far were they from having learned this lesson that even on the eve of His sarred Passion, near the end of His ministry, we float two of the chief Apostles, James and John, asking for themselves that they might sit one on His right hand and the other on His left in His Kingdom. The rest of the Apostles were much displeased, the Gospel tells us, at the conduct of the two brothers, being doubtless angry that they were seeking for themselves, openly, what every one of them in his heart was desiring for himself. Nay, even after our Lord's resurrection, on the very day of His ascension into heaven, after having been with Him in His risen glory, and having been instructed by Him as to His kingdom, notwithstanding all this, the false notion that His kingdom was an earthly one, the desire of worldly power and influence seems not to have been rooted out; for the last words which the Apostles said to our Lord were: "Lord, wiit Thou at this time restore again the kingdom of Israel?"

These were the desires and aspirations

Israel?"
These were the desires and aspirations of the Apostles before the descent of the Holy Ghost. What were they afterwards? So far from seeking to be honored and esteemed and to possess power and authority, we see them preaching the Crucified before the great men of this world and rejicing to appear as criminals and majeractors before its judges and magistrates, and in the end dying ignominious deaths for the sake of their Lord and Master.

Still more striking, perhaps, is the difference between the conduct of the

Still more striking, perhaps, is the difference between the conduct of the Apostles before and after the descent of the Holy Ghost, if we look at the boldness and courage of their subsequent conduct. You remember how, notwithstanding the fact that everything which was to come to pass had been forefold, the time of our Lord's Passion came and His enemies had succeeded in getting Him into their power, instead of remaining and sharing with Him His sufferings, all the Apostles, without exception, abandoned and left Him to His fate. More than that, their prince and head, their rock and foundation of the Church, went so far as absolutely to deny, with oaths and curses, that he had never known Jesus of Nazareth. A few weeks passed; and we find these same Apostles, weak and cowardly though they had previously shown themselves to be, standing with boldness before the chief priests and magistrates, confessing and glorying in the same sacred Name, and counting it all joy to suffer even stripes and imprisonment for its sake. What had caused this wonderful change? The event which we calebrate to day had taken place—they had all been filled with the Holy Ghost. "There appeared unto them parted tongues, as it were, of fire, and it sat upon every one of them."

What is the lesson for us to learn from all this? This simple and obvious one: That while we do not despise natural gifus and natural means, our strength and reliance must be not in them, but in the

That while we do not despise natural gifts and natural means, our strength and reliance must be not in them, but in the grace of God. It has just been announced that the Ember Days are to be observed this week. What is the reason for keeping these days and for fasting even, in this festival time? Those days have been set apart before the ordinations in order that all the faithful may join together in begging of God that He would bestow upon His Church true and faithful priests. The last Plenary Council of Baltimore declared that all pastors should impress upon those committed to their charge the duty of faithfully keeping those fasts for this end; and if you bear in mind how weak even the Apostles were without the Holy Ghost, you will see how much we, who are so much behind them, stand in need of the outpouring of the same Holy Spirit, and outpouring of the same Holy Spirit, and of your prayers and fasts in order that God may impart that gift to us.

evening with the groom's father in Sandwich, after which they will take up their residence on Fort Street, Detroit. That their future life be a long, happy and properous one is the earnest wish of a host of admiring friends.

Brady Collins—The marriage of Dr. Brady, and Miss Josie, daughter of Mr.

given in English. The Psalms are written out beneath the music of each tone, and fasts in order that the number of the music of each tone, and propers and fasts in order that the number of pour prayers and fasts in o

Grand preparations are being made in Bothwell for the celebration on Dominion day. The pic nic will be held in a beautiful grove on the east side of Main street, and the bezaar will be held in the skating rink on the west side of Main street. This street itself will be used as a race-course for trotting and running horses, bicycles, etc. The base-ball and foot ball matches will be played in full view of all the picnickers. Addresses will be delivered by nearly all the M. P.'s in Western Ontario, and the music of the bands and orchestras will be charming. One of the bazaar prizes is a valuable seven year old trotting horse (record three minutes). Only a few bezaar tickets have been issued, and these have been sent to a select number of CATHOLIC RECORD readers. The tickets are only a shilling each and every ticket will entitle the holder to a chance on the trotting horse and all the other valuable prizes. All who have received tickets for the Bothwell bazaar are requested to make their returns as soon as possible.

LOCAL NOTICES.

