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#### DIOCESE OF KINGSTON.

JAMES VINCENT CLEARY, S. T. D. by the Grace of God and favor of the Apostolic See, Bishop of Kingston. To the Reverend Clergy Religious Communities and Faithful Lasty of the Diocese:

By an Encyclical Letter, dated Easter Sunday, 1888, Our Holy Father, Pope Leo XIII. has decreed that Sunday, 30th of next September shall be a day of

of next September shall be a day of solemn and universal commemoration of the Sculs in Purgatory.

1. The Pope will celebrate Mass on that day for the souls of the faithful departed; and he enjoins on all Patriarchs. Arch. bishops and Bishops to do likewise in their Cathedral churches, observing the rite prescribed in the missal for All Souls' Day, and surrounding the Mass with fullest

solumnity.
2 His Holiness wishes the same to be dene by all priests in their respective churches: and to all who shall celebrate Mass for the dead on that Sunday he grants the indulgence of the Privileged Altar.

and the snares and assaults of the devil, are united in charity and active sympathy are united in charity and active sympathy with "the spirits of the just made perfect" (Heb xii.), among whom are many of our own dear relatives and friends. We rejoice with them for their having attained the "unfading crown of glory;" whilst they, from their high place in heaven, look down encouragingly upon us and, as a "great cloud of witnesses over are" (Heb. xii. 1), watch with exactness. us" (Heb. xii. 1), watch with eagerness our successes and failures amid the trials of life, interceding for us all the while penance unfulfilled, and consequently are detained in that prison beyond the por tals of death, of which the Saviour said with solemn adjuration, "Amen, I say to passing, who lell beside the standard of the Cross, breathing loyalty to God and His Church in their death struggle, but are not yet sufficiently purified for admission to the Holy of Holtes, of which it is writ "There shall not enter into it any thing defiled " (Apoc xil. 27.)
THE SAVIOUR'S COMPASSION FOR THE SOULS

THE SAVIOUR'S COMPASSION FOR THE SOULS
IN PURGATORY.
When Our Blessed Lord had consummated the work of Redemption in the
last agonies of His crucifixion, whereby He made atonement superabundantly to His Father for the "sins, offences and negthe dead, His first thoughts were directed towards the suffering souls in Purgatory.

To them He hastened instantly, to announce the accomplishment of long-expected Redemption and impart to them, as the Fathers and Doctors of the Church teach us, the first fruits of His purchase grace by a Plenary Indulgence, with a promise of participation in His triumph, when He would "lead captivity captive" (Eph. iv. 8) on the day of His Ascension into the glory of the heavens. So it had been predicted by the prophet Zachary, apostrophizing the Messiah many ages before: "Thou also, by the Blood of thy Testament, with send forth thy prisoners out of the pit wherein is no water."

Zuch. ix. 11) His dead body was hang. ixi. 36). An idle word, a petty vanity, ing yet warm upon the cross, when His human soul, subsisting indissolubly in the abode of the dead, declared by St. Paul to be in "the lower parts of the earth" (Each of the lower parts of the earth") (Each of the lower parts of the earth of the law of the lower parts of the earth of the law of the lower parts of the earth of the law of t abode of the dead, declared by St. Paul to be in "the lower parts of the earth" (Eph. iv. 9) "He came," says St. Peter, "and preached to those spirits who were in prison; who in times pest had been incredulous, when they waited for the patience of God in the days of Noe." (I Pet. iti.) What an awful idea of the ricours of What an awful idea of the rigours of divine justice and of the grave penalties that wait upon sin, even after the remis sion of its mortal guilt, is here suggested to Christian minds by this brief sentence of the Prince of the Apostles! Those myriad spirits, throughout their life-time gence in the evil practices of an evil age. They "had been incre-

preached to the dead, that they might be judged indeed according to men in the flesh, but may live according to God in the spirit." (Vic. 6v) The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those who had been condemned and punished before men in the flesh, but had repented of their sins at the hour of death was the green of full perhaps of the condemned and punished before men in the flesh, but had repented of their sins at the hour of death was the green of full perhaps of the condemned and punished before men in the flesh, but had repented of their sins at the hour of death, was the grace of full par-don and admission to the liberty and tran-quil repose of the blessed, who were to ascend with the triumphant Saviour into

Let no Coristian make light of the rigour of divine justice in demanding per-sonal satisfaction, even from forgiven sinners, either in this life or in the next, The sanctity of God is too boly, the majesty of God is too exalted, the omntpotence of God is too mighty and His jadgments are too just, to allow the pardoned criminal to hold himself free of all debt of reparation for his grievous offences. King David repented of his sins and confessed them to the prophet Nathan, and received an absolute assurance in God's name that of life, interceding for us all the while before the throne of grace. On the other hand, we are moved with compassion for those unglorified spirits, who, though they passed away from this earthly accepted in the charity of God, are still indebted to His justice for venial faults unabsolved or penance unfurifiled, and consequently are detained in that prison beyond the portals of death, of which the Saylour said that they were from that moment and forever passed away from this earthly accept in the through the served against him: "The sword shall never depart from thy house, because thou hast deepised me; the child that is born to thee shall surely die" (it Kings and a passed that we have a surance in God's name that they were from that moment and forever parket in the very sentence of pardon a grave temporal punishment was reserved against him: "The sword shall never depart from thy house, because thou hast deepised me; the child that is born to thee shall surely die" (it Kings are detained in that prison beyond the portal parket in the very sentence of pardon a grave temporal punishment was reserved against him: "The sword shall never depart from thy house, because thou hast deepised me; the child that is born to thee shall surely die" (it Kings with the parket in the very sentence of pardon a grave temporal punishment was reserved against him: "The sword shall never depart from thy house, because they have a surely die" (it Kings with the parket in the very sentence of pardon a grave temporal punishment was reserved against him: "The sword shall never depart from thy house, because they have depart from the parket in the very sentence of pardon a grave temporal punishment was reserved against him: "The sword shall never depart from thy house, because they have a surely die" (it Kings with the parket in the very sentence of pardon a grave temporal punishment was reserved against him: "The sword shall never depart from thy house, because they have a surely die" (it Kings with the parket have a surely die and th pardoned king spend all the remaining days of his life in compunction of heart: with solemn adjuration, "Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing" (Matt. v. 26) It is the Church Militant, the Church Triumphant and the Church Suffering; all three constituting by unity of life in the mystic body of Christ, the One, Holy, Catholic Courch, considered in relation to the warfare of her children in the flesh, the glories of her victorious heroes in heaven, and the purgatorial pains through which many of her fatthful warriors are passing, who fell beside the standard of the Cross, breathing loyalty to God and this Church in their death struggle, but are David, let other sinners answer: let them answer with David and say: 'Lord my sin shall not remain unpunished; but that Thou may est not punish it, I myself will' (In pealm 1.)

Men may contrive to forget their sinful past, relying overmuch on the rectitude of their renewed life. But it is written "there are just men, and wise men, and their works are in the hend of God: and yet men knoweth not whether he b worthy of love or hatred" (Ecli, ix. 1). The attribute of justice in God is compre hended in all its relations by Himsel nended in all its relations by Himself alone. The examples above cited, and others recorded in Holy Writ, terrible though they are, give us but an inade quate idea of it. Let us, therefore, "in fear and trembling work out our salva-tion" (Phil. ii.), trat, whensoever death shall saize us (and it may corre more shall seize us (and it may come unex pectedly) we may be prepared to meet the Sovereign Judge, who "will judge justices" and "search the reins and hearts" of men: and who has announced beforehand the extreme severity of His scrutiny into our lives: "I say to you, that agary idle lives: "I say to you, that every idle word that men shall speak, they shall render an account for it in the Day of Judgment" (Ps. lxxiv. Apoc. ii. 23. Matt. xii. 36). An idle word, a petty vanity, compares to "wood, hay and stubble" mixed with "gold, sliver and precious stones" in the building up of our lives, he declares the Christian, in whose life-work such unsolid, worthless matter shall be found at the tribunal of God, must pass through fire in order to be saved: "The day of the Lord shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work, of what sort it is. If any man's work burn, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. iii.) Oh! How few they are who shall pass unscathed through this ordeal of fire

heaven, on pretence that God was to mereful to inflict the terrillar punishment of universal destruction upon the human race. But being true believers in the fast and hope of the Patriarcks, many of them turned helf heat's penileusly to the provided them turned helf heat's penileusly to the saven of the many of the said of the great deep and the mean's perileusly to the said of the great deep and the cataracts of heaven." Their cry of contrition reached the ears of the God of many, and they were swell of the said of the great deep and the cataracts of heaven." Their cry of contrition reached the ears of the God of many, and they were swell from earny and the was the Gospel Priday, two thousand and four hundred by the catalage of the said of the great penileusly to the human of flat they were swell in the great through the said of the great penileusly to the cataracts of heaven." Their cry of contrition reached the ears of the Old not were a well as the said of the great penileusly to the said of the great penileusly to the said of the great penileusly to the theory penileusly the transcendant virtues and heavenly favors that the cataracts of heaven." The power to exercise elementary towns of the primary punished of the great penileusly to the things that were waiting of the soft."

Redeemer visited hem on that first Good Priday, two thousand and four hundred by a price of penileusly the transcendant virtues and heavenly favors the primary punished th "binds" the souls of men, and prevents
their entrance into heaven, is consequently
in the power of the hierarchy to "loose" by
virtue of the plenitude of Christ's spiritual authority communicated to them. They may therefore remit, wholly or in part, the spiritual debts of the living, and may effect the release of the poor prisoners of Purgatory by application of the super-abundant and inexhaustible merits and

> Christ." It was not merely an ecclesiastical penalty, directed to the preservation of external discipline; it was to have its effect in the sight of Oar Lord Jesus Christ, and was to weigh favorably in the balance for the sinner's account on the day of judgment, as the text declares. It was therefore a truly satisfactive penance imposed by ecclesiastical authority for reparation to God. Before the completion of the prescribed term of chastisement, the Apostle, having heard of the man's sincere and heartfelt contrition, remitted to him what remained of the imposed penalty, thus tempering justice with clemency; and this he did, as he says, "in the person of Christ." The abridgement of the measure of satisfaction for sin was therefore valid in the sight of Christ, and must have been no less available to the contribution of the resource of absolution, she cannot effectually relieve them through he interposition with God in their favor by way of suffrage or impeiration. Our prayers, faster, and sheet added the present of the resource the contribution of the remained of the sentence. But though she cannot impart indulgences to the dead, as to the living, by a judicial decree of absolution, she cannot effectually relieve them through he interposition with God in their favor by way of suffrage or impeiration. Our prayers, faster, and the chalt an must have been no less available to the pentient sinner for his soul's welfare than would have been the fuffilment of the remainder of the prescribed course of satisfaction for their vental faults or unprerogative, which St. Paul allowed to belong also to those who ruled the Church in Corinth, and the Bishops in every age have regarded as an inherent right of their

It is in a special degree the prerogative of the Pope, the Vicar of Christ. For to him, in the person of blessed Peter, was others, the supreme commission to bind and loose all spiritual bonds, in the self-same form of words in which it was given to the whole Apostolic College with Peter at their head. (Matt. xvi.) It belongs to he hierarchy with Peter : it belongs to Peter pre-eminently. To emphasize more distinctly the individual sovereignty of of this prerogative, Our Lord was pleased to bestow it on Simon Peter by the significant symbol of the keys of the kingdom of heaven delivered to him solely and to bestow it on Simon Peter by the significant symbol of the keys of the kingdom of heaven, delivered to him solely and exclusively, "Thou art Peter," said He to Simon in presence of the other Apostles; "I will give to Thee the keys of the kingdom of Heaven. Whatsoever Thou shalt bind," etc. Thus the power to dispense indulgences, and all whatsoever else of jurisdiction, authority, or prerogative belong to the corporate hierarchy, belong singularly and pre eminently to him was for the time being is Carlst's Vicar, that singularly and pre eminently to him wao for the time being is Christ's Vicar, that is, to Peter or his legitimate successor in

the chair of supreme government.

In the fulness of compassionate charity for those dear children of the Church who died the death of the just, but are undergoing painful purgation preparatory to their entrance into eternal rest, our Holy aniimited power of the "Keys of the King dom of Heaven" and unlock the treasury of spiritual graces in their behalf. The year of his sacerdotal Jubilee has not yet xpired. In every nation under the sun here has been rejoicing among the faith. ful; solemn acts of homage have been endered in all tongues to the common Noe to Abraham, from Abraham to father of all; and exquisite gifts, exceeding in value thirty millions of dollars, have been laid at his feet by pilgrims from the various nationalities. In return he figures foreshadowing the future sacrifice the Manich and to Christ, offered their sacrifices through faith in the promised Redeemer. It was only as types and the various nationalities.

response to the supplications sent up from the earth: and the Church Triumphant shall exult and rejdec at the sight of millions of their extied brethren received up into the new Jerusalem with songs of jubilation, and conducted by their Angels Guardian to the throne of the Great King, to receive the crown of everlasting clark. to receive the crown of everlasting glory and be the companions of their bilss for ever and ever. It will indeed be a day of Jubilee. Let us prepare to celebrate it worthily and with profit to as many as possible of the suffering souls by devout reception of the Secraments, in fulfilment of the conditions requisite for gaining the Planary Indulgance in their favor.

3. The Holy Father earnestly exhorts the laity to receive the Sacraments of Penance and the Blessed Eucharlat devoutly in suffrage for the deat; and to all who comply with this condition, he gives, by Apostolic authority, a Plenery Indulgence and most consoling doctrine of the minth article of the Apostles' Cred in the ninth article of the Apostles' Cred in the internation of Chirch and the same and most consoling doctrine of our holy religion. By it we who pureue our pilgrimage through the desert of this sinful and weary world, contending with the triumphant Saviour into heaven. to "live according to God in the spirit," for an endless eternity. Let us all their ment and satisfactive value from the martyrs and confessors, whose superable and confessors, whose su

the Church herself to God for those individual souls whom she recom-mends to the divine favor through our special intentions; and we are confident that her pleadings for her suffering chil-dren will find acceptance at the throne of dren will find acceptance at the third of mercy. Second, her indulgences are not merely prayers and pleadings for them, but are, moreover, her rightful and but are, moreover, her rightful and authorized off-ring of the superabundant satisfactions of Christ, the Blessed Virgin and the Saints, in solution of the debt of punishment lying against the suffering souls. For this purpose she employs the keys of the spiritual treasury delivered to her by our Divine Lord, and acte with divine authority in distributing its riches

SACRIFICE IS ESSENTIAL TO TRUE RELIG ION IN ALL AGES.
Sacrifice is "the first and most necessary act of religion," as we are taught in our Catechism. From the beginning of the Catechism. From the beginning of the world it has been practiced. Even among the scattered races, who gradually forgot the true God and His primitive revelation in regard of most other truths, the Patri archal tradition concerning sacrifice, as a divinely ordained means of appeasing The God's anger and propitiating His mercy, bt yet was preserved generally, although mixed up with various national and racial superstitutions. The People of God in every Dispensation, from Abel to Noe, from

Purgatory by application of the superabundant and inexhaustible merits and satisfactions of Jesus Christ, our sole the martyrs and confessors, whose superabunding patience and chaity derived all their merit and satisfactive value from this grace.

A striking example of the exercise of the power to grant Indulgences is recorded in Holy Writ. St. Pani "in the name of our Lord Jesus Christ" inflicted grave punishment on a certain incestuous man in Corinth. The punishment was medical chail, that the man's "spirit may be saved in the day of our Lord Jesus Christ." It was not merely an ecclesias of the Church in lieu of the personal satisfactions thus remitted to the sinner. In Corinth, The punishment was medical absolution, its effect is always assured, unless the penitent be indisposed for such grace by attachment to sin. The souls of the faithful decrease of the Church, bound to her in charity by the communition of saints, and was to weigh favorably in the chart of the control of the conditions requisite for gaining the of the captor.

An 'indulgence granted to the living is an act of jurisdiction, whereby the penitent being the clear of the sacrifice of atone the chet of the power to grant indulgences is recorded in Holy Writ. St. Pani "in the name of temporary punishment lying against him in God's account, the merits and satisfactions thus remitted to the siner. In the captor of the central sacrifice of atone ment, common to the past and the future. Without individual application through channels prescribed by faith, the soul-saving merits of Christ's past the course of God's Providence. The Blood of the Savinur's wounds to be a sale for the c

It is a primary dogma of Catholic be life that the bloody sacrifice offered by the God Man, the true "Lamb of God that taketh away the sins of the world" (John i, 26), is the one and sole and all-sufficient i, 26), is the one and sole and an every gen-source of grace for mankind in every gensource of grace for mankind in every generation, past, present and future. By one oblation he hath perfected forever them that are sanctified" (Heb. x, 14). We want no other sacrifice of atonement. We can have no other Redeemer. "There is no other name under heaven given to men, whereby we must be saved" (Acts iv, 12). His Blood is the full and perennial fountain of grace and mercy that flowed down from Calvary's heights on true believers, Jew and Gentile, in the pre-Christian era of the world's existence, and more easy of access, and more simple in character, and more sure and effective in agency than under the former Testa ment—"When the way into the sanctuary was not yet made manifest" (Heb. ix., 8). Through the seven sacraments of the New Law, the whole order of Christian Hig. shall be seven seried. of Christian life shall be sanctified, from the cradle to the grave, by agencies so elementary and so practically effective, that none shall fail to derive the requisite measure of grace from them, except those who wilfully and of their own malice place obstacles in the way of their salutary operation. And the mystic eacrifice of the new and eternal Testament, wherein all the purpose and virtue of the various sacrifices of former diepensations shall be sacriness of former depensations shall be concentrated, as types in their prototype, and shadows in their substance, shall so abundantly communicate the life giving streams of grace from Calvary to "every tribe and tongue and people and nation,"
to every continent of the main land and every island of the sea, to every village and hill-side, that the waters of salvation shall be plentiful in every corner of the earth; and propitiation and mercy from heaven shall be nearer to the humblest Christian in his home, even at the utter most bounds of the world, than it was to the worshippers in the temple of Jerusa lem, and the High Priest within the Holy of Holles on the annual feast of expiatory sacrifice. For this is the prophecy and the promise uttered by God—"from the rising of the sun even to the going down thereof My name is great among the Gentiles; and in every place there is sacrifice, and there is offered in My name a clean obla tion; for My name is great among the Gentiles, saith the Lord of Hosts" (Mal. 10).

THE SACRIFICE OF MASS IS PROPITIARY
FOR THE DEAD AS WELL AS THE LIVING Sacrifice for the dead was acceptable to God under the ancient Dispensations. The testimony of Sacred Scripture is most explicit on this subject. It is related (11 Macch, xii.) in terms of praise that Judas, the brave commander of the army evil age. They "had been incredulous," the Scripture says, insommed as they had refused credence to Noe's denunciations of the vengeance of the spirits visited by Christ in prison to the destination of the vengeance of the spirits visited by Christ in prison the aitar, and has bestowed Plenary Inc.

The spirits visited by Christ in prison were but a type of the many militons of the vengeance of the spirits visited by Christ in prison the aitar, and has bestowed Plenary Inc.

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The various nationalities. In return he figures foreshadowing the future sacrifice of Israel, "made a collection, and sent the various national transfer of the Messiah, and in virtue solely of His twelve thousand drachmas of the well as the various national transfer of the Messiah, and in virtue solely of

by the Prophets, passed down likewise through the successive generations of the people of God. Now, however, the application of the merits of Calvary to men's souls. The belief in the Messiah's universal atonement did not suffice unto salvation for men throughout the four thousand years that preceded that great central event of the history of God's dealings with the human race. Sacrifice and Sacraments were needed to bring the Blood of the Saviour's wounds to individual souls for their healing in faith. God'so ordained, and men so believed and God'so ordained.

If this spiritual efficacy belonged to sacrifices that have been abolished because of their imperfection, much more does it belong to the sacrifice of the "better Testament," offered daily by the Eternal Priest according to the order of Melchisedech, through His Vicarious priests, appointed to use His Name and His power at His holy Altar. To this end you, dear Reverend Fathers, have been made partakers of Christ's priesthood through the Sacramental words addressed to each of you at your ordination by the officiating Bishop If this spiritual efficacy belonged to your ordination by the officiating Bishop on delivery of the sacred vessels into your hands, with the sacrificial elements your hands, with the sacrificial elements of bread and wine, "Receive the power to offer sacrifice and to celebrate masses, both for the living and for the dead, in the name of the Lord, Amen." It is this power given by Our Divine Lord to His twelve the contract of the living and the lord to the contract of the living and the lord. disciples, and through them to their suc-cessors forever, when, having completed the Eucharistic sacrifice after His last supper, He constituted them priests, to do ministerially the self same sacrificial work ministerially the self same sacrificial work which they had just seen Him do: "Do ye this in commemoration of me." He had offered His own Body and Blood to His Father under the species of bread and wine, in conformity with the rite of Melchisedech. He had expended to the according a mysepentitut sinner for his soul's welfare than would have been the fulfilment of the remainder of the prescribed course of penance, whereby his "spirit would be aved in the day of our Lord Jeaus Charch to be, in general, salutary to them." Charch to be, in general, salutary to them. Particularly control to the penance ordered by the Church to be performed nested said are declared by the Church to be performed nested said and practice of the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be performed in satisfaction of the penance ordered by the Church to be penances ordered to the Church to be penances ordered by the Church to be penances ordered to the Church to be p Testament in my blood: do ye this, as often as ye shall drink it, for the commemoration of me" (I. Cor. xi) "This is my blood of the new Testament which is poured out for many unto the remission of

ins" (Matt. xxvi ) The remission of sins through Blood in The remission of sins through Blood in the chalice is not limited by Oar Lord. The promise is absolute, and extends to all sin, its guilt and its punishment, wheresoever remission is needed. The victims offered by the Levitical priesthood were beneficial to the faithful dead; much were difference shall be the adorable Victoria. more efficacious shall be the adorable tim offered by the divine Priest of the New Testament to propitiate God's mercy in behalf of the suffering saints. On this subject the Holy Council of Trent defines the Catholie doctrine as follows - The Catholic Courch, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient traditions of the Fathers, taught in sacred Councils that there is a Purgatory; and that the souls there detained are relieved by the suf-frages of the faithful, but principally by the acceptable sacrifice of the altar."—
"If any one saith, that the sacrifice of the mass is not a propitatory sacrifice, and that it ought not to be offered for the living and the dead, for sins, penalties, satisfactions, and other necessities; let him be anathema." Sess, xxv. xxii. Canon 3).

SUMMARY OF APOSTOLIC TRADITION ON THIS POINT What the Apostles had heard from the mouth of Jesus Christ, they gave to the Church, to be preserved by her, and devoutly practiced, and transmitted to all future generations of he Apostolic teachings, wh children. Such to paper or proclaimed er authorized pastors and doctors, are of which St. Paul the faithful. "Brethren, stand firm, an old the tradi

tions, which you have le Thess, ii,) The dogmatic teaching determines the faith of articles of the Creed equally, as the Saviour has ordained; and her judgments are a

SEPTEMBER 15, 1888.

BY THE REV. ÆNEAS M'DONELL

LL. D. F. R. S.

PART II.

#### GREAT SPEECH BY MR. GLADSTONE.

THE "IMES" AND ITS COMMIS-SION.

THE IRISH MEMBERS AND FORGED LET-

TERS. On Monday upwards of two thousand Liberals from the pottery towns visited Hawarden Park on the occasion of the annual piccic promoted by the members of the Burslem Liberal Association. Advantage was taken of the occasion by the party to present to Mr. Gladstone an illuminated address, and also a handsome vase designed by Mr. F. Rhead, and executed by Messrs. Brownfield and

and executed by Messrs. Brownfield and Son, of Burslem.

Mr. Gladatone, addressing the meeting, said—Looking, gentlemen, to the subjects portrayed upon this wase, I find a description of the figures, and among them I am told there are figures of Ireland (cheers) with bowed head, and Poland with mournful look and hair unbound. The artist very naturally bound. The artist very naturally sought to find a parallel in the whole breadth of Europe to the English treatment of Ireland, and in order to find such parallel he had to travel all the way to St. Petersburg, where the abso-lute will of the Sovereign is the main-spring of government. He could not find in Italy, he could not find in France, he could not find in Spain, he could not find in Germany or in Austria—in none of those great countries could he find a parallel to the case of Ireland. He had to go to Russis—ay, gentlemen, and I must tell you this, I am not sure that he found a perfect parallel even there (cheers) In former generations the Poles and the Russians fought desperately together upon equal terms and ately together upon equal terms, and the Russians had this excuse at all events—that they were putting down an enemy whose hostility, if it had not been checked, would have been fatal to themselves; but that is not the case with England and Ireland (cheers) was never hostile to England. Ireland was never hostile to England. Ireland did not invade you. ("No") Ireland did not trouble you. ("No") You in vaded Ireland; you put your heel down upon her neck; and this is not for one generation or two—for the question be-tween Russia and Poland is comparatively modern, but yours is a story seven hundred years (cries of "shame" seven hundred years (cries of "shame" Well, gentlemen, however that may be it is sad enough, and the reference England makes it sadder still.

THE PARTY OF FALSE PRETENCES I cannot undertake to lay before you full all that may be said in relation to the proceedings of the present majority in Parliament—a majority which I must say sits there upon false pretences (hear, hear), a majority which became a majority by promising the people of this country that, though they objected to Home Rule, they would give Ireland equal rights—that they would not subject Ireland to coercion, instead of which they have subjected Ireland to coercion with out any outburst of crime to justify it, and they have denied to Ireland equal rights by making actions to be crimes in Ireland which are no crimes in England ("shame"); and they have, under the pretence of legislating against crime, legislated against lawful combinations, against those combinations which con-stitute the only weapon of power and effect by which the Irish people are able to set up a defence for their own dearest

accepted that disadvantage cheerfully and made that their suit to the House of Commons. The House of Commons refused it, but I do not think there is a doubt that bad an English member been made the subject of similar accusations from the Times, and had he made such a request, there would not have been the smallest hesitation in agreeing to it (cheers) However, a Commission of Judges has been appointed about which much has been said, and much, perhaps may have to be said hereafter. LIBERAL UNIONISTS

But I will say something on the conduct of the Government and the Parliament for remember, gentlemen, when we speal of the Government, that the responsibili ties of the Government, which are primar In the first instance, come to be onlesecondary when their acts have been adopted by the majority that sits behind them. Sits behind them—no, I am wrong (laughter) It is a minority that sits behind them made into a majority by gentlemen who sits behind us (renewed laughter), these gentlemen who call them selves Liberals and call themselves Union lets-(A Voice-Traitors)-and whom we believe to be disunionists (cheers), and ut departing from the laws of politeness for the sake of truth we venture to call Discrettent Liberals-these gentle men are the people upon whom there rest for the present the wrongs of Ireland, greater responsibilities than either upon he Tories behind the Government, or even on the Government itself. Let us y have been using Mr. Parnell. A man who ites at present usation of the gravest charac-, he is going to be tried upon the Tories, constitute the Lat has to be tried. I myself engaged is

political schemes, but I never charged Mr.
Parnell with personal dishonesty (hear,
hear) I never saw the smallest ground
for charging him with personal dishonor.
As to ruinous political schemes, why,
gentlemen, for the last thirty or forty
years what have the Tories been engaged
in but ruinous political schemes? (Laughter) That is not a reason for taking away
the character of a man.

ter) That is not a reason for taking away the character of a man.

A RUNOUS INQUIRY.

Mr. Parnell is entitled to an equality of footing. Now, let us see whether he is to enjoy that equality. He is called on to go before the Commission, this Commission is to inquire into all the proceedings connected with the charges of to go before the Commission, this Commission is to inquire into all the proceedings connected with the charges of disorder and crime in Ireland since the time when the Land League was established in this country—that is to say, the year 1879. It is properly observed that these inquiries may extend over years, as at any point of these inquiries allegations and charges may be raised against Mr. Parnell, How is he to defend him self? He is to defend himself by counsel. The most eminent counsel in the country will be employed against him. If he is to have fair play he must have men of the same rank employed to defend him (hear, hear). Lord Herschal (cheers), in an admirable speech in the House of Lords, has properly observed that this employment of eminent counsel is an expensive luxury. They cannot work and they ought not to work without first rate solicitors, and the employment of eminent counsel for an inquiry extending over a field no one knows how wide, and reaching over a time no man knows how prolonged, what does it mean to Mr. Parnell? He has announced himself in the House of Commons as what is celled a poor man—a man independent, but of moderate means. Such a suit as that means to Mr. Parnell ruin. In the debate on the second reading of this Commission Bill the member for a suit as that means to Mr. Parnell ruin. In the debate on the second reading of this Commission Bill the member for West Birmingham said that a plea had been raised on the part of Mr. Parnell that the expenses of this inquiry would be ruinous. He thought there was great force in that plea. He thought the Government ought to attend to it and make some provision accordingly; but the Government had paid no attention whatever to the recommendation of tion whatever to the recommendation of the member for West Birmingham, and he, although he put it into his speech, was too modest to move any amendment for the purpose of for the purpose of promoting any provi-sion of that kind, or in fact to take any

inquiry.

THE WEALTH OF THE FORGER. But is ruin the pecuniary meaning of such an inquiry for the Times? The Times represents a mine of enormous wealth. Of that there is no doubt. No one knows the exact extent of that immense fortune. It is not the fault of the Times that it re-It is not the fault of the Times that it re-presents an immense fortune; but for the Times the reporting of the proceedings in this trial and the sale of reports are likely to do more than reimburse; and even if they did not, the expense will be to the Times what is called a flea bite, while to the other party it is ruin (hear, hear). There, gentlemen, is a pretty idea of the equality which the majority in Parliament wish to see established with repard to these wish to see established with regard to these parties, and of what the Solicitor General actually called the generosity of Parlia-

other measure, excepting the benevolent wish he uttered, and which remained

without effect. This is important as signifying that ruin was the pecuniary meaning for Mr. Parnell of an extended

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In the set up a delence for their own dearest and the life Party and the spood name, on which he wholly depends, the Times does not depend upon its good name (laughter). The Times is not read for the morality which it preaches or for the honorable principles on which it is conducted. It is read for the letters of all eminent persons that are gent to the the conducted to the letters of all eminent persons that are gent to the letters of all eminent persons that are gent to the letters of all eminent persons that are gent to the letters of all eminent persons that are gent to the letters of all eminent persons that are gent to the letters of all eminent persons that are gent to the letters of all eminent persons that are gent to the letters of all eminents. eminent persons that are sent to it; it is read on account of its general power and influence. But if the Times is convicted of forgery, I doubt whether it will lose one hundred subscribers. No; but there may be damages, and the damages are placed, I believe at a very blob 6. I believe, at a very high figure.

HAMELESS PROTECTION FOR THE FORGER. But that is in the court in Edinburgh. How is it before the Commission? The Government or the majority in Parlia-ment have provided that there shall be ne action at law, and no damagas arising out of the matter produced before the Commissioners, so that although before the Commission, if Mr. Parnell is found guilty of the letters, he will be a ruined nan both in purse and in character, and in the whole course of his future life. The Times by an express clause in the Bill, is protected from any action at law Bill, is protected from any action at law and from paying one farthing (shame), and that is the sort of fair play, and that is the sort of justice, which a Tory Govern-ment, a Tory minority, swelled into a majority by dissentient Liberals, and the House of Lords at their back, have thought fit to administer to the reprethought ht to administer to the repre-sentatives of Ireland as a worthy crown to all those dark histories of English oppression and of Irish suffering which, unfortunately, the historian has had to

University, which may be properly described as the well-known close borough of the Tory Government, and the only close borough now remaining in the Three Kingdoms (cheers). Well, out of these members twenty one members have been sent to prison by the Tory Government, and the Tory Government is bringing about a state of things in which to have been sent to prison, not for any crime, because of ordinary crime in Ireland there is singularly little and less than in England or Scotland (bear, hear), but to have been sent to prison for what are termed political offences will be the highest title of approbation in the view of the Irish people (cheers) And there is not a doubt that if any one of those twenty one gentlemen were to go before his constituents they would return him either without a contest or by a larger majority (hear, hear). I believe that it true probably of every one but turn him either without a contest or by a larger majority (hear, hear). I believe that is true probably of every one, but certainly of the great mass. They are persons in a station of life not generally very wealthy men; but very many of them, so far as we are concerned, are independent men. Not one of them lives on the public, not one of them lives on the public, not one of them draws one farthing, I believe, from the Exchequer. These gentlemen going into prison find themselves put upon a footing of equality with all the felons of the country; and here, gentlemen, I don't like to be mealy mouthed in such a case (cheers). It is a shameful, it is an inhuman, and a brutal proceeding, not of the Irish constabulary, but of the Government, and of the majority of the the House of Commons, and not of the Parliament itself (cheers). Parliament itself (cheers).

Now, give your minds, I beseech you, to this question of associating the political prisoners with the ordinary criminals. These gentlemen, supposing them to be wrong, are acting from what they regard as a public duty and acting within limits, for as they and as I believe, their actions tend much more to the represeite of for as they and as I believe, their actions tend much more to the repression of crime than to the commission of crime (cheers). Well, the language of the Government is that they ought to be treated like the common felon. When I was in Naples I had visited a prison in Naples. I found that system of Government abominable. I found the case of prisoners abominable; but this I will tell you, gentlemen, that bad as the Government of Naples and King Bomba Government of Naples and King Bomba was, he did not put his political prisoners into the company of felons (cheers). I went through a prison where there were 400 felons and one political prisoners and the political prisoners and the political prisoners. oner, and the political prisoner, who took me through this prison, lived in a cell by himself, and was never forced into the company of the felons (cheers). But what does the Irish Government, in this humane country—this civilized country—this household suffrage country—say upon the subject? Why, they itsist upon it that when members of insist upon it that when members of Parliament, who are, I will venture t

say, amongst the most distinguished of our members of Parliament, are confined in prison for these political offences, created for the most part under the Crimes Act, they shall associate with the felons of the country, and be compelled to take their exercise in rank—in line—with them in the prison yards of the jail (shame). They are called upon to wear the prison dress, to sleep upon a plank-bed, and more even than that. What I call your attention to is this say, amongst the most distinguished o

prisoners, when they were his patients, food, probably found by himself, at his own cost. That I do not know actually, but I think it must have been so. He used to carry to them food prohibited by the rules of the prison and at the risk of being dismissed by the Prisons Board in Dablin. Now what would you think if that had been in England? If you found prisoners in weak health, or in the infirmary, what would you say if they were fed in such a way in English prisons when the doctors themselves found it necessary in a claudestine manner and in defiance of the rules to carry to them food necessary for their support and health? You would be shocked at it—you who are Liberals— and your Tory friends would be shocked at it; and one thing I want you to do is to try and make your Tory friends individually sensible of the nature of the transactions that are now going on. Dr. Ridley did this; about that there is no doubt. It is established in evidence, it is not ques is established in evidence, it is not questioned, nor is it at all for a moment supposed that Dr. Ridley was a man of Home Rule sympathies. Dr. Ridley was continually under the apprehension of being abject to the rebukes of the Prisons Board for carrying to prisoners food necessarily re quired by their physical condition. Who are the Prisons Board? The Prisons Board in ablin are the Executive Government, I am rightly informed. I do not believe it is so in Eugland, although I know the Tory Government took it into their own

prison a great change appears to have been observed by his friends in his appearance, and he seems to have been continually seeking medical advice. Mr. Mandeville lived for some months, but apparently in a lower state of health and constitution. He then died rather suddenly, and a question was put in the House of Commons whether an inquest should be held upon him to ascertain the cause of his death. The Government declared that there could be no-cause at all for holding any inquest upon him. It was a perfectly regular and ordinary thing that a man should die, and he might die shortly after he had been in prison, but it did not follow that the prison had anything to do with it. The inquest was opened in Ireland, appointed, as we are told, by Mr. Sidney Halifax, not by any political party, but by the family of Mr. Mandeville, and he adds that the greatest opposition was offered to it by the constabulary authorities, recollect, don't mean what they do here. If you find the constabulary authorities, recollect, don't mean what they do here. If you find the constabulary authorities, recollect, don't mean what they do here. If you find the constabulary authorities, and the dovernment in London would do that under the authority of the magterates, and the Government in London would have nothing to do with it. But if they oppose an inquest in Ireland is governed entirely by the political Administration of the day (hear, hear). They opposed the inquest, but the inquest sat, and the inquest declared that (I don't know the exact words) they considered the treatment in prison apparently constituted a matter in near connection with the death. ment is prison apparently constituted a matter in near connection with the death. BALFOUR'S RESPECT FOR THE LAW.

BALFOUR'S RESPECT FOR THE LAW.
Well, the verdict of a coroner's inquest,
although it is a preliminary operation
where it involves criminal matter, is as
legal as the verdict of a jury in the
Supreme Court in Westminster Hall. The present Government are always for main-taining and holding the law, as they tell, but it appears from Mr. Halifax, and as far as I can make out it is true, that when it was referred to the House of Commons Mr. Balfour said the verdict ought to be treated with contempt. You observe a statement that there was a connection statement that there was a connection between the death and the treatment in prison, and that being so the verdict ought to be treated with contempt. But then Mr. Halifax gives us more light on the subject. How was the jury composed? Was it composed of refuted Parnellites? I have not seen any contradiction of the statement that this verdict was unanimous and that the jury were selected by the constabulary, and that it included five Conservatives and the sexton of the Protestant church (cheers and laughter). So when five Conservatives and the sexton of the Protestant church meet together in Ireiand, undcubtedly there being some other Irishmen in the same room, and when they actually one and all return a certain verdict which is inconvenient to the Government, this legal verdict is immediately denounced by the Government who pretend to be the organs of legality. They tell you that the verdict should be treated with contempt.

THE DEAD between the death and the treatment is

to warn the prison authorities that if they persevered in the treatment that was

actually going on, something worse would probably happen. THE SWEARING DOCTOR.

What did the Government do? The What did the Government do? They sent down an Euglish doctor, a certain Dr. Barr (daughter), and Dr. Barr gives his evidence in Ireland, and his evidence is that Mrs. Mandeville, the widow, and the five doctors who had given the evidence that he disapproved of had all perjured themselves (laughter). I am not quite sure whether that is the correct version, or whether of the five doctors he said that whether of the five doctors he said that two were incapable and three were perjured. You may take which version you please (laughter). And as to Dr. Barr, I am only showing you what kind of men the Government use through the Prison Board for their purposes in Ireland, as illustrative of the system of government in Ireland, as illustrative of the system of government in Ireland, by which it is that they hope to convert the Irish people to abandonment of all their National aspirations. The first course of the Government. The first course of the Government is to blacken the character of Mr. Mandeville their second course is to denounce the widow as a perjurer, and all the medical men as either perjurers or incapables, if they were not all perjurers, which I rather think was also alleged by Dr. Barr; but it is not very material

is not very material
ONLY SPECIMENS.

Well, gentlemen, these are only specimens of the proceedings which are going
on. This is the method of government cople upon whom there rest at the wrongs of Ireland, arbitutes than either upon thind the Government, or Government itself. Let us have been using Mr. Parnell.

Now, the papers have been full, the last few weeks, of proceedings in Ireland at man who ites a precent as and those proceedings have brought into earlich of the gravest characters by the most impartial men, the Torks, constitute the terrs, by the most impartial men, the Torks, constitute the terrs, by the most impartial men, the Torks, constitute the there are the Mr. Parnell was allowed by the most impartial men, the Torks, constitute the thind the House of Commons who constitute this believed Mr. Parnell was sixteen gentlemen who represent the Tory party, and two who sit for Dublin the Mr. Through them the Prison Board the Writer and the country (cheers). This is the part of the proceedings which are going on. This is the method of government which is practised under the pretence of equal rights. There is not a fact that I this Prison Board, be it to beserved, is the method of government which is practised under the pretence of equal rights. There is not a fact that I this Prison Board, be it to beserved, is the method of government which is practised under the pretence of equal rights. There is not a fact that I this Prison Board, be it to beserved, is the method of government. You may call that the whole and those proceedings which are going on. This is the method of government which is practised under the pretence of equal rights. There is not a fact that I this Prison Board bean the going on the flower of the Union of the whole country (cheers). And if such facts bad been at the such facts bad been at the proceedings which are going on. This is the method of government which is practised under the pretence of equal rights. There is not a fact that I thus been used that the whole at the proceedings which where formerly settled locally by independent parties. But this like prement of the volude of the government which is practised under the prefere

a system, and of that system you are the judges, because I am addressing you now as a portion of the British constituencies. I ask myself whether there is a practical lesson that we ought all of us to carry away from meetings of thick kind; and I say there is, and that is, gentlemen, to try and make your Tory friends aware of what they are doing. If Poland is an oppressed nation, it is oppressed by one man; and that, if it is true, is a thing sufficiently horrible. But there is another thing much more horrible, and that is the case of a nation oppressed by another nation—the mass of a community oppressed by the mass of another community. Now, if these things are true, and a sample of what is going on in Ireland—where trial by jury is a thing of the past—where the whole work of agrarian offences is committed to a set of gentlemen who are removed by the Government, promoted by the Government, destitute in almost every case of legal education, and who likewise are police officers almost as much as they are judges. If these thing constitue that system it is really amost formidable question, and it is for Englishmen individually to consider whether they wish to be responsible for such a state of things. There is nobody else on whom the ultimate responsibility rests. I know it is difficult to make them understand it. It can only be done by persistent effort, by perseverance, by repetition. You may be able to produce so decided an opinion upon the country that even long before that time a change may come. The Tories might find it convenient to change, but whether that be so or not, gentlemen, your business is to labor at once for the happiness and the honor of your country, and for the relief of your country from proceedings which reflect disgrace upon it, and which prevent her people from attaining to that position which they ought to hold, and from cherishing those warm and unbroken affections towards you which inwardly they feel, and which since the unbroken effections towards you which inwardly they feel, and which since the Liberal party has devoted itself to their cause they have taken every opportunity of manifesting to the world (cheers).