Light Summer Dress Materials in Printed Muslins, cream and white spotted Muslins, black and white Linen Lawns, Victorias, India Muslins and Checks, at J. J. GIBBONS'.

SEE E. R. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

For the best photos made in the city geto Epr Bros., 280 Dundas street.

and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

K. of 1. Clothing & Furniture Store

MEDDOWCROFT'S WEEKLY PAYMENT STORE.

New Tweeds, new Dress Goods, Every-thing new. Ordered Clothing a Specialty. Dress and Mautie Making to suit the most fastidious. Furniture and Carpets of every description. Buy where you can get every-thing you want cheap and on easy pay-ments.

W. S. MEDDOWCROFT. Corner Wellington and Horton Sts..

North-West Mounted Police,

A Recruiting Officer will be at the Grigg House, London, for one week from 21st rane, to engage men for the above Force.

Applicants must be between the ages of fwenty two and Forty, active, at le-boeied men of thoroughly sound constitution, and must produce certificates of exemplary character.

They must understand the care and man-gement of horses, and be able to ride well. The term of engagement is for five years. The rates of pay are as follows:— Staff Sergeauts......\$1.00 to \$1.50 per day Other Non-Com. Officers 85c. to \$1.00

Extra pay is allowed to blacks miths. Members of the force are supplied with ree rations, a free kit on joining, and peri-dical issues during the term of service. OFTAWA, June 17th, 1886.

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness. Beef, iron and Wise. We are safe in saying there is no preparation in the market which will give pater require. which will give better results. In be 50c., 75c. and \$1.00.

HARKNESS & CO'Y. DRUGGISTS, COR. DUNDAS & WELLINGTON STS.

LONDON, ONTARIO. \$500,000

TO LOAN AT 6 PER CENT. YEARLY. raighti oans. Terms of repayment of princi-borrowers. First and second mortgages b-ess on second mortgages and to purchase farm erred in making pulications for more

E. R. REYNOLDS, 20 Adelaide St. East, Toro OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. Syzrazus, M. D., Lebapog, Ohio. ASSISTANT CATHOLIC PUPIL

WANTED,

BY A CATHOLIC CATHEDRAL ORable to play a simple mass. In return the
pupil would receive a thorough musical education, with board and lodging. Address
"Mus Doc," Catholic Record office, London.

Beautiful Colored Designs of Flowers, Birds, Animals, etc., printed on Burlap (Cloth) to be worked in rags, yarn, etc. Wholesale and retail. Large discount to dealers and sgents. Seud to manufacturer for catalogue.

R. W. Ross, Guelph, Ont.

TEACHER WANTED, TEACHER WANTED,

WITH A FIRST, OR AT LEAST SECOND-CLASS Certificate, to fill professorship in a leading Catholic House of
Education in this Province. Must be competent to teach Mathematics, English and
Book-keeping.

His conduct must be exemplary and thoroughly Christian.

He must live in the College, where he will
get a room, board, washing and bed.

Dutles to commence the 1st of September
next.

Applications to be addressed to "B. B."

Satholic Record office, London. Applicants
please state salary expected.

Mineral Baths, with Electric and Moliere Baths, Will Cure Dyspersia, ASTHMA, Unter and all Spinal and Nervous Diseases. Recommended by physicians for Roeum-tism, Paralysis, Lung and Kidney Compisints. Perfectly safe and reliable. 320 Dundas at. Send for circulars. J. G. WILSON, Electric Physician.

Wicks for Sanctuary Lamps. F. Sanctuar, Lamps, burn a week with out interference. Post free, Sla box, which lasts a year. Dollar netes are accepted. REV. R. W. MEAGER, Waymouth, Eugland.

Analyzing the Baking Powders.

"Royal" the only absolutely pure baking powder made.—Action of the New York State Board of Health.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. CHANDLER, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the wellknown late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes of the N. Y. Tartar Co., which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. Love, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal":

"I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or any injurious substances.

"E. G. LOVE, Pu.D."

THE BANK OF LONDON IN CANADA. DIVIDEND NO. 5.

NOTICE is hereby given that a Dividend of Three and One-half per cent, for the current half year, being at the rate of Seven per cent, per annum, upon the paid-up Capital Stock of the Bank, has this day been declared, and that the same will be payable at the Bank and its branches on and after the 2nd day of July next.

The transfer books will be closed from the 19th to the 30th of June, both days inclusive. The Annual General Meeting of the Shareholders will be held in the Office of the Bank on Wednesday, 21st day of July, 1886. Chair to be taken at four o'clock p. m. By order of the Board.

A. M. SMART,
Acting Manager.
The Bank of London in Cauala.
London, 28th May, 1886.

THE LATEST DEVELOPMENT IN



"CHALLENGE" MANUFACTURED, as adapted for Can-adian market, only by MACPHERSON & CO.

FINGAL, ONTARIO. Pioneer Separator Manufacturers of Canada.—Write for Circular.

JAMES REID & CO. REMOVED THEIR HARDWARE 118 Dundas St., ONE DOOR EAST OF THE OLD STAND.

Complete stock of GARDEN TOOLS,
Ready-mixed Paint and General Hardware, JAMES REID & CO.

DEMONSTRATION LONDON

A GRAND REVIEW OF ALL THE

Troops of No. 1 Military District

then in camp, will take place on Lon-don's Champ de Mars.

SEVEN OF THE FINEST MILITARY BANDS In Canada will be in attendance. After the Review the Corner Stone of the NEW MILITARY COLLEGE

WILL BE LAID BY SIR ADOLPHE CARON

Minister of Militia and Defence, in the presence of the Officers and Troops.

A BASE BALL MATCH will be held on the grounds of the London Base Bail Club between two of the finest Amateur Clubs in Ontario. Game called at four o'clock p. m.

REDUCED FARES on all the Railways, good from June 30th till July 2ad, inclusive. GOD SAVE THE QUEEN. WHITE SULPHUR BATHS

Dunnett's Baths and Pleasure Grounds, Dundas Street, London, are now open. The baths have been thoroughly cleaned and refitted.

JOHN FLEMING Prop. 16 DUND 18 STREET, CITY.

VOLUME 8.

NICHOLAS WILS Tailors and Gents'

FINE A MEDIUM WOO A SPECIAL

INSPECTION I DIOCESE OF KI

Pastoral Letter on

By the Grace of God and fav

To the Reverend Clergy of THE JUBILER IMPORTS UN

of forgiveness. It is not trinal indication of the obtain grace and pardon; declaration to King Da 12 ch.) much less is it a assurance of the poor death of the declaration of the decla hysterically, "I'm saved, I is a solemn judgment on nounced by a divinely con contrite and contessing actually pardoned, and hi ing stains are positively p the infusion of remissive g renewed in God's charit unto everlasting life by the taking up His abode in his His gifts of sanctification whole mind and heart of the Divine power of judicial exercised by them only ceived the commission from eived the commission from Whose sins ye shall for commission in its plentity the Bishops in their corporation. Individual Bishops may arily are, restricted son exercise by the pre-emine the Pope. Priests are n of the power of forgiver ordination, but are depe Bishop for its exercise a of extension or limitation cases and persons assigned diction. Now, the Jubi cates the unlimited author of the Kingdom of Heaven lution of all the faithful in

sin, and all debts or obl quent on sin, that or retard their entrance so that the gate heavenly mansion, throu Lord Jesus Christ passed Day, is as freely and we everyone who dies after Jubilee as to the infant w to Paradise on the day o THE PRIVILEGED POWERS O

1st. The Jubilee with lat. The Jubilee with trictions in the choice Each person may choose he pleases, in his own dother, without regard to tordinarily enjoined in the members of religious orders, save only that the chosen by nums must be chosen by nuns must be proved by the Bishop for

confessions.

2nd. Such confessor, tlected, has jurisdiction by Jubilee, to absolve from grievous soever, even thou Canon Law to the Bishop and those reserved to Bi cesan regulations; likewise all reserved excommunics sions and other ecclesias. for whatever cause incur the dispositions requisite the penitent for absolution be found to exist. He dispense from occult irre-tracted by violation of caure; and also from the prescribed as a condition on favor of children who is their First Communion. their First Communion. he can commute into other utary works all vows, ex-served expressly in the P-cal of the Jubilee of 1879; prescribed as conditions present Jubilee, or any of

confession), provided "any exist for so doing. 3rd. The foregoing powers granted to all confe pensation in a certain irre commutation of minor ve able only (a) for penitent to gain the present Jubile form the works necessary form the works necessary if (b) they can be exercised favor of any penitent, and time in favor of those whiseries of Jubilee works in the Plenary Indulgence twice or oftener; (c) the fore conscientiae only," that tion of the penitant's or "ad hunc effectum," that is, to gain the benefit of the out restraining or anywis external action of ecclesions; (d) the absolving