#### Sheridan's Roadside Confession.

While Hancock was living on Gover-nor's Island, General Sheridan and a military friend visited him. Hancock was called away to preside at a court.

martial, and he left the reciter of the
present little story to act in his place
and entertain his guests.

In course of conversation the tempor-

ary host said: "General, I saw the beautiful home you have built for your

beautiful home you have built for your mother at Somerset, Onio, the other day, and was proud of it."

"Oh did you?" said Sheridan. "I suppose you noticed that it is only one story. The poor old lady is not able to be climbing up stairs now." (While the house is only one story it is very comfortable and spacious, covering over 100 feet) "But," continued the General, "can you tell me anything about our old." "can you tell me anything about our old pastor, Father O'B?" The officer repastor, Father O'B?" The officer re-plied that he had died four years before that time. The General paid a tribute to his kindliness, gentleness, and good-ness, and then told this story on him-

"One day when only a very little fel-low I was walking along the road care-lessly when I suddenly came almost face

He was notable as well for his grand

devotion to his mother, to his early friends, and throughout all his check-ered life to that Caurch which has just sung a Requiem over his remains

#### Arrested 151 Times

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Chronic Coughs and Colds
And all Diseases of the throat and Lungs
can be cured by the use of Scott's Emulsion, as it contains the healing virtues of
Cod Liver Oil and Hypophosphites in their
fullest form. See what W. S. Muer, M. D.,
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three years' experience I consider Scott's
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there will be only one express or freight charge.

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CATHOLICS OF SCOTI

Through the interest of the (Chevalier St. George) Cardinal was now appointed Protector of land. The Scotch had very thank their would be Monarch this appointment. Albani was t opposite of the good Spinelli. I be said that he was unjust; but ! no mercy. His first measure hard, as in the circumstances of and country, it was impolitic. I a condition of the payment of th cies left to the seminaries by cardinal, which certainly was Spinelli's will. His right to according to our idea of last w testaments, may well be question intimated to the Bishops that th cies in question would not be pa a full and exact account or censu state of the seminaries and of in general should be made out turned to Rome. As cardinal pr he may have been entitled to co he could make the execution of dition of the payment of Spinel quests. It was highly impolitic, as it was calculated to arouse t

ousy of the government which through the penal laws, held to f persecution over the heads Catholic people. The Scotch C were so widely scattered, moreover laily in the Highlands, that it weedingly difficult and not danger, to obtain such a repor Bishops, however, set to work return of the statistics of the I District was made that same yes such was the difficulty in the Hig where there were only four secu three Jesuit priests, that it was sible to enumerate the population tered throughout the missions year 1764. It must be stated that paganda also required this censu condition of continuing their

subsidy. The report of the Bishops mad fest how disastrous to the Cathol expedition of Prince Charles had Their numbers were diminished sequence by at least 1000 The C ment soldiery, the executions, vo exile, and transportation to the can colonies had reduced, to that their numbers in the years 1745 an When war with France broke out there was another loss of populati fewer than 6000 Scotch Catholics fewer than 6000 Scotch Catholic, then, as was calculated, draught the army for military service, of the East and West Indies. The r of communicants in the whole c as stated in the report, was 18,000 of the Highlands being double to the Lowland vicariate. It was out as regarded the number of priests in each district, there bein four in the Highlands, while ther twelve in the Lowlands. The twelve in the Lowlands. The district possessed, in addition Jesuit Fathers, the former only

The greater number of the secular had been educated at the Scoto-lege of Rome, as had been also Bishop of the Highland District s coadjutor, together with the coad the Lowlands. The report further shows that at the it was despatched, Mr. Hay, in addibis mission of Rathven in the was charged with the still more ous mission of Strath isls, of which is the chief town. It was, at the without any other pastor. It is able that in the report of the Messrs. Hay and Godsman are specified.

sucken of as being both worthy

the Scotch College of Rome, guished by great piety, pruden zeal "according to knowledge."

We now find Mr. Hay, Sep 1763, acting as secretary to a full ing of all the bishops and a trators at Edinburgh. Abate Gran the nature of his position, was oblidevote much of his time to the tainment of the numerous British of distinction who came to vie Papal city. This led to a certain lect, as agent, of the interests constituents in Scotland. Mr. the name of the administrators. vigorous but friendly letter, comp of the agent, and enclosing a copy original rules of the administ framed in 1701, regarding the di the Procurator at Rome. Abate replied, and having made a full e ation and promised amendmen Hay, whose sincere regard for the had never ceased since his studer at Rome, recommended that the distrators should adopt mild meas regard to him. To this they agreed. At this meeting, also, the pointed a new Procurator for the respectively. in Scotland, the Rev. G. Gord Stobball, Mr. Alexander Gordon r

from the office.

It was a busy time with Mr. H his return home; and his labor not lessened by a letter whic received from Bishop Smith, rechim to repair to Aberdeen, Bishop Grant was lying dously ill. It was thought that possible of the coordinate dependent the life of the coadjutor depend the advice which Mr. Hay should However this may have been, the bi health greatly improved on occas Mr. Hay's visit. A favorable repo sent to Bishop Smith by Mr. Hay h who, in the same letter, adds: who, in the same letter, adds: "been so hurried about with co Bauff, Strathisla, Aberdeen, etc., crowd of business of one kind or ar at home, that since Bishop Mac left the Enzie, I do not rememinave been but two whole days at all that time." Many years is was heard to say that his fatigue, time, on Sundays, was so great from exhaustion, he was scarcely a get home. Notwithstanding his e sing occupations, such was his ze promoting ecclesiastical education he took two boys from the Hig who had given some proof of a c vocation, to study with him at Pre-

#### CATHOLICS OF SCOTLAND.

BY THE REV. MENEAS M'DONELL DAWSON LL. D. F. R. S. PART II.

Through the interest of the ex-king (Chevalier St. George) Cardinal Albani was now appointed Protector of Scotland. The Scotch had very little to thank their would be Monarch for in this appointment. Albani was the very opposite of the good Spinelli. It cannot be said that he was unjust; but he knew no mercy. His first measure was as hard, as in the circumstances of the time and country, it was impolitic. He made a condition of the payment of the legacies left to the seminaries by the late cardinal, which certainly was not in Spinelli's will. His right to do so, according to our idea of last wills and testaments, may well be questioned. He this appointment. Albani was the very testaments, may well be questioned. He intimated to the Bishops that the legacies in question would not be paid until a full and exact account or census of the state of the seminaries and of religior in general should be made out and re turned to Rome. As cardinal protector he may have been entitled to comman such a measure; but we fail to see that he could make the execution of it a con dition of the payment of Spinelli's bequests. It was highly impolitic, besides as it was calculated to arouse the jeal ousy of the government which still, through the penal laws, held the lash of persecution over the heads of the Catholic people. The Scotch Catholics were so widely scattered, moreover, espec nally in the Highlands, that it was ex ceedingly difficult and not without danger, to obtain such a report. The Bishops, however, set to work, and a return of the statistics of the Lowland District was made that same year. But such was the difficulty in the Highlands where there were only four secular and three Jesuit priests, that it was impossible to enumerate the population scat-tered throughout the missions till the year 1764. It must be stated that Propaganda also required this census, as a condition of continuing their annual

The report of the Bishops made mani fest how disastrous to the Catholics the expedition of Prince Charles had been. Their numbers were diminished in con-sequence by at least 1000 The Government soldiery, the executions, vo untery exile, and transportation to the Amer can colonies had reduced, to that exten their numbers in the years 1745 and 1746 When war with France broke out in 1756 there was another loss of population, not fewer than 6000 Scotch Catholics being then, as was calculated, draughted in the srmy for military service, chiefly in the East and West Indies. The number of communicants in the whole country, as stated in the report, was 18,000, those of the Highlands being double those of the Lowland vicariate. It was otherwise as regarded the number of secular priests in each district, there being only twelve in the Lowlands. The latter district possessed, in addition, ten Jesuit Fathers, the former only three. The greater number of the secular clergy had been educated at the Scotch Col-lege of Rome, as had been also the Bishop of the Highland District and his coadjutor, together with the coadjutor of

The report further shows that at the time it was despatched, Mr. Hay, in addition to his mission of Rathven in the Enzie, was charged with the still more laborious mission of Strath isla, of which Keith is the chief town. It was, at the time, without any other pastor. It is noticeable that in the report of the bishops Messrs, Hay and Godsman are specially spoken of as being both worthy sons of

the Lowlands.

spoken of as being both worthy sons of the Scotch College of Rome, distin-guished by great piety, prudence and zeal "according to knowledge."

We now find Mr. Hay, Sep!ember 1763, acting as secretary to a full meet ing of a!! the bishops and admins trators at Edinburgh. Abate Grant, from the nature of his position, was obliged to devote much of his time to the enter tainment of the numerous British visitors of distinction who came to visit the Papal city. This led to a certain neglect, as agent, of the interests of his constituents in Scotland. Mr. Hay, in the name of the administrators, wrote a vigorous but friendly letter, complaining of the agent, and enclosing a copy of the original rules of the administration, framed in 1701 regarding the duties of tainment of the numerous British visitors framed in 1701, regarding the duties of the Procurator at Rome. Abate Grant replied, and having made a full explan-ation and promised amendment, Mr. Hay, whose sincere regard for the agent had never ceased since his student days at Rome, recommended that the admin istrators should adopt mild measures in regard to him. To this they finally agreed. At this meeting, also, they ap-pointed a new Procurstor for the mission in Scotland, the Rev. G. Gordon, of Stobball, Mr. Alexander Gordon retiring

from the office.

It was a busy time with Mr. Hay on his return home; and his labors were not lessened by a letter which he received from Bishop Smith, requiring him to repair to Aberdeen, where Bishop Grant was lying dangerously ill. It was thought that perhaps the life of the crediture depended on the life of the coadjutor depended on the advice which Mr. Hay should give. the advice which Mr. Hay should hop's However this may have been, the bishop's of casion of health greatly improved on occasion of Mr. Hay's visit. A favorable report was sent to Bishop Smith by Mr. Hay numeelf, who, in the same letter, adds: "I have been so hurried about with calls to Bauff, Strathisla, Aberdeen, etc., and a crowd of business of one kind or another, crowd of business of one kind or another, at home, that since Bishop Macdonald left the Enzie, I do not remember to have been but two whole days at home all that time." Many years later he was heard to say that his fatigue, at this time on Sandays was so great that.

and prepare for a foreign college. This proceeding came to the knowledge of his Protestant neighbors, who, looking upon it as the commencement of a In Lent, 1765, Mr. Hay sent a report seminary, which was against the laws, raised such a clamor that he was obliged

to abandon his laudable design.

Nothwithstanding Mr. Hay's unceasing and exhaustive labors, he continued to enjoy good health throughout the winter, as he himself states in a letter to Bishop Smith, of date March 1st, 1764.

As there was anyly new accommodation

As there was only poor accommodation for the congregation at Preshome, Mr. obtained from Mr. Grant, the minister, a cordial promise that he would not only throw no impediments in the way, but would assist with all his power. He began by removing everything about the place which belonged to himself; and said that if any notice was taken of the undertaking in the Presbytery, he would do all he could to prevail on his fellow Presbyterians to overlook the proceeding. He undertook, also, to give Mr. Hay timely warning if the Presbytery should decide unfavorably to him. He thus showed, in a very marked way, his appreciation of Mr. Hsy's prud. way, his appreciation of Mr. Hay's prudence and peaceable demeanor. There was much deliberation as to whether the arrival of the young Duke of Gordon should be awaited, as he was proprietor of the ground on which the Church stood, and could effectually put a stop to all operations. At first a few men were set to work repairing the old building, of which the walls still remained, as a monument worthy of being preseved, placing a roof on it, etc. Meanwhile the sentiments of the neighbors could be ascertained, as the work would necessar-ily attract attention. Then if no serious objections were made to the Catholics resuming possession of their old Church, resuming possession of their old Church, it might be opened, at first, on Sunday afternoons, for the catechism class, or the Sunday School, and, afterwards, oftener, as they found encouragement. oftener, as they found encouragement. There would, as a further step, be prayers on some half-holiday, but, without closing the meeting at Presbome, till full possession was secured. Whitst all this was proceeding, friends of the Duke of Gordon were engaged to represent to him that, by favouring the restoration, he would gain the good will of his numerous Catholic tenants, on occasion of his first residence amongst them. For his first residence amongst them. For this end, it was urged, he had merely to overlook their proceeding in regard to the old Church. Labors, so wisely directed, could not well fail to succeed; and the design of Mr. Hay was fully carried out by the end of the following year. On December 3rd, 1765, Mr. Hay woote to Bishop Smith that their chard wrote to Bishop Smith that their chapel (Church) was now in good order, and an altar erected, with which all were pleased. A circumstance may now be mentioned which shows that Catholics were still in

The temporary vacancy of Menzies, who succeeded Mr. Geddes in the Cabrach, to take the station at Achanachy, near Keith, off his hands, F. Menzies replied: "I am very sensible how fatiguing it must be for you to serve both the Enzie, Grange and Achanachy; and you judged well that I would incline to see my friends at Achanachy as often as I can." (March 30th, 1764)

An occasion now occurred on which the wonderful ability of Mr. Hay for missionary outy was recognized. The Scotch Bishops were about to recover their college at Douai, in consequence of the expulsion of the Jesuits from France; and it was in contemplation to appoint

dread of government persecution. One

Sunday Mr. Hay was standing at the altar in the recently repaired Church,

ready to begin mass, when word was brought to him by some one who bad

been appointed to keep watch outside,

as was still the custom, that a soldier was seen approaching. Mr. Hay immediately withdrew into the adjoining

wcod; but was speedily informed that the disturbance was caused by a false

alarm. The bright scarlet waistcoat of a worthy citizen of Fochabers, the father of the late Rev. G. Mathieson, had been

the expulsion of the Jesuits from France; and it was in contemplation to appoint Mr. Hay to the charge of this Institution. Rev. G. J. Gordon, one of the senior missionary priests. opposed this proposal. He speaks of Mr. Hay in the following eulogistic terms: "I have very seriously and attentively considered the proposals about a Master for the House of Douai if it is obtained. As to Mr. Hay I think him much better As to Mr. Hay I think him much better litted for being more useful as a laborer at home, by his olever, active spirit and great qualifications for doing greater good in the country, than in the narrower sphere of a shop (college) and a few prentices (students). Besides the place now occupied could not be so advantageously filled by any other laborer (missionary priest) we have at present. Moreover, it is of no small consequence to have so near the Duke of Gordon's door (whose inclinations towards us are As to Mr. Hay I think him much better door (whose inclinations towards us are yet much in the dark), a person that is much loved and esteemed by every one and has gained kindly many friends among the better sort, who may be of use to protect him if any dauger was threatened. In fine, which with me is of great weight, he is, in my opinion, the only fittest person, among all the missionary priests, to be made a coadjutor in due time, being neither too young, nor too cld. hoations, both natural and acquired, shows both the poverty of the mission with much zeal and a great fund of piety.

So that it would be very un-Bishop MacDenaid gave it, as his opinion,

to govern the seminary.
In Lent, 1765, Mr. Hay sent a report of the state of his mission to Propaganda, through Bishop Smith. The number of his communicants was 959, probably including those of a neighboring mission which he had to attend to at the time. Within the preceding five years, twenty-nine new communicants had been received into the Church, or were in course

of preparation.

Bishop MacDonald's report had awakened the Cardinal to a sense of the want of clergy in Scotland. Cardinal Catelli, who succeeded Spinelli in Propagands, felt more particularly this want; and the Cardinal of Propagands had been succeeded. Cardinals of Propaganda held a meeting, on this important subject, with the Pro-tector, Albani, and Cardinal York, who was now Bishop of Trascati. Time only, was now Bisnop of Frascati. Time only, through the agency of well-directed seminaries, could provide the much-desired remedy.

There were many reasons for desiring

a greater number of priests, and the want of them was more felt in the Low and than in the Highland district. In the Lowlands there were several noble families, each of whom required a mis-sionary priest to themselves such as Traquair, Drummond and Stobholl. In towns where the spirit of persecution still existed, sometimes more, sometimes less active, like a smouldering fire which rises or falls with the changeful gale, a greater number of priests were neces. sary for supplying the spiritual wants of their flocks, because they were obliged to live very privately, almost in total conlive very privately, almost in total con-cealment. In the Lowlands, also, although the number of Catholics was less than in the Highlands, they were more scattered and mixed among Pro-testants, with whom they were neces-sarily in relation, and, consequently, in greater danger of perversion than their brethren in the Highlands; and hence the greater need of pastoral superintend ence. It was manifest also, from experi ence, that wherever a priest was sup-ported, religion prospered, and its decline followed as soon as he was removed There were several parts of the country where the "Reformation" was not deeply rooted, in which the settlement of a learned and zealous priest might be attended with much good. Such argu ments and statements were laid before the Cardinals through the bishops, and inclined them more and more to give all

the assistance in their power.

Meanwhile Mr. Hay insisted much on a strict investigation and account of the funds of the mission, recommending strongly an endeavor to obtain further assistance. The Bishops, at the same time, were preparing a powerful appeal to Propaganda and collecting details and opinions from all the more influential priests in order to support their claim for more aid, in both men and money. Mr. Hay wrote, once more, to Bishop Smith, discussing the whole subject, and earnestly advocating a frank disclosure of all the resources of the mission fund. such as they were. Bishop Smith, in a notice of Mr. Hay's letter, which he communicated to Mr. G J. Gordon, April communicated to Mr. G. J. Gordon, April 20th, 1765, says: "He generally writes very judiciously. But, sometimes, pushes things too far."

Not only was there, as we have just seen, a spirit of persecution in the towns of the Lowlands; this amiable quality concerned area, in the Highlands. It

appeared anew in the Highlands. It broke out with renewed vigor in the moter parts of the western Highlands. The Factor on the forfeited estates, while collecting the rents at the end of the year 1764, gave notice at the investiga tion of some of the more violent minis-ters, to all the tenants, that unless they began immediately to attend public worship in the parish church, they must all leave their farms at the next mistaken for the British uniform. The panic, of course, subsided and Mass was proceeded with.

must all leave their parms as the next term. This was a trial of their fidelity to their religion of no ordinary severity. On the one hand, run and starvation. neighboring missions now added considerably to the labors of Mr. Hay.
He, in consequence, requested F. Alex.
Menzies, who succeeded Mr. Geddes in in the practice of their religious duties, owing to the scarcity of missionary priests. Notwithstanding all this, these good people, in the hour of trial, were not wanting in that spirit of Christian fortitude, which animates to martyrdom. They declared to a man that they would never renounce their religion. Government, it appears, had not sanctioned such extreme measures, for, when the case was represented to them, they caused matters to be accommodated without matters to be accommodated without disadvantage to the injured Catholics. It was still necessary, however, for the Catholics to observe the greatest caution and prudence. This is further shown by a communication of Bishop Hugh MacDonald to the Scotch agent at Rome. He gives a full description of the necessities of his mission and of the impossibility of opening a seminary. To is was bility of opening a seminary. This was due, partly to the positive want of any one to preside over it, and partly to the strict watch over every movement of his by a number of the ministers who, being without congregations, had nothing better to do than to act as spies on their Catho lic neighbors, and by their wicked contrivances, bring them into trouble. "Though the present movement," says the Bishop, "be visible in that respect, yet under agents, instigated by our ene mies, even execute the laws that are in force, against yet for the laws that are in force. force against us; for which reason we must act wisely and step by step for fear of raising a new storm."

The Bishop, new storm."

The Bishop, new storm."

The Bishop, new stheless, was determined, as soon as there was any possibility of doing so, to establish a seminary. In the meantime, he sent his "Prentices" to a distance, under the care and direction of Mr. Godsman and Mr. Hay, in the Enzie. He had applied to the latter for a character of the two boys supported by Cardinal Spinell's legacy, which had been presented to the Protector with the Bishop's attestation. It shows both the property of the control of the protection with the Bishop's attestation. time, on Sundays, was so great that, from exhaustion, he was scarcely able to settled." Dated Aberdeen, March 12th, year. He looked forward, hopefully, to

continually from one house to another, with mean accommodation, and no opportunity of seclusion, as was then the case with Highland missionary priests. TO BE CONTINUED.

THE SOLDIER BISHOP.

LEARNED FRENCH PRELATE WHO PUB LICLY REPAIRED THE SCANDAL HE HAD GIVEN. From the Realities of Paris Life

We have a very striking instance of the vocation to a religious life which is some-times found in a soldier, and as many of our readers must be acquainted with the particulars, we will give them the story of the dragoon who became a bishop:

of the dragoon who became a bishop:

One of the venerable prelates, not long since of the hierarchy of France, was in his youth an officer of dragoons; he was one of those who looked with a contemptuous eye on those professing any sort of belief, and considered religion intended for women and children.

tended for women and children.
One day, passing with his regiment through the town of Chalons, and struck by the architecture of the cathedral he wandered into it, to gaze at its beauties and to admire them as he might those of any other monument. It was a Sunday, and Mass was going on. He neglected to take holy water, omitted bowing to the tabernacle, and, although he saw before him a dense crowd of faithful, reverently worshipping, it never occurred to him to imitate them. imitate them; certain it is that had any breach of military discipline taken place in breach of mutary discipline taken place in his presence, at all comparable to his eccle-slastical shortcomings of which he him-self was guilty on this occasion, he would have visited the offerce with would have visited the offerce with becoming severity; but as if unconscious of the presence of the God of Battles, and forgetting that he was within the camp of the General of Generals, he thought of nothing but his own sufficiency, and marched down the siles with a lofty carriage and a non chalant air, raising his head, curling his mustache, and, in fact, behaving as if on parade. He was rather flattered than otherwise, when was rather flattered than otherwise, when he saw the heads of the worshippers at tracted towards him as he passed, for the tracted towards nim as he passed, for the rattling of his spurs and the clashing of his sword against the flygs were loud enough to startle the assembly, and to divert the attention of even those most

If the 'Suissee"—generally so severe in the exercise of his authority—allowed the matter to pass, it must have been either from fear of the fierce looks and hostile arms of the man of war, or of the yet greater scandal of a discussion; be that as it may, the officer walked two or three times around the sacred edifice, and retired as he had entered, s.e., without any of those pious signs which distinguished a Caristian from a heathen.

Some years after this, the heart of this officer—touched by divine grace, and brought back to God in the way usually efficacions with the sense of way. efficacious with the sons of men—by the visitation of affliction—was softened, and he became a Christian. The love he then bore to God was fervent and unquenchable; he felt within him the tokens of a nobler vocation even than that of arms. To the astonishment of all his comrades, he determined to forsake the dazzling career now so fairly opened before him and entered a seminary. The studies completed, he became a priest, and conse-crated himself with a'll the zeal of an ardent charity, to the duties of his minis

After many years had passed away, and After many years had passed away, and his virtues no less than his knowledge were become the theme of admiration— though in his simplicity, he knew not— he was raised to the episcopate, and singu-lar to relate, the cathedral which now became his was the very one under the venerable roof of which he had permitted himself his cavalier promenade, and the profene display of the contempt he then felt for sacred things.

He resolved to make honorable amends humiliating, he determined that the re paration should be as public as the offence. On the first occasion to which the venerable prelate officiated solemnly in his cathedral, he ascended the pulpit, and with a voice trembling with emotion, he thus spoke to the large multitude who were crowding to hear him in that vast

"It is now many years since—dear brethren in Jesus—and some of you may brethren in Jesus—and some of you may perhaps remember the ci.cumstance—that, in this church, filled with the majesty of the living God, in this holy Temple, during one of the most august ceremonies of our faith, at the moment when every sound was hushed, and every forehead was bowed low before the supreme glory of the Most High a solding—an officer of the Most High, a soldier—an officer—entered. Without respect of the sanctuary or for the Holy of Holies beaming from the altar, this wretched man scandalized the devout assembly by his haughty bearthe devout assembly by his naughty bearing, his isoslent attitude, and his noisy step. The mercles of the Lord are infinite: this proud young officer was afterwards humbled and brought low by affliction and suffering, and God, who might have cut him off in the midst of his folly and his absurdity not only accord by her cut him off in the midst of his folly and his absurdity, not only spared him, but filled his heart with the precious graces which have brought him back as the prodigal son, and reconciled him to his loving and forgiving Father. The scales suddenly fell from the eyes of the second Saul; from being a persecutor, he was raised to be an apostle, and from the priesthood he has been called to the honorable and responsible office of bishop.

"Now, dear brethren." continued the

"Now, dear brethren," continued the good bishop, on whose words the people hung with exger anticipation, "that officer of dragoons was no other than your bishop, who, unworthy as he is, now addresses you, and is speaking to you for the first time from the pulpit. I have considered it my duty to repair, as much as in me lies, the scandal I then gave, and to ak before you all, first the forgiveness of God, and then yours, my dearly beloved brethren; and I pray God that henceforth I may, by the help of His grace, never give you other than examples of edification."

The astonishment and emotion of the assembled crowd may be imagined, and from exhaustion, he was scarcely able to get home. Notwithstanding his engrossing occupations, such was his zeal for promoting ecclesiastical education, that he took two boys from the Highlands who had given some proof of a clerical vecation, tostudy with him at Preshome

| Settled." Dated Aberdeen, March 12th, 1765. |
| Bishop Smith, in replying to this letter, alluded to another reason for retaining the country, insisting that his who had given some proof of a clerical vecation, tostudy with him at Preshome | Settled." Dated Aberdeen, March 12th, 1765. |
| Bishop Smith, in replying to this letter, alluded to another reason for retaining the country, insisting that his and compose his dissipated spirits in prayer and study; for nothing and simple evidence of humility and repentance on the himself and compose his dissipated spirits in prayer and study; for nothing his perhaps no sermon that ever was preached the time when each pastor should have a dwelling of his own, however humble, to which the might retire to recollect himself and compose his dissipated spirits in prayer and study; for nothing his perhaps no sermon that ever was preached the time when each pastor should have a dwelling of his own, however humble, to which the might retire to recollect himself and compose his dissipated spirits in prayer and study; for nothing had been forgotten.

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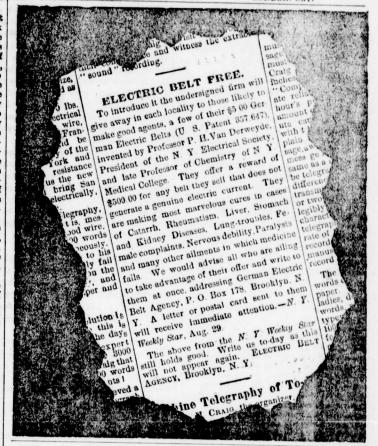
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# Catholic Record.

London, Sat., Sept. 15th, 1888.

NOT SO CONFIDENT.

Times was entered in the court at Edin. burgh. Before this was done, they were very positive of the authenticity of the Forty policemen were then ordered to letters which were supposed to implicate charge, and fixed bayonets were used in Mr. Parnell in the Promix Park murders, and he was held up as the object of public indignation and the accomplice of murderers. Now these journals, though they are as bitter as ever sgainst Mr. Parend, and there journals wish to draw public attention from the fact. This is well illustrated by the difference in tone of the Parnell's suit was entered :

"Mr. Parnell has kept his head cool to with batons, and in the last attack with fixed bayonets.

The resistance now as need to the poince, armed as mey were, at first with batons, and in the last attack with fixed bayonets.

The resistance now so frequently made little indiscretion-first of writing the letters selves with abuse of the conductors of the Times and assuming that the letters are forgerles. These gentlemen will have a rude awakening. . . . Is it conceivable that the Times published the letters without tracing, so to speak, their whole pedigree from hand to hand, from the hand of Mr. Byrne to the hand which delivered the fatal documents to their present possessors in Printing House Square?... But apart from all this, the evidence as to the letters is overwhelming."—London Correspondence, July 30th.

This decided view of the case was constantly taken also in the editorial columns of the same journal, which, in its issue of court."

The pains of the Express become quite lugubrious after the passing of the Forgeries Bill, and the entry of Mr. Parnell's suit for libel, as will be seen from the following, taken from the same journal of 13 h August :

"It may be that the member for Cork fancies that he will put a spoke in the Commission by his appeal on a part of the indictment laid against him to a Scottish court. If this be so, he will, we apprehend, be disappointed. Parliament, having put its hand in solemn manner to the business, cannot go back; and important to Mr. Parnell as it may be to prove the Times' letters are forgeries, the country will hardly allow him to trifle with it and dictate his own terms." "It may be that the member for Cork

The confidence that the letters will be proved authentic by overwhelming evid- intent to murder the leading Nationalists, ence, evaporated very suddenly. That which the Express calls now 'part of the Mr. Blunt's statement of the conversaindictment," was, in the beginning, the tion between him and Mr. Balfour is corwhole indictment. It is the Government rect. It will be remembered that the which changed its base by making the object of inquiry to be the conduct of alleged conversation, as one of the Nationevery member of the National Lesgue, in alist leaders whom prison treatment would fact of every Irishmen, in Great Britian kill, but whom nevertheless he would imand America, leaving the accusations prison for a period sufficient to attain this against Mr. Parnell altegether in the purpose. He is now carrying out his background. This change of tactics wes proposed plan, having caused Mr. Dillon's certainly not adopted until they found arrest for no other reason than that he their position in the matter entirely inde- persists in asking redress of Ireland's fensible; but Mr. Parnell would have been very simple if, to use the words of the Mr. Parnell, the leader of the National Express, he had allowed the hostile Government "to trifle with him and to dictate its burbarous policy indicated to Mr. Blunt own terms." He was powerless, in Parliament, to keep the Government to the making him the next victim to his des real issue, for had they not a service potic measures. While Mr. Dillon remajority at their back? But the case mains incarcerated, there will be one vote which is brought up for adjudication in less against the Government in Parlia. the Scotch Court is the issue to which ment, but if he be murdered by ill treatpublic attention was called from the first, and as the Government shirked this, Mr. lishmen will be found ready to avenge his Parnell did wisely to bring this issue to death by indignantly inflicting a wellthe tribunal before the shuffling of the marited punishment on the heads of the Government could bar him from it. The Government who cause it, Already in evident repugnance of the Times and its England indignation is freely expressed backers to this Scotch suit is easily understood by ordinarily intelligent observers. It arises from the fact that they feel that Mr. Parnell's case is now in the hands of a court which will deal with it on its own merits, and which will do justice without e mplicating the case by mixing with it the affairs of O'Donovan Ressa, or other outsiders with whom Mr. Parnell has no connection whatsoever.

#### A DESPERATE STRUGGLE.

A most desperate fight "for hearth and nome" took place at Coolroe, in the County of Wexford, on the 23rd ult. A tenant named Thomas Somers was to be svicted from the estate of Mr. Colclough, of Tintern Abbey. Mr. Colclough was represented by his middleman, Mr. Byrne, who was accompanied by a force of 200 police and a large body of Emergencymen, his imprisonment is ended, he may be sent bearing with them the battering-ram, which is now the principal engine of in this matter. He is literally the Prisons assault at Irish evictions. Efforts were Board. Every matter which concerns the made by the tenant to effect a settlement. but the middleman would listen to no terms. The tenant must go out. Several clergymen assisted in the endeavor to reach a settlement, but without success. Somers' house was fortified in really formidable style. A large breastwork had been erected twenty feet in height, trees were placed in the best positions, trenches were dug to aid in the work of defence, and other obstacles were placed A great change has come over the Tory in the way of the attacking party. When press since the suit of Mr. Parnell vs the battering-ram was brought into play, tyrannical detention in jail. the besieged rendered it powerless by means of grappling hooks, and after a

hurt and they were driven back covered with tar and mud. At this crisis a number of clergymen, who witnessed the proceedings, together rell, try to make it appear that the truth with Mesars. J. and W. Redmond, mem or falsity of the fraudulent letters is a bers of Parliament, and some other promatter of no consequence whatsoever. The minent men, advised the besieged party to truth is, it is virtually conceded now that give up the contest, to avert bloodshed the letter are forgeries from beginning to They yielded to this advice, and were hand-

the assault, but many of them were badly

The defenders of the home were twelve Dublin Daily Express at the two periods. in number, including some relatives and Here is what the Express said before Mr. friends of the evicted tenant. There twelve men four times repulsed the attack of the police, armed as they were, at first

to the evictors of course slways ends in and then of making deadly enemies of men who vowed they would never forget or forgive, whatever the consequence. I observe that some of the Glastonians and their organs in the press are regaling them. ance is offered such as this at Coolroe. If everything went smoothly for the evictors, it is frightful to contemplate the horrible consequences which would be the result of landlord tyranny; but as matters go, large as the police force is, one or two hundred policemen cannot be spared by the Government every day to every intending exterminator. Hence such resistance as was offered at Coolroe, under the eviction-made-easy process of the law as it stands at present, gives so much time gained by the hundreds of neighbors who are to be evicted when their turn comes whereas, if there were no resistance the August 2nd, concluded a leng by article evictions would take place with a rapidity with the words, "Innocent men do not which would depopulate the country in an plesd in bar of the jurisdiction of the incredibly short time. The twelve men who defended the home of Thomas Somers deserve honor for the heroic stand they made for the cause of tenant right in Ireland, especially as the siege which they withstood so bravely will assist in bringing the case of the tenantry in general more prominently before the eyes of the British public.

MR. DILLON'S PRISON TREATMENT.

In spite of the terrible fate of Mr. John Mandeville, the Government are treating Mr. John Dillon still worse, so that during the short time he has been immured he has already lost seven pounds in weight, and he is daily failing in health. In spite of Balfour's professions of innocence of every day is making it more plain that Secretary specified Mr. Dillon in the grievances. Mr. Dillon is, certainly, after cause, and Mr. Balfour, by following the seems desirous of weakening the cause by ment, as Mr. Mandeville was, even Engagainst Mr. Dillon's persecutors, while in Ireland the resentment against the intol. erable tyranny knows no bounds.

It is not in accordance with the spirit or letter of English law to detain even criminals in prison when it is found that their health is being impaired by their confinement. If they have been con-

but those who have been sentenced to imprisonment, merely, are not to be killed by degrees. This was done in the case of Mr. Mandeville, and a precedent was perhaps thus established, but no such precedent can justify the continuance of like barbarity. The moment a temporary prisoner is found to be losing his health i prison, he should be released. He should not be detained, so that when the term of forth to die. Mr. Balfour is responsible treatment of a prisoner must be referred to him; and in the case of the Irish political prisoners, it has been proved that he interests himself more especially. It is therefore his duty to see that the law be not stretched against a prisoner to inflict death upon him, when he has not been sentenced to death. Mr. Dillon's release should therefore be made out at once, otherwise Mr. Balfour should be held responsible for any disastrous result which may arise out of his

THE INQUEST ON DR. RIDLEY.

It is now certain that the jury which sat at the Coroner's inquest at Fermoy on Dr. Ridley's suicide was literally packed by the police so as to secure a verdict exonerating the Government, or at least so that there might be no verdict at all owing to disagreement. It is only a short time since the verdict was given in the case of John Mandeville. This verdict fixed the cause of his death on the prison officials who inflicted on him such punish ment while he was ill as must and did terminate in his death. Mr. Balfour is the chief prison official. He is the chief of the Prisons' Board, and it was proved to demonstration that he directed the physicians as to the character of the reports they should give as to the fitness of the prisoners to endure punishment. The verdict of the jury, therefore, clearly inculpates him as the primary cause of Mr. Mandeville's death; and Mr. Blunt's revelations show that he was deliberately so. Indeed Mr. Balfour's own declaration in Parliament, that he is responsible for the treatment of the Irish political prison ers, would of itself suffice to convict him before the bar of public opinion, if there were no other evidence in the case; yet other evidence there is, sufficient for hi condemnation, had he repudiated the responsibility with a thousand tongues. The justice of the verdict is, therefore, clear and evident. Yet, with all the love of law and order which Mr. Balfour and his Government profess, there is no move to bring to justice the men who stand before the public charged with the wilful murder of John Mandeville.

Mr. Balfour had the effcontery to say in Parliament that the verdict was not justified by the evidence! Yet only the other day at a picnic given by the Primrose League he declared his great admiration of the principles of trial by jury. It is to be supposed that his admiration is conined to trial by jury in England. For the application of this principle in Ireland ne has no respect. In fact he has almost entirely abolished trial by jury in Ireland There is no jury in the cases which come under the Coercion Act. Such cases are the whole breadth of Europe to the Eng tried by magistrates who are removable at lish treatment of Ireland, and in order to will; and of course such magistrates find such a parallel he had to travel all the according to what will be most agreeable to the masters who exercise such power over them. We have, indeed, Baron Dowe's deliberate judgment that if there is one of these learned judges able to fulfill the simplest part of his duty, "he ought to be sent to the British Museum" as a curiosity. Such is law and justice in Ireland.

But Coroners' juries still exist for some purpose; and as it is rather ap awkward thing for the Chief Executive officer of the land to have a series of verdicts all finding him guilty, practically, of wilful murder, Mr. Balfour and his subordinates left no stone unturned, no means neglected, to secure a favorable verdict at the inquest on Dr.

Fermoy is almost exclusively Catholic; so much so that a jury of thirteen mer, selected in any way bordering on fair dealing, would to a certainty, be composed almost entirely of Catholics and these would be Nationalists too. All the people of respectability there are not only Nationalists, but members of the National League. Yet, with the powers possessed by Government, jury packing is quite possible, and it was by this means that the Irish Executive expected to evade a reiteration of the verdict which was recorded by Mr. Mandeville's jury. Dublin Castle has an unlimited power of selecttion, and here was the composition of the jury it succeeded in getting, with the aid of the police : four jurors were Protestant Conservatives; two were Catholic der against the Catholic Church, by stating Anti-Nationalists; two were Catholic Na- that the Most Reverend Archbishop Ryan tionalists, and the other five were of advocated the persecution of heretics as political opinions "unknown." This, soon as Catholics will be numerous however, was known, that they were not enough in the country to do members of the National League. This, this. Many American journals have of course, would indicate that they were circulated this slander in their columns, Anti-Nationalists too, and as there were and a reporter of the Philade'phia Press demned to death, there is some reason in two Nationalists on the jury, it would called on the Archblahop to accertain the Blessed Virgin's powerful intercession

there were no more Anti-Nationalists to be fished out of the whole town.

With a jury so constituted the clever officials had certainly resson to expect that the verdict would not be adverse to them; for it is well-known that party feeling is now running very high. Yet, with all the packing, the verdict rendered

was unanimous. It was as follows:

"That Dr. James Ridley died on the
20.h July, 1888, at Fermoy, from wounds
inflicted by his own hand with a razor on
the same day, whilst laboring under temporary insanity produced by the apprehension of disclosures at the Mitchellstown
inquest, and that he was compelled to act
in his official capacity in contravention of
his own humane and considerate views.

We beg to add our expressions of deep
sympathy with Mrs. Ridley and Mrs.
Mandeville in their sfiliction. We condemn the reckless and unfounded charges was unanimous. It was as follows : Mandeville in their affliction. We condemn the reckless and unfounded charges made by Dr. Barr against the medical men and poor Mr. Mandeville. We are of opinion that the charges made against Dr. Mooghead are absoluted. m. Moorhead are absolutely unfourded, ad that his reports and visits had a beneficial effect ?

This verdict is as scathing a condemnation of the Irish Executive as that rendered at Mr. Mandeville's inquest, and from the complexion of the jury which rendered it, it is evident that it was drawn from them by the force of truth, not by prejudice against the Government; and be it remembered, this verdict was unanimous. The jurors would have perjured themselves if they had come to any other conclusion.

Mr. Wm. O'Brien stated in his speech at Barrow that there were three Nationalists on the jury. It makes no serious difference whether there were three, or two. At all events the supporters of the Government were in a large majority, secured by the shameless method of jury. packing which the law renders possible, only in Ireland.

Of course the Government will no prosecute, or allow to be prosecuted, the parties who have been found guilty, virtually, of wilful murder. They will shield the murderers, they will affect to despise the verdict of the coroner's jury. Mr. Balfour has already done this, just as he did after the police were found guilty of the Mitchellstown massacre twelve months ago, and just as the prison officials were nculpated by the Mitchellstown jury at Mr. Mandeville's inquest, but there the matter ended. But will the people of England endorse the Government's conduct? Up to the present time Irishmen could never get justice from any English Government, and the same is to be expected just now; though there is every reason to believe that the day has dawned when all this will be changed; and what has occurred in these cases ought to be a sufficient reason for fair-minded English men to join the followers of Mr. Gladstone in demanding justice, Home Rule and

redress of grievances for the Sister Nation. The Conservative press have bitterly attacked Mr. Gladstone within the last few days because he lately compared the treatment which Ireland has received from England, to the merciful manner in which Russia has governed Poland. A vase which was presented to the Grand Old Man by the Burslem Liberal Association represents Ireland dejected with bowed head, and Poland with mournful look and hair unbound. Mr. Gladstone said : "The artist very naturally sought to find a parallel in try, from a country in which I think there are no less than six million voters. He had to travel to a land where the absolute will of the Sovereign is the mainspring of government. He did not find in Italy, he could not find in France, he could not find in Spain, he could not find in Ger many or in Austra-in none of those countries could he find a parallel to the case of Ireland. He had to go to Russiaaye, gentlemen, I must tell you this: I am not sure that he found a perfect parallel even there." "The sufferings of Poland," he explained, "are, as the Russians say, chiefly confined to the upper classes, and the bulk of the people are happy. Besides the Poles fought with the Russians, and fought desperately, and even threatened Russia herself with destruction. The Russians had this excuse ; but that is not the case with England and Ireland. Ireland was never hostile to you. Ireland did not invade you. You invaded Ireland. Besides. Russia's oppression of Poland is a modern thing; but yours of Ireland is a story of

seven hundred years." The transactions of the past year alone, from the Mitchellstown massacre to John Mandeville's being done to death, are s sufficient justification for Mr. Gladstone's indiguant yet mournful words.

A SLANDER REBUTTED.

Dorchester's "Christianity in the United States" has given currency to an old slanand received the following reply, which is published in the Press :

published in the Press:

"This is a greatly enlarged and newlycoined version of an old and oftenexploded slander. Nearly forty years ago
a newspaper was published at St. Louis by
a Catholic gentleman, Mr. Bakewell, called
the Shepherd of the Valley. Mr. Bakewell
was until quite recently a judge of the
Court of Appeals. This gentleman once
wrote:

wrote:
"'If Catholics ever attain, which they eurely will, though at a distant day, the immense numerical majority in the United

immense numerical majority in the United States, religious liberty, as at present under stood, will be at an end—so say our enemies. "By leaving out the words staticized the expression was published in anti Catholic papers against Judge Bakewell. The misrepresentation was soon exposed. A short time after it was reproduced, as if spoken by Archbishop Kenrick, of St. Louis. Again it was exposed. Then it travelled to Australis and was attributed to me. I contradicted and exposed it again. It travelled to Ireland and was again shown up. It has now come back in Mr. Dorchester's book. The present statement is a distinct forgery, even the original quota

a distinct forgery, even the original quota tion having been misrepresented and added to in an untrue manner."

Judge Bakewell was, forty years ago, an eminent Catholic jurist of St. Louis, and the publisher of a paper called The Shep. herd of the Valley By leaving out the clause "so say our enemies" the Know-Nothings made it appear that the Judge advocated the persecution of Protestants. It is a common thing with bigots to thus misrepresent the sayings of eminent Catholice, and when once the misrepresentation is made public, it is quoted over and over again by auti-Catholic orators and writers as if it were never refuted, but it is a lie all the same. A similar false quotation, made in the arcticle from "Mgr." Bouland's pen, which appeared lately in the Forum, has had a similar history with this one attributed to Archbishop Ryan. Mgr. Boulard undoubtedly picked up from some lying polemist's newspaper article a quotation which made Lafayette say that the only danger which threatened the welfare of the new and free nation which American independence established, would arise from the (Roman) Catholic clergy when they would attain power and influence. Lafayette said in reality that, if any danger of this kind was to be apprehended, it would not come from the Catholic clergy. Thus polemical bigots, to suit their purpose, make eminent authorities say quite the opposite of what they have really stated. It is a safe rule to suspect the authenticity of such quotations, as they are almost always spurious, as in both these cases.

A SPIRITUAL RETREAT

Commencing on Monday, 3rd. of Sepember, the ladies of London were afforded the special privilege of partaking of the inestimable benefits to be derived from a week of recollection and special devotion. This happiness was afforded them by the good Religious of the Sacred Heart Academy, whose holy ambition, it is scarcely necessary to state, is to work energetically, at all times, for the greater honor and glory of our Divine Redeemer, by directing souls in the path that leads to eternal life and glory. The distinguished Jesuit, Father Denny, of New York, conducted the exercises, and about six hundred ladies, many of them from a distance, were each day in attendance. The holy sacrifice was offered up each morning at seven o'clock. At 9.30, s. given by the rev. father. They were of that character having for object the working out the plan of salvation laid down by our Blessed Lord, and were delivered in the sweet persuasive and impressive manner which stirs the heart to its innermost depths and brings forth resolutions, firm as they are sincere, in the minds of his auditors, to go forth and follow as near as our weak human nature will allow, in the footsteps of Him who died that we may live. The amount of good that has been accomplished in our hastened to do honor in every kind of close it were indeed impossible to calculate. The gratitude of the ladies of London has indeed been well earned by the Religious of the distinguished order whose convent it is the proud boast of our people to have in our midst, and surely God will bless them abundantly for their noble endeavor in His behalf. For the first time the beautiful new chapel lately erected had been used. It is, in all its appointments, a perfect gem. This cirsumstance it may be added, served somewhat to contribute to the very great success which attended the spiritual re-

THE HOLY ROSARY.

The Holy Father has issued a decree, dated 5th August, Feast of our Lady of the Snow, 1888, in which he urges anew the sacred duty of all Catholics to have recourse to Mary the Mother of God for the purpose of obtaining through her intercession those graces and favors of heaven of which we stand in need personally, as well as those which are required for the peace of the Church and for furthering the propagation of the Gospel.

The Holy Rosary is a form of prayer detaining them under such circumstances, appear that these were selected because whether or not the quotation is correct, with God. Hence His Hollness particu. mendations of the Holy Father are uni-

parly insists on the importance of practic. ing this devotion. In his first Encyclical on the Rosary he points out the object with which the illustrious St. Dominic in stituted this devotion. There cannot be conceived a more sure method of applying a remedy to the evils of this age, than "meditation on the mysteries of that salvation which Jesus Carist won for us, and recourse to that Virgin to whom is given power over all heresies as man's intercessor to God."

Want of faith is the great and crying evil of the nineteenth century, which has been called the age of skepticism. It is this evil which has armed so great a portion of mankind to wage war against God, and God's Church on earth. It is because Faith has grown weak among men that princes and potentates have ignored God in their legislation, and have maintained, both in theory and practice, the monstrous doctrine that God does not control, and has no right to control, the political issues of the day. As a consequence of this, all thought of submitting to the laws of God and morality has been set aside, and rulers, for the most part, imagine that, not being subject to moral law, they have only to seek their own aggrandizement or that of their State. Thus, even the sacred patrimony of St. Peter did not escape the cupidity of a robber king, and Victor Emmanual, even on his death bed, appeared to think that he was not amenable to the law of God for his rapacious political

The Holy Father, with a wisdom imparted from on high, from Him who is the Giver of all that is good and perfect, points out the remedy for this want of faith. The remedy is prayer, fervent and persevering, and among the forms of prayer which are acceptable to God, none more efficacious than the Rosary, as is evident from its nature. The Rosary consists of an earnest prayer to God, and, notwithstanding the supercilicus contempt with which prayer is regarded by open and disguised infidels, there is still faith on earth, among Catho lies, at least, in the efficacy of prayer. The petitions of the Rosary are accompanied by meditations on the fifteen principal events in the life of our Saviour, which have relation to the work of man's Redemption, such as the Annunciation by the Angel Gabriel to the Blessed Virgin, that of her the Saviour of mankind should be born, the birth of our Lord, His sufferings and death, His triumphant and glorious Resurrection and Ascension into heaven, with other mysteries intimately connected with our Saviour. The number of these mysteries is fifteen. The first five are called Joyful mysteries, which relate to the early part of our Lord's life on earth. The next five are the Sorrowful mysteries, because they relate to His sufferings and death, the last five, relating to our Lord's triumph over death and sin, beginning with His Resurrection from the dead, are called "Glorious mysteries." Meditation on these subjects is calculated to augment our love for God, and God's love for us, and prayer offered under such

circumstances must be very efficacious. Hence the Pope expresses his firm conviction, that the admirable faith and filial affection which all nations manifested on the occasion of the celebration of the fiftieth anniversary of the ordination of the Holy Father, was the result of the tended to the Christian world in response to the millions of Rosary prayers which have been recited fervently through the Christian world during the last faw years. It has been the special care of Leo XIII. to cultivate and recommend the devotion of the Rosary, and the Catholic world has responded to his earnest recommendations with one accord. Thus has an acceptable act of explation been offered to God for the want of faith which is the great evil of the day. "All classes from the uttermost parts of the earth have way to the High Priest, the successor of St. Peter; by embassies, by letters, by long and arduous pilgrimages, and by an immense number of splendid presents, of which it has been truly said that they have surpassed the ideals of their donors."

The prayers, also, which are recited in the Rosary, are those which, of all the prayers of the Church, are of the greatest efficacy. The Lord's prayer, taught us by Christ Himself, must be regarded as the best of prayers. The Hall Mary, especially commended to us for the purpose of fixing our minds on the contemplation of the Incarnation of Jesus, has always been regarded as second in excellence only to the Lord's prayer. The first part of the Hail Mary was inspired by God and repeated by the Angel Gabriel and St. Elizabeth. The concluding portion of this prayer was made by the Church, especially to obtain the intercession of the Blessed Virgin. Her intercession is undoubtedly powerful beyond that of any other saint in heaven or on earth; and we are assured that the continual prayer of the just availeth much with God. The other prayers which help to form the Rosary are also of special excellence, the Apostle's Creed, and the Doxology.

versally appreciated, and as we are told that where even two or three are gathered together in the name of Christ, He is Himself in their midst, we have every reason for confidence that the Rosary, recited with special fervor during the month of Ostober, by hundreds of millions of Catholics, will be irresistible, accending

to the throne of grace and mercy. A special mass has been composed by direction of Our Holy Father for the first Sunday of October, the Solemnity of the Resary, which will be recited for the first time on the occasion which is now ap prosching. There can be no doubt that special fervor will characterize the cele bration of the feast this year, and great graces may be locked for as the result.

EVICTION STATISTICS.

The official list gives the following as the number of evictions which took place during the quarter ending &0:h June. It is a fearful commentary on the nature of the prosperity which Ireland enjoys under the benign influence of British rule, and it will be remarked that "happy and loyal Ulster" does not come at the tail end of the list-the Province in which as Mr. Russel takes pride that there "are no arrears in his constituency :" "Ulster, 1 226; Connaught, 1,040; Mun-

The very "loyal and prosperous" County of Monaghan had the highest total, 368 Donegal is second with 174, Cavan third with 160. Tyrone had 122. Yet Uister, strange to say, is the one Province of Ireland which gives any countenance to the eviction supporting Government, the one Province whose sentiments are any way doubtful as to the maintenance of National rights ; for though there is from Uister a mejority of one in Parliament for the National cause, such a majority is too precarious for us to regard it as a decisive expression of the sentiments of the Province. Uleter lets the South bear the hard blows which are dealt out to those who are directing the battle which is to win for her suffering people their rights as human beings.

Since the 30th of June the daily average of evictions has increased. The law gives every facility for making eviction an easy process. It is only the stubborn resistance of many tenants which prevents the average number from increasing still more rapidly.

THE LAST STATE PRIEST.

The last of the State priests in Germany is Ignez Talaczynski, in the diocese of Breslan. The State priests were those of the clergy who, at the time when the State made war upon the Church, took pay from the Government, and, renouncing their obedience to the Church, sided with the State. Ignaz Talaczynski has been a State priest for eleven years, but the people refused to have anything to do with bim, built a small church of their own, and obtained a faithful priest to administer to their spiritual wants, while some walked six or seven miles to the neighboring parich, when they could not find room in their own temporary church. Now the Governor of Silesia has been directed to bring about the removal of the State priest, who wants £300 annually, and a bonus of £900 to withdraw. It is expected, however, that he will be to withdraw, and this will end the evil of State pilests in Germany, as Talaczynski is the last of the breed.

RACKRENTING IN IRELAND AND AMERICA

The favorite contention of the Tory party in Great Britain is that Irish land lords have vested rights and proprietor. ship which should not be interfered with, because such interference would lay a foundation for anarchy and com munism. Hence they maintained that there should be no legislation which would deprive the landlord of his absolute title to the land in Ireland. This has been constantly the theme of all opponents of Irish tenant right, and it is still regarded by some as a conclusive argument. Lord Palmerston gave utterance to the terse expression which contains this argument in a nutshell : "Tenant right is landlord wrong." In reply to this it may be properly answered: "In the first place, it is not proposed by the Nationalist party to deprive the Irish landlords of all rights in their lands." But it is right to maintain that the law of nature, which is above all human law. gives the first right, the right to live, and to derive sustenance from the soil, to the population of the country. The Government of every country not only has the power and the right to modify the land laws so as to secure to the people a means of living, but it is under the obligation of so doing. This is recognized in all countries of the world, and has been acted upon everywhere, except in Ireland. Landlord rights are everywhere subordi- mis nate to this first principle of natural kno law; and if a Government fails to recog- sion nize this principle, and to act upon it, it fails in its first duty to the public. half Here, then, is a point in which every and English Government hitherto, whether loss

versally appreciated, and as we are told that where even two or three are gathered together in the name of Christ, He is Himself in their midst, we have every reason for confidence that the Rosary, recited with special fervor during the month of October, by hundreds of millions of Catholics, will be irresistible, accending to the throne of grace and mercy.

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"Ulster, 1 226; Connaught, 1,040; Munster, 654; Leinster, 450.

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The last of the State priests in Germany is Ignez Talaczynski, in the diocese of Breslan. The State priests were those of the clergy who, at the time when the State made war upon the Church, took pay from the Government, and, renouncing their obedience to the Church, sided with the State. Ignaz Talaczynski has been a State priest for eleven years, but the people refused to have anything to do with bim, built a small church of their own, and obtained a faithful priest to administer to their spiritual wants, while some walked six or seven miles to the neighboring parish, when they could not find room in their own temporary church. Now the Governor of Silesia has been directed to bring about the removal of the State pricat, who wants £300 annually, and a bonus of £900 to withdraw. It is expected, however, that he will be to withdraw, and this will end the evil of State pilests in Germany, as Talaczynski is the last of the breed.

RACKRENTING IN IRELAND AND AMERICA.

The favorite contention of the Tory party in Great Britain is that Irish land lords have vested rights and proprietor. ship which should not be interfered with, because such interference would lay a foundation for anarchy and com munism. Hence they maintained that there should be no legislation which would deprive the landlord of his absolute title to the land in Ireland. This has been constantly the theme of all opponents of Irish tenant right, and it is still regarded by some as a conclusive argument. Lord Palmerston gave utterance to the terse expression which contains this argument in a nutshell : "Tenant right is landlord wrong." In reply to this it may be properly answered: "In the first place, it is not proposed by the Nationalist party to deprive the Irish landlords of all rights in their lands." But it is right to maintain that the law of nature, which is above all human law. gives the first right, the right to live, and to derive sustenance from the soil, to the population of the country. The Government of every country not only has the power and the right to modify the land laws so as to secure to the people a means of living, but it is under the obligation of so doing. This is place. recognized in all countries of the world, and has been acted upon everywhere, except in Ireland. Landlord rights are everywhere subordinate to this first principle of natural law; and if a Government fails to recognize this principle, and to act upon it, it fails in its first duty to the public. half a century laboring in mission work, Here, then, is a point in which every and his retirement will be felt as a great English Government hitherto, whether loss.

Whig or Tory, Liberal or Conservative, has grossly neglected its duty to Ireland.

The case of Ireland, however, does not rest merely on this principle of natural law. The population of Ireland has a different relation to the land, from the people of other countries. The land was aken from them originally by violence and spoliation, and handed over to alien proprietors, whose only object was to drain from the labor of the tillers of the soil the last 'arthing of their earnings. The evil of this state of affairs was increased by the abolition of an Irish Parliament, whereby the country was also depleted of resident proprietors, and the fruits of the people's hard labor was spent outside of the country. In justice and equity, the Irish people, as a whole, never lost the proprietorship of the land. But even the laws have recognized in the tenant a secondary proprietorship, founded upon the improvements made on the land by their toil. Hence it was still more the duty of the Government to protect the tenantry in these their natural rights.

Illinois lately gave an example which might be followed with advantage by the British Government, Landlord Scully, who in Ireland was a merciless rackrenter. established in Illinois and Texas a system of getting his wild land cultivated, and by binding the tenants to half-yearly pay ments in advance, succeeded in multiply ing evictions as soon as the lands were improved, and in leaving the tenants without recompense for their labor. The contracts were exactly similar to those which grind down the tenantry of Ireland, and which have many times driven them into rebellion. But the Illinois Government, unlike that of Westminster, would not permit this system to be carried on with impunity. Having at heart the welfare of the tenantry, measures were passed lately by the Legislature compelling extensive alien landowners to dispose of their estates within a given time, under penalty of forfeiture. Landlord Scully, or Lord Scully, as it became the fashion to call him, is now doing his best to sell his estates, and thus in a year or two the whole rackrenting system will be broken up. Scully has also estates in Kansas and Nebraska, but the evil had not reached the same magnitude to which it had risen in Illinois and Texas; however, Texas, Nebraska and Kansas are expected soon to follow the example of Illinois. If England had entertained a similar paternal regard for the nationality which she has ruled with an iron rod, millions of Irishmen would be now prosperous at home, contented with their rulers, instead of being cast adrift on foreign shores, inoculating into the countries which received them the same batred to the British Government which they themselves naturally enter

#### EDITORIAL NOTES.

A GERMAN LUTHERAN Church has been purchased at New Haven, Conn., for Italian Catholics, at the price of \$11 000.

By the Globe of the 5:h inst. we observe that Mr. Alderman McMillan has generously contributed \$50 towards the fund for Mr. McDonnell's relief.

THE London Chronicle's Rome correspondent says that King Leopold has offered the Pope a residence in Belgium, in the event of his leaving Rome.

THE Catholic Diet opened at Freidburg on the 3rd inst. Herr Windthorst announced that the principal subject for consideration will be the present intolerable position of the Pope.

THE Pope is said to be writing a history of the Church during the middle ages. He is assisted by Abbot Pessuto as editor, and he will pay particular attention to the period of Gregory the Great.

We have the pleasure to acknowledge the receipt of one hundred dollars from J. C. Patterson, Esq, M. P., Windsor, for the Parnell Defence Fund. say to all who love justice and hate oppression-"go and do in like manner."

THE well known and universally re spected Father Preston, V. G., Rector of St. Anne's Church of New York, has been raised to the dignity of Monsiegnor and domestic Prelate to the Holy Father, as a tribute to his piety and zeal in the Church.

MR. MERCIER, the Premier of Quebec, has at last secured a majority in the Legislative Council. It is expected that dual representation will now be abolished, and several changes in the personel of the Ministry and the distribution of Cabinet offices are reported as likely to take

IT Is stated that the Rev. Arnold Damen, S. J, has retired from active missionary work. Father Damen is ; well known through Canada as a zealous missionary, and for his ability as a convincing pulpit orator. He has been for over

WE WERE glad to hear our venerated Bishop preach with his usual power on Sunday last. It is needless to say that the Catholics of London were delighted not only with the beautiful sermon that appealed with such force and unction to their minds and hearts, but still more at the gratifying fact that His Lordship is

sibilities.

ONE of the handsomest schools in Philadelphia will be the New Catholic High School, on the corner of Broad and Vine streets. There will be sixty one rooms in the first and second stories, and basement. The third story will have a commodious hall 112 by 54 feet, capable of seating 900 pupils. The late Thomas Cabill left a legacy of \$100,000 for the erection of the structure.

NOTWITHSTANDING the fire by which the Ladies of the Sacred Heart lost their beautiful convent and Academy at Manhattanville, N. Y., with their usual energy they are still at the front. They will rebuild the convent without delay, and in the meantime they will re-open their boarding school on September 17th, at the elegant residence of Mr. Oswald Ottendorfer, West Boulevard, between 134 and 136 streets. The day school will be opened at the cottages on the convent property.

KING MILAN of Servia is reported as intending to withdraw his petition to the Ecclesiastical Synod for a divorce, as he intends to take the more high-handed course of proclaiming a divorce by Royal Edict, sanctioned by the Schuptschine. On the other hand, Queen Natalie, in reply to a communication from the Servian Court, says that she regrets the conflict which has arisen between herself and ther husband, owing to her regard for the dynasty and for the Crown Prince, her son. She requests the Consistory to endeavor to bring about a reconciliation through the religious advisers of the King.

IT is stated that the reason why Canon Liddon has never received the ecclesisstical promotion which his abilities merit for him, is that on one occasion, when the Queen was present during his sermon, he addressed her personally as 'Madam." The fault certainly does not seem to have been very serious one, as the Queen is thus addressed by her household, and as, in all probability, no disrespect was intended, t does appear that the fault ought to be explable at least. The fact illustrates now completely the Church of England is the creature and servant of the State.

#### DIOCESE OF KINGSTON.

CONTINUED FROM FIRST PAGE. equally infallible in the nineteenth cen

tury as in the first. At the same time our religious feeling is quickened and invigorated by the voice of antiquity ringing out clear through the centuries in consonance with Catholic belief and practice. Thus we learn that the rule of anniversary masses for deceased relatives and friends, masses for deceased relatives and friends, which is religiously observed by us, was obligatory in the age immediately following that of the Apostles, as Tertullian, the earliest Christian writer in the Western division of the Church, who was born about fifty years after the death of St.

John the Evangelist, testifies:—"A widow about fifty years after the user.

John the Evangelist, testifies:—"A widow should pray for the soul of her departed husband, entreating repose for him, and making 'oblations' (Mass, efferings) for him on the anniversary day of his death; which, if she neglect, it may be truly said that she has divorced her husband' (De monog, cap. 10). Half a century later, St. Cyprian, the learned Bishop of Carthage, and glorious martyr of the faith, writes that a certain law of discipline had been prudently enacted by previous Bishops, for violation of which the prescribed pen for violation of which the prescribed pen for violation of which the prescribed pen that a confusion of the latty, that all may communicate worthly and the carbon of the departed souls for violation of which the prescribed pen alty was, "that no oblation should be made for him, nor sacrifice offered for his repose:" and accordingly, on the death of a certain person, named Victor, who had contumaciously infringed this law, he himself "had ordered that the name of the said Victor should not be mentioned at the altar, that no oblation should be made for his remose, nor the mentioned at the altar, that no oblation should be made for his repose, nor the customary prayers of the Church be offered in his behalf" (Ep. l.) St. Ephrem, whose sanctity and erudition edified the Eastern world from the end of the third to near the close of the fourth capture. to near the close of the fourth century, and who was the mostillustrious of all the doctors that have adorned the Syriac doctors the Syriac doctors the Syriac doctors that have adorned the Syriac doctors the Syriac d doctors that have adorned the Church, bears frequent witness to the same belief and practice, but most particularly in his last will thue: "My brethnearly in his last will thus: "My breth-ren come to me, and prepare me for my departure, for my strength is wholly gone. Go along with me in psalms and in your prayers; and please constantly to make 'oblations' for me. When the thirtieth day shall be completed, then remember me; for the dead are helped by the offerings of the living."—"If they (the Maccabees), who celebrated their feasts in cabese), who celebrated their leasts in figure only, could by their off-rings cleanse those from guilt who fell in battle, how much more shall the priests of Christ aid the dead by their oblations and prayers?" St. Cyril of Jerusalem, writing in the St. Oyill of Jerusalem, writing in the middle of the fourth century, explains the passage in the Liturgy that commemorates the dead:—"Then we pray for the holy fathers and the Bishops that are dead, and, in short, for all those who have departed this life in our communion; believing that the souls our communion; believing that the souls of those for whom the prayers are offered. of those for whom the prayers are offered, receive very great relief while this holy and tremendous victim lies upon the altar" (Catechism v.). Eusebius, Archbishop of Casarea, known to the world of letters as father of Eccles astical History, preached the funeral oration of the Emperor Constantine the Great, in the year 337, and in it he relates with what ardor "the people, together with the priests of God, offered prayers for the Emperor's soul:"

and how happily the deceased Emperor's most eager wish was satisfied by his being buried in the porch of the Church of the buried in the porch of the Church of the Twelve Aposties, which he had selected for his resting place, "that he might deserve to erjoy the benefit of the mystical sacrifice, and the communion of devout prayers." Who more qualified than Ambroce, Bishop of Milan, Philosopher, Stateman, Destor and Saint to attention Statesman, Doctor and Saint, to attest the traditional belief and usage of the fourth century? This he does most once more equal to his duties and responclearly in his funeral orations on the emperors Valentinian the second and Theodosius, and his brother Satyrus. In that delivered at the funeral of the Emperor Theodosius he says: "Lately we deplored together his death; and now, while Prince Honorius is present before Some observe the third and thirtieth days others the seventh and fortieth. Give, C Lord, rest to thy servant Theodosius. I loved him, therefore will I follow him to the land of the living: I will not leave him till be more than the living of the living the land of the living: I will not leave him, till, by my prayers and lamentations, he shall be admitted to the holy mountain of the Lord." St. John Chrysostem, Patriarch of Corstantinople, in the fourth

century, explaining the Apostolic tradi-tions writes— It was not without good reason ordained by the apostles that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit that might be adduced, shall be that of St. Augustine, whose name is the synonyme of orthodox learning and zeal in the cause of divine truth. In his Enchiridion, or Manual of Religion, he writes—"Through the prayers and sacrifices of the Caurch and alms deeds, God deals more mercifully with the departed than their sins deserve;" and again, "When we offer the sacrifice of the altar, or give alms for the faithful departed, they are acts of thanksgiving for those who are are acts of thanksgiving for those who are perfectly good; they are proplations for those who are not very bad; and, though they are no benefit to the very bad, they are a consolution to the living. A most

Testimonies, such as these, abound more and more as the ages advance and nations are added to the domain of the Church in the West. them in sincerity of spirit, and weighs the character of the learning, their holiness of life, their prominent position and responsibility as Christian Apologists, Historians, Bishops and Doctors of the Church, authorized expositors of the faith to the world of belief and unbelief-can seriously doubt that they truly represent the Christian society, as it was publicly pro-fessed and practised in their times, and had come down to them with the un questioned sanction of the one, two or inree generations that connected them with the Apostolic age?

Our desire to treat the several cogna'e subjects of this Pastoral Instruction in a manner becoming their gravity and comprehensiveness, thall, We hope, excuse Us for writing at such length. Before confor writing at such length. Before concluding, however, We must add this remark—that all the Litergies, or Massabooks, without exception, that have been in use from the beginning in the Eastern or Western Church, among which that of St. James the "brother of Our Lord," has been most common in the East contains been most common in the East, contain forms of prayer for the dead in the celebration of Mass, similar to those we recite every day from the Roman Missal, a handed down to us from St. Peter. More over all the sects of professing Christians of Asia and Eastern Africa—the Cophts, Armenians, Syrians, Ethiopians, Jacohites etc —and the Nestorians welling on the Malaber coast of India, although separated from Catholicism since the earliest times, pray for the dead in their sacrifice of the Mass, and profess to have derived this

that all may communicate worthily and devoutly in favor of the departed sould on that day, and thus make sure of the Pienary Indulgence decreed to each one

by the Holy Father.

May the souls of the faithful departed, through the mercy of God, rest in peace.

Given from St. Mary's Cathedral, King ston, this fourth day of September, in the year of Our Lord, one thousand eight hundred and eighty eight. + James Vincent Cleary, S. T. D.

Bishop of Kingston. By order of His Lordship,

THOMAS KELLY, Secretary.
P. S.—This Pastoral Instruction shall be read and explained to all the congregations in Our diocese, by their respective pastors, on the Sundays preceding the 30th

#### A PARNELL DEFENCE FUND.

URGENT CALL FROM PRESIDENT FITZ

The following letter, which has drawn an unusual howl from the British Tories, has been addressed by President Fizz-gerald, of the Irish National League of America, to the different State delegates

America, to the land and explains itself;—
Luccin, Neb., August 27. Liucoin, Neb., August 27.

DEAR SIR.—owing to the refural of the Salisbury Cabinent to grant the Irish members of Parliament an investigating committee to examine into the truth of the charges made against them by the London Times, and owing to the evident collusion between the members of the Cabinet and the proprietors of the Times in drafting the Royal Commission bill which a brutai machine majority carried through the British House of Commons, it would be absurd to expect an impartial verdict from a tribunal so constituted. The Royal Commission can have but one object, and that is to evade investigation into the authenticity of the Times' letters and to screen its proprietors and their friends in

the (Cabinet from the punishment that strict justice should accord to forgers and

moral thugs.

Mr. Paruell seeks from a Scottish jury

Mr. Paruell seeks from a Scottish jury the justice that could not be obtained from the British Parliament nor from London law courts liable to the interference of corrupt Government officials. Armed with unanswerable evidence Mr. Parnell asks a jury of honest Scotchmen to con-vict the proprietors of the Times of uttering forged letters and of attempting by such crimical means to destroy the reputa tions of honest men. Great issues hang upon this trial. A verdict against the Times will cover with deserved infamy the cowardly and murderous Cabinet of Lord Salisbury and disgust every man not alto gether blind to decency with a Govern-ment capable of descending to measures so unutterably vile to defeat its political opponents.

To prevent that result and its attendant consequences the coffers of the London Times will be supplemented by the secret service money at the disposal of the Gov ernment, and no means that can safely help to defeat the ends of justice will be left untried by this Cabinet, so experience in all the darksome ways abhorent to honest men. In such a critical position M . Parnell must not be left to fight unaided. The Irish race must not permit their leader to fail in his efforts to secure from it." (In cap. 1 Phil) One more testimony out of the countless number pensive suit. pensive suit. It is our cause he ing. It is we who through him are as sailed by this combination of perjurent and forgers, and it is incumbent upon us to stand loyally by him and give him that financial support which the circumstances may demand. A Parnell defence fund should be inaugurated in every State

without delay.

The need is imperative, and the funds collected should be remitted promptly to Rev. Dr. O'Reilly, at Detroit, Mich It is a cause that appeals not only to Irishmen but to every man who believes in the good American virtue of fair play. It is a case of honesty against corruption backed by England's treasury, and Mr. Parnell's triumph will be the avant courier of a will greater triumph. of a still greater triumph when this Cabi net of murder, forgery and perjury will ne driven from power to make honester men.

Yours very faith'ully. JOHN FITZGERALD, President, I N. L. A.

# CATHOLIC PRESS.

Buffalo Union.

We do not believe there is one priest broughout the length and breadth of the Juited States, with the slightest mission United States, with the slightest mission ary experience, who will not heartly endorse this pronouncement of Cardinal Manning: "For thirty-five years I have been priest and bishop in London; and now I approach my 80 h year. I have learned some lessons, and the first thing is this. The shief hav to the warking of the this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that Good Spirit mor more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man yet I know of no cauca with such univer-woman, child and home with such univer-satty and steady power as intoxicating drink." These are not the words of a brainless crank or wild enthusiast. are preguant with warnful meaning. Alas many countless drunkards' graves would not give them mournful confirms

Catholic Columbian. The New York Sun greatly admired the late sermon of Cardinal Gibbons at the funeral of General Sheridan. Mr. Dana pronounced it to be "one of the grandest tributes ever paid to an American soldier, and exhibited the liberal ideas of the Church of which his Eminence is so worthy a representative." The learning, patriotism and high characters of the Co.

ism and high character of the Cardinal are properly appreciated by the American people, generally.

The Boston Traveler takes it place in The Boston Traveler takes it place in the ranks of those newspapers of the land that combine ability with complete liberality as to Catholic matters and questions. Speaking recently, of the health of Pope Leo, and of his possible successor, that paper concluded: The entire Christian world will, however, join with the Catholic world will, the world with the Catholic world will, the world will be the state. lic world in the expression of a hope that it may be a long time before the Sacred College will be called on to elect a Pope.

#### GOOD RESULTS.

TEMPORAL PUNISHMENT THE FOUNDATION OF INDULGENCE. Catholic Review

One good result of the recent discussion of the subject of indulgences is the bringing out of the real teaching of the Church on that subject, and thus enlightening the minds of our non Catholic fellow citizens in regard to a point of Catholic doctrine upon which the vaguest and most erroneous notions are gener-

ally prevalent.

The great difficulty in the way of our Protestant friends comprehending the the full force and significance of the Cathelic doctrine lies in the fact that they have lost the idea of what in Catholic theology is called temporal punishment as a part of the penalty due to sin. This was one of the deplorable results of the Luthero-Calvinisic view of justification which attributed an exaggerated importance to the mere act of fatth, or trust in Christ, to the disparagement of works. St. James in his epistle teaches emphatically the neces ity of works, and for that reason Luther pronounced the epistle of St. James an epistle of straw. The doctrine of temporal punishment is founded in common sense. It insists that the true penitent does not go scot free on the mere exercise of an act of faith, but that he owes reparation, not only to the violated law of God, but also for the scandal given to his neighbor; and how as I approach my eightieth year I have learned some lessons, and the first thing is this. The chief bar to the working of the holv scandal given to his neighbor; and how as I approach my eightieth year I have learned some lessons, and the first thing is this. The he true penitent does not go scot free on scandal given to his neighbor; and hence, even after the eternal punishment has been forgiven him on account of his sincerporal punishment which must be paid either in this world or in the middle state of souls hereafter before admitted.

ishment as can be found, is that of David in his sin in marrying the wife of Urias. He had been guilty of a great scandal in the sight of God, and the Prophet Nathan had been sent to reprove him and to denounce against him the judgments of God. "Thou has killed Urias the Hithite with the sword, and has taken his wife to be thy wife, and has slain him with the sword of the children of Ammon;" and he goes on to enumerate the terrible judgments which had been prepared for him David saw his sin, and filled with genuine sorrow and compunction, he ex-claimed to Nathan: 'I have sinned against the Lord.' Then Nathan said to against the Lord." Then Nathan said to David: "The Lord also has taken away thy sin, thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die." David mourned and wept, and fasted and prayed, that the child might be spared, but the justice of God must be satisfied, the scandal must be atoned for notwithstanding the sin had been forgiven him and his life spared. That is what we call temporal punish-ment.

Now, suppose that instead of exacting the immediate death of the child, Almighty God had inflicted upon David himself some terrible disease for a term of years, say ten years, and that at the end of five years, in consideration of the true repentance of David, his prayers, his tears and his fasting, He had sent the prophet to say that in virtue of those signs of sincere repentance and extraor-dinary acts of mortification, He had remitted the remaining five years of the original penalty, that would have been

an indulgence.
Our object now is not to go into a full explanation of the doctrine of indulgence, but it is simply to bring out the idea which had been lost and is entirely ignored in the Protestant system, that ignored in the Protestant system, that there is such a thing as temporal punish-ment upon which the doctrine of indul-gence is founded. Of course we claim that the power of granting indulgence is included in the original power of binding and logging which our Lord gave binding and loosing which our Lord gave to the priests of His Church through the Apostles. Tae power of indulgence is a necessary corrollary from the power of binding and loosing That power of binding and loosing implies the necessity of confession, for no priest who sits as a judge determine what sins to remit and what to retain unless they are confessed to him? But if he has the power to pronounce absolution for the sins confessed to him on true repentance, he certainly has power to declare what reparation he shall make to the justice of God, and especially for the scandal given to his brethren and to he world. And as the merit of penance depends on its sincerity and its fervor, so the confessor has power to remit or to modify the penance enjoined on evidence

of unusual fervor.

Thus it is seen that the principle is perfectly simple, logical and Scriptural; and it is essential to the integrity of the Catholic system. Of course it has no place in Protestantism, because Protestantism in this, as in other thiugs, has lost the Scriptural idea, departed from Christian tradition and set up a new standard by which they teach, not the doctrine of Christ in its integrity, but the commandments of misguided fallible

#### Cardinal Gibbons and Sheridan.

From the Philadelphia Times

The discourse of Cardinal Gibbons at he obsequies of General Sheridan was in every way a worthy tribute to the memory of the great soldier. It was pathetic without being ornate, as befitted the un-pretentious character of the brave man at whose bier it was spoken. It breathed a spirit of just appreciation of General Sheridan's high qualities as a soldier and a man. It was full of a sincere patriotism that was especially becoming in a Prince e Church speaking over the body of the first soldier of the republic. It was singularly touching in its consolations for he bereaved widow. It is seldom that a discourse so simple, so direct, so full of earnest patriotism and deep feeling is uttered over the grave of one of the world's heroes, so tuat it may be said that the good fortune that attended General Sheridan in life followed him to the tomb. Cardinal Gibbons in his discourse touched upon the salient features of General Sheridan's life—his daunted heroism and his gentle disposition, his fertility in resources and promptness in execution, his daring as a soldier and his unassuming deportment as a citizen. These characte but they give a vivid portrait of the man. In the same way the Cardinal boldly out-In the same way the Cardinal boldly out-lined the results of the war in which Sheridan bore so conspicuous a part. One great effect as he pointed out, has been to weld the nation into one cohesive body. Only a brave, strong, good man, standing where Cardinal Gaboons stood yesterday, could have spoken as he spoke, not forgetting to be just to the dead and not failing by the tenderness of his eulogy to gather even those against whom Sheridan ought in sympathetic mourning around his open grave.

Mr. P. Harty, Inspector of Lighthouses and Supply Officer, arrived back from his annual tour, accompanied by Mrs. Harty, on Monday night. On reporting himself at the department yesterday his confreres, with whom, as well as his hosts of friends generally, it goes without saying he is an immense favorite, received him with a hearty caed mille failtha - Ottawa Citizen.

The words of Cardinal Manning may be commended to the framers and supporters of the Republican free whisky platform. His Eminence says: "For thirty five years I have been priest and bishop in London; and now as I approach women is intoxicating drink. I know no antagonist to that good spirit more direct, more subtle, more stealthy, more either in this world or in the middle state of souls hereafter before admittance can be gained to the beatific vision.

Perhaps, as striking an illustration of what the Church means by temporal pundink."

THEY MAY BE LAUGHED AT, BUT WHERE IS THE PHILOSOPHER WHO WILL EX-PLAIN THEM ?

The following is a fairly good tale to beguile the tedium af a nocturnal mosquite hunt in early September. It is taken from the New York Sun, a paper that delights in the publication of sober negratives. nerratives: Propound the query, "Are there ghosts?" to one hunared adult people, as you come to them in turn, and ninety will return a prompt negative. Propound the query, "Is there anything dreams ?" to one hundred adults, and it is doubtful if one-fifth of them will reply in the negative. Indeed, it may safely be asserted that at least ninetysafely be asserted that at least ninetyfive adults cut of every hundred the
world over have had dreams which were
wholly or in part fulfilled. It isn't so
very worderful that the mind should
refuse to sleep with the body, and should
wander away from it into strange realms;
but "having dreams" and "seeing ghosts"
is placed so nearly on a level by scoffers
that one fears to own to a dream which
has come true. And yet 95 per cent of
us believe in dreams, whether we admit has come true. And yet 95 per cent. of us believe in dreams, whether we admit it or not. In my time I have had three remarkable dreams. While no more remarkable dreams. While no more remarkable than hundreds of others given to the public, I would not give them here except they had once been publicly talked about, criticised and shown to be remarkable. The first occurred when I was eleven years of snown to be remarkable. The first occurred when I was eleven years of age. At that time my father sold his farm in Lorain country, Ohio, and pur-chased another on the banks of the Ohio river, about twenty miles below Cincinnatti. This was in the spring of 1852. I had a felon on my foot—what is called a "frog felon"—when we moved, and was not able to be out of the house and was not able to be out of the house for two weeks. There was another period of ten or twelve days in which I had to use a crutch. The back end of our farm touched the river, and was quite heavily wooded. I wanted to go down there, boy-like, but was not yet able to do so, when I fell asleep on the lounge in the sitting room one afternoon and had this dream. I dreamed of seeing two men on the river in a skiff. One ing two men on the river in a skiff. One

VILLAINOUS LOOKING FELLOW with close cropped hair and whiskers. The other was a lighter and younger man, with black hair and a moustache, One had on a cap, and the other a hat The older man had a large silver ring on a finger of the right hand and he was using the oars. The name of the boat was the Gem. Had I been wide awake and looking at the two men and looking at the two men boat from a distance of five feet, I could boat from a distance of learly. What seemed queer to me in my dream, how-ever, was the fact that I could not hear their voices. I saw their lips move, but I could not catch their tones. The en soon landed in the mouth of a creek, where their boat was hidden by the bushes. When they stepped ashore the busines. When they stepped ashore they carried an old fashioned carpet bag between them. They walked away from the river into the timber until they came to a tree which bad been turned up by the roots. The cavity thus was full of dead leaves, and in this place they bid the bag. Then they looked about to fix the location, and after a few about to fix the location, and after a few and the their heat. up by the roots. The cavity thus made minutes returned to their boat and rowed away. They were crossing the river when mother called to me and broke my sleep and the dream. I told her what I had seen, but she laughed at it. When father came in I told him, and he was at once interested. said there was a creek just as I had described, and he believed he had noticed an uprooted tree, and he promised to go to the spot next morning. He was called away, however, and three days later, and during his absence, limped out into the woods. I found I found the creek without trouble, and from thence I went straight to the upturned two bags containing 400 Mexican silver two bags containing 400 Mexican silver dollars each, together with silver knives, spoons and forks, and some costly jewelry. Father came home that night and at once notified the sheriff, and then we learned that the plunder was the result of two burglaries in Cincinnati.

A DETECTIVE CAME DOWN to see us. He was a hard head, who wouldn't believe in anything I couldn't see, but he had to go down before my dream. My description of the men tallied with that of two fellows under suspicion, and a watch was at once placed at the mouth of the creek. It was ten days before the men returned and were taken into custody and they had not been under arrest ar hour when they confessed to the rob bery. The detective hated to give into the dream theory, and I think he went away believing that I was out in the woods and saw the men land. I could not have walked there to begin with, and mother was in the room all the time I lay you, and the jeweller sent me down one hundred of those big silver dollars to show his gratitude at recovering about \$2000 worth of his property. About three years later I went to visit an aunt in eastern Kentucky. It was near a hamlet of half a dozen houses, and of course I soon knew all the people. Four or five miles away lived an old bachelor who was known as the hermit. He was then fifty years old, lived all alone, and people said he had money buried under his fireplace. He went in rags and went barefoot, and was always a subject of emark. My aunt had a farm about a lile and a half from the town, and one afternoon, as I was returning home after making some purchases at a store, a man who sat in a fence corner called me over to him and asked if I knew served: "I think he is my brother George, who leit home thirty years ago and has not been heard of since." I

hermit had had money, and of my replying that our hired man said that he had thousands of dollars hidden away. He asked it I had ever been to the hermit's saked it I had ever been to the hermit's relace, whether he was known to have a gun, and other questions which had no great interest for me until several days afterwards. When I went home I told the folks about meeting the stranger, but the matter excited little comment, and it was not in my mind when I went to bed. I slept with the hired man. I was asleen, and had been for an hour was asleen, and had been for an hour was asleep, and had been for an hour, when he came to bed. I was also asleep when he turned out in the morning. Now, then, that night I had my second singular dream. Mind you, I had never been

nor heard it described. All at once I found myself in front of his little log house, and knew that it was his. The place looked poverty poor. I noticed the single window in front, a leach in the yard, an old scythe hanging up in a tree, a grindstone with its face broken, and a path leading heat to a wright. path leading back to a spring. surveying the place when I heard loud and angry voices in the house and saw a light at the window. I climbed over the pole fence and looked in. The hermit was down on his knees, and a man stood over him with a club. They were talk ing, but I could not hear what they said ing, but I could not hear what they said That is, while their lips moved, no sound reached my ears. I understood, however, that the man was the stranger I had met down the road that day. He was after the hermit's money, and was threatening his life. By and by, seemingly out of patience, the stranger gave the hermit a blow on the head which laid him out. Just at that moment the clock in the cabin struck eleven. The man stood for a moment, looked around man stood for a moment, looked around him as it startled, and first began runag-ing. He took the bed first, but found out of an old chest looked in a cupboard, and being still unsuccessful, he went to the door for a spade leaning against the logs. With this he pried up the hearthstones, but no money was to be found. Then he searched the body, and brought to light a purse with a small amount of silver in it. I could see that he was greatly put out over his failure for he kicked the body at his feet severa imes, and slammed things around with heavy hand. I think he the place, for he was emptying the straw out of the bad, when some noise outside alarmed him. He started up, looked wildly around, and after a minute passed out doors. He came within three of me, and I saw blood on his hands. He ran to the fence, sprang over, and was soon lost on the highway to the north. The first thing I did after getting my clothes on in the morning was to tell my aunt and the hired man. The latter had aunt and the hired man. The latter habeen to the hermit's place, and he was well aware that I had not.

wen aware that I had not.

HE BEGAN TO SNEER
as I started to relate my dream; but
when I began to describe things as he
knew they existed, he took a horse and rode over to see a constable. The officer came and heard my story, and then the two rode to the hermit's place and found everything as related. The hermit was everything as related. The hermit was at first supposed to be dead, but a closer examination developed faint signs of life, and the doctor who was sent for succeeded in restoring consciousness after a couple of days. It was to find, after a couple of days. It was to find, however, that the hermit, never more than half witted, was now clean data. Meanwhile the sheriff and his officers were at work. There wasn't a railroad or telegraph line within one hundred place, but an alarm was sen out by the stage routes and by all travel-lers, and in about a week the would be murderer was caught. He had not travelled over thirty miles. In my dream
I saw bleed on his hands. It was his
own blood. In ransacking the house he
out his right hand severely on some
object, and this had not healed when he thence I went straight to the upturned tree and found the bag. Everything looked as familiar to me as if I had seen it before. The satchel was not only there, but it was so heavy that I could not lift it. I returned to the house and told mother, and we took a hand sled told mother, and we took a hand sled to the house and told mother, and we took a hand sled to the hermit, as I have related. Curiously enough, no one else had seen him. The sheriff believed the man guilty, however, and gave him to under stand that the son of the hermit's nearest neighbor had witnessed the whole affair. I was taken to the jail to confront him. He was sullen and defiant, but as charged him with the crime and detailed the circumstences, he broke down and confessed. While he was being held to await the death await the death or recovery of his victim he died of typhoid fever in jail. My evidence, based on a dream, would not have counted for a feather in court, and, although he had confessed the crime, a smart lawyer could have cleared him had he lived. The third dream occurred on the night of the 17th of June, 1872. was then at Laredo, Texas, having arrived two days before. I was in bad health, and had been in bed most of the two days, stopping at the house of my brother. On this night I dreamed that I was abroad in the night on a lonely highway on foot. I noticed a grove of trees, several turns in the road, two or

three ranch houses and other things, and by and by I saw ahead of me and off to the right. I left he road to approach it, and as I drew the road to approach it, and as I drew near I saw a man sleeping under his blanket, while his horse was picketed near by. I stood gazing at the sleeper when two men came creeping up, and one of them raised an axe and brought it down with all force on the victim's head. I saw him quiver and straighten out, and then the murderers proceeded to go through him. They took his watch and money, saddled his norse, and then rode off on their own, leading the extra one. Before going they covered the dead man with his blanket. I perceived that they were talking, but not a word could I hear. As an offset, however, my vision was very acute. I saw tha watch was a gold hunting case, and that revolver they took had a pearl hermit, I told him what I knew, and handle, with silver arrows let in on the he seemed much interested and ob sides. I had started to follow the man sides. I had started to follow the men when some noise awoke me, and I found the house astir and breakfast going. I at once asked my brother to send for the was a green country boy, and he had no sheriff, and when that official came I

asking if it wasn't reported that the here on which there is a grove of trees erished blood.

to the right, just before you come to a ranch house?"

"There is," he promptly answered.

"The intelligent and thrifty trader, the ranch house?"
"There is," he promptly answered.
"That is the one leading toward Corpus Christi."

"Beyond this the road bends to the left?"

"And after a bit there are two mor houses?"
"Yes, sir; they belong to Dutch farmers."

"And then comes a long stretch of prairie ?' "A quarter of a mile off the road to

the right you will find the body of a murdered man." He did not scoff at my dream. On the contrary, he seemed much impressed. When he asked me to describe the men

said : "One had long black hair, long whis

kers, black eyes, a large nose, and one corner of his mouth was drawn up." "That's Texas Joe to a dot!" he ex-"The other was dark, had high cheek

"The other was dark, had high cheek bones, a moustache, very white teeth, and he lifted his eyebrows when speaking."
"That's Mexican Jim, Joe's partner, and its a piece of their bloody work."
He started at once for the scene of the crime, which was about eight miles away, but he had not gone half way when he met men bringing the body in. The murderers had crossed the Rio Grande, and they were never taken for the crime. and they were never taken for the crime; but within a week the sheriff got hold of the watch and pistol, which they sold, and there could be no longer any doubt that my dram that my dream was authentic in all details. The reader may scoff, as men w l! at the mysterious, but I have given

#### CHURCH OF THE POOR.

HERITAGE OF WHICH THE CATHOLIC

CHURCH MAY WELL BE PROUD. Commenting upon an article, "The Church and the Classes," in the July number of the Catholic World, the learned editor of that popular and valu-

We are the Church of the Poor. We claim this as a heritage, and there is none to dispute our claim. The work ingman is ours. What a blessing! What privilege!
O God! we feel like crying—O God!

thanks to Thy blessed Providence that the poor belong to us and we belong to

The greasy mechanies are ours, and The greasy mechanics are ours, and the todusty car drivers are ours; the tired factory girls, and the drooping shop girls, and the weary seamstresses—all ours. The strikers are ours, the dangerous classes are ours, and we are theirs; the toding millions make up the bulk of our toiling millions make up the bulk or our Catholic people—those multitudes to whom the words "give us this day our daily bread" have the significance of the dearest reality-earners of the daily wage. How others may feel we cannot tell; but for ourselves we are proud to belong to the poor man's Church. "The poor have the Gospel preached to them" is a mark that the Christ is indeed come and that men need not look for another But if it be true that they are ours, it is also true that we are theirs; we are more theirs than they are ours; that is to say, nearly all our people are wage earners, and yet there are multitudes of wage earners who are not our people. Take away from the Church in America the working class, and what is left. How few there are in every congrega tion who are to be ranked above or apar from the working classes! On the other hand, in each of our industrial centres there are large numbers of daily wage earners who are Catholics. Of the eight millions of American Catholics all but a few hundred thousand are the men and women who stand over sgainst the rich as the "poorer classes," "the masses of the people." But there are fully as many more who are not of our own Cnurch, and who are not more than one of the different Protestant churches, and who are therefore of ne church at all. What religion they have is natural, or a lingering influence of some form of Protestantism previously

held by themselves or their parents. It follows, therefore, that the solution of the social problem is in our hands, Our non Catholic fellow citizens look to the Catholic Church to effectually leaven "the masses" with the love of order and with the virtues of good citizenship—to conquer the saloon and the boodle boss. conquer the saloon and the boodle boss.
We can reach the whole body of the
common people with the influences of
religion if we are alive to our providential missions and in delivered. tial mission; and in doing so we shall maintain the rights of the poor man, we shall secure the stability of the social order, and we shall gradually spread among "the masses" the only form of Christianity which embraces all classes

in its organism. The very test question about either s religion or a government is, What does it do for a poor man? The true religion must answer: I make the poor man love must answer: I make the poor man love and worship God and live at peace with his neighbor. The true form of govern-ment must answer: I give the poor man a fair share in the gifts of Provid-

The religion which sifts out of the working classes the bright, thrifty and successful, leaving the masses of dullness and poverty and ignorance to rot and fester upon the body politic, is not the religion to solve the social problem now pressing upon us. It cannot unite all classes in one church. It cannot make men of divers social states in civi the altar. It does not work for equality before God and the law. The rich man's church is not the religion for a

emocratic state. Look at the Protestantism among us. It cannot be denied that it has no hold on "the masses;" "the wage earners" are not found in Protestant churches, No auti poverty society can compare with Protestantism. The most evident facts show that it is a religion which ex-

Canker humors of every description, whether in the mouth, throat, or stomach, are expelled from the system by the use officulty in pumping me to his heart's inquired:

content, I remember afterwards of his "Is there a highway running out of diseases originating in impure or impovof Ayer's Sarsaparilla. No other remedy with this, as a cure for all

The intelligent and thritty trader, the frugal money saver are at home in a Protestant church and the poor man is not. The real truth is that the thrifty and the successful citizens of this republic find Protestantism a congenial religion, and the shiftless and unfortunate are not inclined tojit. It deals too conspicuously with present happiness as the reward of with present happiness as the reward of virtue. Its war upon luxury is too

Brethren, we feel like saying to the Brethren, we feel like saying to the Catholic clergy, here is your portion of the inheritance, the common men and women of this land. Bear in mind these many busy, thinking minds, these many throbbing, loving hearts who run up and down the world's highway gaining a hard living—they are yours and you are theirs. Be we worthy of them, Be not lovers of luxury. Be poor bishops and priests, for you are pastors of the Be not lovers of luxury. Be poor bishops and priests, for you are pastors of the poor people. Beware of the parade of wealth and the patronage of the rich and the smile of the powerful. Let your only palace be the house of God and let purple and gold be reserved for the sacred vestments of your ministry in the sanctuary of the great King.

Let the enemies of your people be your enemies: infidelity and intemperance—in other words, the godless schools and the saloon. Let us push forward the building of Christian schools; let us make them the best schools in the land, to give the poor man's child that

land, to give the poor man's child that treasure of heavenly wisdom: how to have a solid hope of eternal joy. Let us of the pulpit tell the truth about the loaths me sin of drunkenness and voice the people's best thought about the

Lock at the state of Europe and ask yourself which is better: To be the beyourself which is better: To be the be-loved clergy of the common people, as in Ireland and in America, or a clergy with the people against you, as in many parts of the continent of Europe?

#### DEAN STANLEY'S SISTER A CATHO-LIC.

It may not be generally known that Miss Mary Stanley, sister of the famous Dean Stanley of Westminster, became a Catholic, and devoted herself to work among the London poor. We quote this interesting reference to her, which we find in the Life of Lady Georgiana Fullerton, lately published by Richard Bentley & Son, London, Eng:

"The high intelligence and generous views of the Dean were shared by his

sister, but she had, besides a manly courage and a firm and logical mind, not content to remain forever in the vague uncertainties which satisfied him. Mary Stanley loved ber brother with an affection which was the dominant pas sion of her life. But neither her admira-tion nor her affection for him kept her in boundage. She acted and reflected for herself She purposely put action before reflection in this sentence, be-cause it was in the midst of an active work of charity of an unusual kind that she was struck by the logical beauty of the truth. She had not confined herself to ordinary services of beneficence.
At the beginning of the Crimean War,
she was one of those ladies who set out, under the direction of Miss Nightingale. to give to the wounded such succors as English soldiers had never before re ceived on the field of battle or after the battle was over. The Catholic revival in England had drawn attention to the Sisters of St. Vincent de Paul, an atten-tion which they had hitherto not received on account of the wall of pre judice which had hidden from English men so many Catholic institutions.
That wall is now, happily, in great part
demolished, and those who wish to see
what passes on the other side of it, are moleoner shut out from the sight.

Mary Stanley then was of this courage ous company of ladies, who found in the amoulances of the French army the Saurs Gardes Malades, and learned to catch their spirit and follow their exam ple." When she returned to England she embraced Catholicity.

Truth is Tough.

Does not Mr. Bryant say that "Truth will get well if she is run over by a loco-motove, while error dies of lockiaw if she scratches her finger." The truth about Dr. Pierce's Pleasant Pellets will be found hard to suppress. All who take them find them gentle in their action but true in their work. Don't be afraid of mercury or anything harmful in them.
They are purely vegetable and perfectly harmless. No use of taking the large, repulsive, nauseous pills. These Pellets (Little Liver Pills) are scarcely larger than mustard seeds. They cure Sick Headache, Bilious Headache, D zziness, Constipation, Indigestion, and Bilious Attacks; 25 cents a vital, by Druggists.

Is Cholera Coming ? When symptoms of cholera appear, prompt remedies should be resorted to. Miss Mary E. Davis, of Luskville, Ont., says—"My brother was bad with chelera morbus and after using one bottle of Dr. Fowler's Extract of Wild Strawberry, it cured him entirely."

To lessen mortality and stop the inroads To lessen mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from impure Blood, such as Pimples, Blotches, Biliousners, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good." one that has done me any good."

The Double Liability.

A weak and low constitution, impure blood, etc, causes a double liability to contract disease. Purify the blood and contract disease. Furly the blood and remove all worn out matter and disease-breeding impurities from the body by using Burdock Blood Bitters, which thoraughly cleanses, regulates and tones the entire system.

A Helping Hand

is most appreciated where it is most needed, and thus it is that Burdock Blood Bitters gains more favor yearly by lending the weakened system valuable assistance impurities and building up strong, healthy body.

Orn Catlin, 49 Pearl Street, Buffalo, N. Y, says: I tried various remedies for the piles but found no relief until I used Dr Thomas' Eclectric Oil, which entirely cured me after a few applications.

#### THE POPES ON SLAVERY.

HER VOICE HAS BEEN RAISED MANY TIME IN DENUNCIATION OF THE TRADE Quoted from the Universe: When

Guizot wrote these words, "No on doubts that the Catholic church struggle obstinately against the great vices of the social state, for example, against slavery," he did not foresee the evangelical intellectuality which was to reach so high a pitch as to be able to give to the world once a week such a creation as the Rock (a fugitive Lendon publication). It could never have occurred to Guizot, unfair and short-sighted as he often was, that Protestantism, of which he was called the Pope, could allow its hatred of the truth to prevail so far as to per-suade its teachers to bring down upon themselves infinite ridicule by the vehe-ment denial of world-established facts rather than admit anything true of an adversary. "We have known many of

adversary. "We have known many of ours who have devoted themselves to ours who have devoted themselves to captivity in order to ransom their brethren." Thus wrote St. Clement (Pope and marryr) in the year 100 (first letter to the Corinthians, c 55), and here we have the evangelical "philosopher and friend" sublimely informing its victims that "all this time the Pope has stood aloof," but that now "that Protestants have educated public opinion the Pope wants to get all the credit for the abolition of slavery." Through all the Cath. tion of slavery." Through all the Cath-olic centuries the redemption of slaves was considered such a primary duty by the rulers of the church that the work is found carefully regulated for in the canons, which even go so far as to allow the sale of the sacred vessels of the altar in order to rescue from bondage those WHOM CHRIST HAD SET FE It would occupy a column of our space

merely to enumerate the councils (approved of by the Vicar of Christ) which have labored all over the Catholic have labored all over the Catholic world for the smelloration of slaves and for the abolition of slavery. We may be excused for having thought it possible that the evangelical (ignorant as we know him to be upon most religious questions) might have read somewhere that at a council held in London in the year 1102 the barbarous custom of deal ng in men like animals was proscribed as a sort of homicide, which decree, however, was only a repetition of the sectence of much earlier canons, notably of those of the council of Coblenizin the year 922 "Since our Redeemer, the Creator of all things, has deigned in His goodness to assume the flesh of man in order to restore to us our pristine liberty, by breaking (through the means of His Divine grace) the bonds of servi-tude which held us captives, it is a salu tary deed to restore men by enfranchise ment their native liberty, for in the beginning nature made them all free, and they have been only subjected to the yoke of servitude by the law of nations. —St. Greg, 1, 5, letter 72." The above, from the pen of a Pope and a saint of the Catholic church, and written a good many years before "Uncle Tom's Cabin," before the time of the Dutch and Eog lish Calvinistical slaveowners and breed ers, contrasts strangely (we use a mild sidverb) with the standing "quite aloof" on the slavery question which the Rock brings as a charge against the Roman See. When we add the fact that, as a rule, the Sovereign Pontiffs have also labored,

AS DID ST GREGORY. for the destruction of the slave trade, and where that was not at the time pos sible, for the bettering at least of the condition of its victims, and that they have done this with a wisdom and a dis cretion and a charity and a daring which the Protestant (comparative) neophyte has not yet displayed, the reader, not familiar with its intricacies and perplex ities, its unfairness of spirit and its general cowardly manner of attack and defence, will perhaps wonder, in his simplicity and candor, how the low church party can exist for a single week. But should he, after his first surprise. proceed to question heresy, and to say to its various modern fragments, "Where were you, and what were you about while the Popes at the head of the Catholic civilization completed the work of the abolition of slavery in Europe?" We really do not know what sort of answer heresy will contrive to make Let the reader, however, remember that it was the Catholic church alone which abolished slavery in Europe in the old times. Has she labored for the same glorious object with respect to slavery in other parts of the world up to our own age? The question will sound tire some in Catholic ears, but we are writing be it remembered, for the uninformed

Evangelical. In the apostolic letters of Pope Gregory XVI. of November, 1839, can be seen what spirit the church and her Pontiffs have always displayed on the question of the slave trade. This is how Gregory XVI. wrote to the Christian world: "We consider it belongs to our world: "We consider it belongs to our pastoral solicitude to exert all our efforts o prevent Christians from engaging in the trade in the 'blacks,' or in any other men, whoever they may be. We say it with profound sorrow, men even among Christiaus have been found who, shame fully blinded by the desire of sordid gain, have not hesitated to reduce into slavery unfortunate races or to assist in this scandalous crime by organizing a traffic in these unfortunate beings." The Pope in these unfortunate beings." The Population proceeded to state that his prede cessors in the chair of Peter have matized with censures all engaged in the Hattled with consumers an engage in the state trade, mentioning particularly Paul III (1537), Urban VIII (1639), Benedict XIV (1741), Pius II. (1482), Pius VII. (1800). We venture to think that we ave urged enough to convince all, ex.

GROSSLY IMPOSED UPON

ts late remarks upon Cardinal Lavigerie and his mission to London, in addition to that vulgarity which is part of its nature, contrived to display a clumsiness of ignorance which we trust augurs wel for its speedy and wholesale rejection by all that is intelligent and cultivated in the various ranks of Protestantism.

Take Ayer's Pills and be cured. Misery is a mild word to describe the sufferings of body and mind, caused by habitual constipation. A moderate use of Ayer's Pills will invariably regulate the bowels.

cept such as are beyond the reach of

vidence, that the Evangelical party in

# The First Symptoms

Of all Lung diseases are much the same : feverishness, loss of appetite. throat, pains in the chest and back, headache, etc. In a few days you may be well, or, on the other hand, you may be down with Pneumonia or "galloping Consumption." Run no risks, but begin munediately to take Ayer's Cherry Pectoral.

Several years ago, James Birchard, of Darien, Conn., was severely ill. The doctors said he was in Consumption, and that they could do nothing for him, but advised him, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine, two or three months, he was pronounced a well man. His health

remains good to the present day.

J. S. Bradley, Malden, Mass., writes: "Three winters ago I took a severe cold, which rapidly developed into Bronchitis and Consumption. I was so weak that I could not sit up, was much emaciated, and coughed incessantly. I consulted several doctors, but they were powerless, and all agreed that I was in Consumption. At last, a friend brought mo a bottle of Ayer's Cherry Pectoral. From the first dose, I found relief. Two bottles cured me, and my health has since been perfect."

#### Ayer's Cherry Pectoral.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

#### TO THE CLERGY.

The Clergy of Western Ontario will, we teel assured, be glad to learn that Wilson Bros., General Grecers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed oy the Rector and Prefect of Studies of the Diocesan Seminary of Marsaia. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clerky of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.





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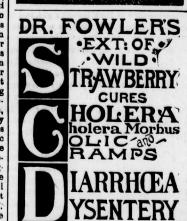
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SEPTEMBER 15, 1888.

SHORT INSTRUCTIONS FOR MASSES.

[Delivered by the Rev. James ] hoe, rector of the church of St. The Aquinae, Brooklyn. N. Y.]

XXXVI. EXTREME UNCTION.

DEAR PROPLE: On the matter, and minister of Extreme Unction have only a few words to say, matter of this sacrament is oil. To is blessed every year by the Bish Holy Thursday. The form of the ament is the prayer which the pries when anointing certain parts of body: "By this holy unction and b own most loving mercy may the forgive thee whatever sins you may committed by sight," etc. The m ters of this sacrament are Bishops priests only.

The effects of Extreme Unction

The effects of Extreme Unction generally said by catechists to be to In the first place it assists and street as the soul of the sick person age the difficulties that accompany the ness of death. These difficulties many and have various causes. It is nothing so much feared as death, when that there me moment arrives. when that supreme moment arrive tremble in its presence. The met of one's past life and the reproach conscience increase this fear, thought of God's judgment, the trit before which we must soon ap affright the soul. The fear of et punishment augments this fear. cevil, who has been trying to lead u hell during our whole life, knows this is his last chance, and conseque puts for ward all his ingenuity to acplish his end. Read the lives of sipts and you will find that the he persons have trembled with the fe

moment.

Hear St. Cyril of Alexandria on reparation of soul and body: "I death because it is cruel and bitte test hell because it is eternal. I d the fires of hell because they are deving. I fear its darks e s because it not admit the least ray of life. I the river of flames, the worm that in dies, the weeping and gnashing of te The hour of death is a sorrowful, gerous hour. It is an hour of te St. Eusebius says that every day should live in dread of that ter mement when scul and holy are mement when scul and body are a to be separated. St. Gregora exclassification of the moments eparation, when all the sins of a time will crowd up on the memory, the thought of meeting our Judge st the mind. Lord, Lord, who shall e into the Kingdom of Heaven?"

The grace of Extreme Unction cor

to the soul of the sick person, robs dof its terrors and banishes fear. It tains and comforts the soul through In. God's goodness. "God created God wishes to save me. Jesus C died for my salvation. He loves me will not suffer me to be lost if I only to Him. The Bleesed Virgin is interest in my salvation." These are the coning throughts which Extreme Unc causes to spring up in the soul. It me the dying Unistan an athlete of Ch How admirably ail this is signified by exterior sign of the interior grace. ains and comforts the soul through exterior sign of the interior grace veyedito the roul! Oil sweeters, hetrergthens. When the form is adde to matter the sacrament is perfected, internal unction of the Holy Ghost trace in the soul. What dew is to fading flower, what rain is to the pare pining in the shadow, the grace of when the failing senses announce approach of death.

The Argelic Doctor, from whom delicht to protect the senses announce approach of death.

delight to quote, speaking on this subjects: "Each sacrement is chiefly in tuted for one particular effect, though way of consequence it produces make the consequence of produces of a remedy as Rantism under the consequence of a remedy as Rantism under form of a remedy, as Baptism under form of an ablution. A remedy be intended to cure, Extreme Unction chiefly destined to cure the infirming produced in the soul by sin. Bapti therefore, is a spiritual birth, Penancesurrection, and Extreme Unction a convenient.

The second effect of Extreme Unc the second enect of extreme Unct is a remission of all sins, even mortal not yet committed. Suppose a sick recn forgot a mortal sin in confess without any fault of his; or suppose t without any fault of his; or suppose a after confessing he again commits a mo sin which he forgets, and consequer will not confass; or suppose that, with knowing it, he forgets having done so all these cases, if Extreme Unction received with sorrow and no obsteet placed to the grace of the sacrament, faults are remitted by this sacrament. In the summarize the admirable teaching ne summarize the admirable teaching St. Thomas on this subject. A corporemedy supposes the life of the body. remedy supposes the life of spiritual remedy supposes the life of soul. Extreme Unction is not give against the defects which destroy phitual life, namely, mortal sin, l gainst the defects which make the se sick, certain weaknesses and unfitness which are the remains of original or act it, but because this effect is produced grace; and, as grace and sin are inco petible, it follows that if it finds in t oul any mortal or venial sin it effaces t ein as to the guilt, provided it meets w

for me to say to you that in case of sit hess it is of the highest importance to the priest should be called in before to sick nesson becomes unconstant. ck person becomes unconscious? The third effect of this sacrament to restore the health of the body whi it is useful for the soul's salvation. The is certain. It is implied in the words St. James: "The prayer of faith we have the sick man." It is defined as ave the sick man. It is defined in the council in the believed by the Council in rent. If it were generally know Trent.

receives it. Brethren, considering the effects of Extreme Unction, it is necessary

Catarrh is a common disease, so cor mon that snuffing and "hawking" read you at every turn. Your foot slips in pasty disgrace, in the omnibus or church, and its stench disgusts at the bruien, and its steller disgusts at the ceture or concert. The proprietors Dr. Sage's Catarrh Remedy offer \$5 leward for a case of Catarrh which the annot cure. Remedy sold by druggist Symptoms of appetite, few days you may ther hand, you may nonia or "galloping no risks, but begin

e Ayer's Cherry James Birchard, of severely ill. The s in Consumption, do nothing for him, a last resort, to try oral. After taking r three months, he ll man. His health

present day. len, Mass., writes took a severe cold, ped into Bronchitis was so weak that is much emaciated, intly. I consulted they were power-that I was in Con-friend brought mos Cherry Pectorat.
e. I found relief.
ne, and my health

ED BY Co., Lowell, Mass. rice \$1; six bottles, \$5.

y Pectoral.

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DEAR PROPLE: On the matter, form and minister of Extreme Unction we have only a few words to say. The matter of this sacrament is oil. The oil is blessed every year by the Bishop on Holy Thursday. The form of the sacrament is the prayer which the priest says when anointing certain parts of the body: "By this holy unction and by Hi own most loving mercy may the Lord forgive thee whatever sins you may have committed by sight," etc. The minis-ters of this sacrement are Bishops and priests only.

The effects of Extreme Unction are

The effects of Extreme Unction are generally said by catechists to be three. In the first place it assists and strengthens the could the sick person against the difficulties that accompany the sickness of death. These difficulties are many and have various causes. There is nothing so much feared as death, and when that the trutter moment arrives are when that supreme moment arrives we tremble in its presence. The memory of one's past life and the reproaches of conscience increase this fear. The thought of God's judgment, the tribunal before which we must soon appear, sffright the soul. The fear of eternal punishment augments this fear. The cevil, who has been trying to lead us to bell during our whole life, knows that this is his last chance, and consequently that forward all his interpuits to second puts forward all his ingenuity to accomplish his end. Read the lives of the saipte and you will find that the boliest persons have trembled with the fear of losing their souls, at the very last

moment.

Hear St. Cyril of Alexandria on the reparation of soul and body: "I fear death because it is cruel and bitter. I tear hell because it is eternal. I dread the fires of hell because they are devouring. I fear its darks a she because it does not admit the least ray of life. I fear the river of flames, the worm that never dies, the weeping and gnashing of teeth. The hour of death is a sorrowful, dangerous hour. It is an hour of tears." St. Eusebius says that every day we should live in dread of that terrible moment when scul and body are about to be separated. St. Gregors exclaims: to be separated. St. Gregora exclaims: "Think of the terror of the moment of separation, when all the sins of a lifeime will crowd upon the memory, and the thought of meeting our Judge seizes the mind. Lord, Lord, who shall enter into the Kingdom of Heaven?"

The grace of Extreme Unction coming

to the scul of the sick person, robe death of its terrors and banishes fear. It sustains and comforts the soul through hope tains and comforts the soul through hope in God's goodness. "God created me. God wishes to save me. Jesus Christ died for my salvation. He loves me and will not suffer me to be lost if I only turn to Him. The Blessed Virgin is intrested in my salvation." These are the consoling thoughts which Extreme Unction causes to spring up in the soul. It makes the dying Christian an athlete of Christ. How admirably all this is signified by the exterior sign of the interior grace conexterior sign of the interior grace con-veyed to the roul! Oil sweeters, heals, strengthens. When the form is added to strengthens. When the form is added to to matter the ascrament is perfected, the internal unction of the Holy Ghost takes place in the soul. What dew is to the facing flower, what rain is to the parched plant, what the sunlight is to the flower pining in the shadow, the grace of Extreme Unction is to the drooping spirit when the failing senses announce the approach of death.

The Argelic Doctor, from whom we delight to quote, speaking on this subject.

delight to quote, speaking on this subject, says: "Each sacrament is chiefly instituted for one particular effect, though by way of consequence it produces many. Extreme Unction is employed under the frim of a remedy, as Baptism under the form of an ablution. A remedy being intended to cure, Extreme Unction is chiefly destined to cure the infirmities produced in the soul by sin. Esptiem, therefore, is a spiritual birth, Penance a resurrection, and Extreme Unction a cure

The second effect of Extreme Unction is a remission of all sins, even mortal sins not yet committed. Suppose a sick per con forgot a mortal sin in confession, without any fault of his; or suppose that after confessing he again commits a mortal sin which he forgets, and consequently will not confass; or suppose that, without knowing it, he forgets having done so; in all there cases, if Extreme Unction is received with sorrow and no obstacle is placed to the grace of the sacrament, his faults are remitted by this sacrament. Let me summarize the admitable teaching the laults are remitted by this sacrament. Let me summarize the admirable teaching of St. Thomas on this subject. A corporal remedy supposes the life of the body. A spiritual remedy supposes the life of the soul. Extreme Unction is not given against the defects which destroy the spiritual life, namely, mortal sin, but against the defects which make the soul sick certain weaknesses and another single single single services and a soul sick certain weaknesses. ick, certain weaknesses and unfitnesses which are the remains of original or actual n, but because this effect is produced by tace; and, as grace and sin are incom-atible, it follows that if it finds in the oul any mortal or venial sin it effaces this soul any mortal or venial sin it effaces this sin as to the guilt, provided it meets with no obstacle on the part of him who receives it. Brethren, considering these effects of Extreme Unction, it is necessary for me to say to you that in case of sickness it is of the highest importance that the priest should be called in before the sick person becomes unconscious? ck person becomes unconscious?

The third effect of this sacrament is to restore the health of the body when it is useful for the soul's salvation. This certain. It is implied in the words of St. James: "The prayer of faith will save the sick man." It is defined as a by the Council of Frent. If it were generally known, people would bardly be so dilatory in

Catarrh is a common disease, so common that snuffing and "hawking" reach you at every turn. Your foot slips in its nesty disgrace, in the omnibus or in cture or concert. The proprietors of Dr. Sage's Catarrh Remedy offer \$500 team for a case of Catarrh which they tentot cure. Remedy sold by druggists, at 50 cents.

BHORT INSTRUCTIONS FOR LOW MANNES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn. N. Y.]

XXXVI.

EXTREME UNCTION.

Sending for the priest in case of sickness. Extreme Unction produces this effect only when restoration to health is useful for the sick person's salvation, and, according to St. Thomas, whenever this condition is present, the sacrament always produces this effect. Every priest attending sick calls from time to time witnesses this effect of Extreme Unction. It would be witnessed oftener. time witnesses this effect of Extreme Unction. It would be witnessed oftener if it were generally received earlier and with more faith. Generally speaking, the priest is not sent for until the sick person is at the point of death. Now, bear in mind that this sacrament is not intended to act miraculously. It is not intended to suspend the laws of nature, but to assist them. Another reason why this sacrament does not more frequently produce this last effect is because those produce this last effect is becau who receive it are wanting in faith.

#### A COUNTRY NEGRO MISSION.

Rev. J. R. Slattery, in Catholic World. Keswick, a small village in Albemarle county, Va, has now a flourishing mission among its colored inhabitants. As late as October, 1886, there was no Cathsion among its colored inhabitants. As late as October, 1886, there was no Catholic, white or colored, in the place, save one—namely, the teacher of the colored public school. By birth a native of Albemarle county and a slave, he had hardly been conscious of his shackles, for he was but a child at the time of emancipation. Like thousands of the young men of his race, he longed to drink of the Pierian spring. Like them, also, he had to endure hardships and practice a self-denial seldom recognized as within the power of the negro in order to gratify his desire. Seeking in Pennsylvania to slake his thirst for knowledge, our Lord gave him there to drink of the water which should become in him a founts in spring ing up into eternal life. Returning to his home, the young Catholic convert applied for and secured the position of teacher in the public school. As soon as he had got his school in good working order, he wrote to me, then living in Richmond, to come up and preach to the order, he wrote to me, then living in Richmond, to come up and preach to the

colored people.

With some misgivings, for the man was a stranger, I responded to the invitation. On my arrival at Keswick I was met by the teacher and one of his pupils, whose father was to be "mine host;" they soon brought me to my journey, and Standing there on the parch of his end. Standing there on the porch of his fine house, which is the centre of a farm of fifty acres, my colored host, a man of of fifty acres, my colored host, a man of splendid physique, presented in his own person an argument of what the black race is capable. And it was a cheering surprise to learn that in that part of the Old Dominion were many such colored farmers. At night I was brought down to the school-house, little better than an inclosed wooden shed, about twenty feet by forty, built on a piece of land which was given by mine host to the county school board. It was packed within and besieged without by an expectant congregation, for never before had the word of God gone out from a priest's lips in that place. With but three exceptions the audience were negroes. I began the that place. With but three exceptions the audience were negroes. I began the services by having them sing the hymn, "Nearer, My God, to Thee." Afterwards I explained the "Sign of the Cross," the "Our Father," "Hail Mary," and "Creed." Then all standing recited the prayers after me. A sermon of one hour and a half followed, and nothing shorter would have satisfied them. This simple people not only tolerate, but actually request sermons which, in the cities of the North, would be of tolerable length. This was followed by a second hymn and the repittion of the prayers. The services closed with the priest's blessing, to repittion of the prayers. The services closed with the priest's blessing, to receive which all stood up. As a result of the visit, a Sunday school was organized, embracing young and old, married and single, the school teacher acting as

On my second visit I brought the requisites for the Holy Mass, which was a most extraordinary sight to this poor people, Placing the teacher at the Gospel side of Placing the teacher at the Gospel side of the improvised altar, I had him read out in English the ordinary of the Mass. Four times I turned around and explained the ceremonies. A most profound impression was made by the majestic simplicity of the great Sacrifice of the New Law, which was enhanced by the colored teacher receiving Communion at the hands of the white priest. And no congregation could be more reverent than those simple folk.

But these visits of the Catholic priest soon roused the white Protestants of the neighborhood is he known through the neighborhood is he known tife. Often he goes off into the woods, passing hours there absorbed in prayer and talking, as he simply says, to "de great Massa." He seems to be one of those chosen souls, scattered here and there upon this earth, who, though separately from the visible body of the Caurch, yet belong to her soul.

A Sunday school was opened at Union Mills, and was taken in charge by the neighborhood who. up to that time, did

soon roused the white Protestants of the neighborhood, who, up to that time, did not seem to have so much as recognized, at least spiritually, the negro's existence. Bn Episcopalian clergyman, who lives in the next village, volunteered to teach the Sunday school. Of course, the teacher declined the offer. True to his Episcopal instinct, the clergyman would then like to decined the oner. True to his Episcopai instinct, the clergy man would then like to become a scholar, and was denied admission. Foiled in this attempt, the whites, whose leader was an old Episcopalian lady, next attacked the teacher. He was sumpercool to the court was the second to next attacked the teacher. He was summoned to the county seat, there to answer before the school board grave charges made against him. The county seat is eight miles from Keswick; to it the teacher made several journeys, going to and fro on foot, all fruitless, because one or other member of the board of trustees was cheent and loging has deep a day's part by absent, and losing besides a day's pay by each fruitless visit. At last he stood each fruitless visit. At last he stood before the assembled board, by whom he was suspended and the school house was closed, not only upon the school children, but also against the priest. It was only on alighting from the train at my next visit that the poor fellow told me of his troubles. Several of the fiery ones among the neuroes were in favor of breaking. the negroes were in favor of breaking open the school, but wiser counsels pre-vailed. Through the kindness of a white getleman living in the next county, they secured the grist mill of the neighborhood, and all hands set to work to fit that building for purposes of worship. It was only at nine o'clock at night that the services were begun. It was a welrd sight. The few benches we could procure were all

Nerve Pain Cure.

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filled, the idle mill-stone seated several more, the vacant spaces of the filor were filled with squatters, and upon the rafters, straddling them and holding on in every fashion, were scores of others. Turn where I would, above or below, at one side or the other, black faces were visible, while a fair sprinkling of whites were seen around the doors or scattered among the blacks. In this mill three adults, the first fruits of the mission work, were baptized. blacks. In this mill three adults, the first fruits of the mission work, were baptized. They had been admirably instructed by the school teacher; they made the responses, prompted by the teacher, in clear, ringing tones. The whole service was reverently participated in by all. The hand of the clock warned us of the hour of eleven before the wondering crowd received the priest's blessing and departed. At my next visit four more were baptized, this time in the parlor of mine host, and on the following day the three first received into the Church made their First Communion.

To render the work permanent it

Communion.

To render the work permanent it became necessary to build a school house, which was done last summer. And now St. Joseph's Colored School, Keswick, Va., is one of the chief consolations of the missionary. A rather singular result of this good start is the little Catholic boarding school that he contains the contains ing school that has grown up at Keswick Applications to attend the new school Applications to attend the new school came from several respectable colored men at a distance, so that it became necessary to provide a convenient place in which to lodge them. The teacher, therefore, took a house, the rent of which and the expense of their own support are paid for by himself and the six young men who occupy it. They follow a simple rule of life, rising at half past five o'clock, and have fixed times for prayer, study, recitation, meals, recreation, and retiring. Save nave fixed times for prayer, study, recitation, meals, recreation, and retiring. Save the teacher and one other, all are unbaptized. At present there are about fifteen Catholics at Keswick, and if a priest could only live there or go there oftener, especially on Sunday, incalculable good would follow.

About eight miles from Keswick is a About eight miles from Keswick is a place called Union Mills, quite an extensive property, consisting of a mill, cotton-factory, many out buildings, with a magnificent old style Virginia mansion, which is situated on the crest of a knoll, at the base of which runs a small river, which can be seen for miles are it. which can be seen for miles as it meanders southward through a beautiful country. The family of the present owner are Catholics, and being very much interested in the colored people, invited the writer to open a mission there. The school teacher of Keswick accompanied me The old cotton fac-tory, a large three-story brick building, was put in order for the visit. The old plantation bell, hung in its tower, summoned the negroes to the service ; unfortunately it was a very dark and cloudy night, so that not more than one hunnight, so that not more than one hundred negroes were present. The usual hymn opened the services, then followed the explanation of the "Sign of the Cross," the "Our Father," the "Hail Mary," and the "Creed." Any one familiar with instructing children knows that in teaching them had a bless them. that in teaching them how to bless them selves, the readiest way is for the teacher selves, the reachest way is for the reacher to use his left hand. Forgetting this, I blessed myself with the right hand, and the poor people, imitating me too closely, all blessed themselves with the left But this little awkward piece of forgetfulness was soon corrected | The services fulness was soon corrected at The services were the same as at Keswick. I was greatly impressed by the appearance of one of my hearers. He was a noble specimen of the negro. Very tall, straight as an arraw, black as ebony, but with regular features, this old colored man sat bolt upright before me, never man eat boit upright before me, never once taking his eyes from my face. Upon questioning my hostess, who by her presence and that of her family greatly strengthened the negroes' reverence for the religious exercises, I learned ence for the religious exercises, I learned that this noteworthy negro, whose only name is "Uncle John," is universally looked up to by the negroes, and beloved by all, white and black alike. Everywhere in the neighborhood is he known or his honesty and the purity of his

oo, has been very successful. Prepara

tions are being made to open a Catholic day school there.

Thousands of such missions and schools might be started among the millions of blacks in the South if there were priests who would break the Bread of Life to those famishing souls. And these pricets will come. The opening next autumn of our Seminary for the Colored Missions, in the city of Baltimore, will give an opportunity for the zealous youth of our American Church to enter upon the labors of this harvest, so ripe, so fruitful, and so consoling.

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To the Editor ;-Please inform your readers that I have Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of our readers who have consumption if they will send me their Express and P. O. address,

Respectfully

Respectfully,
Dr. T. A. SLOCUM, 37 Yonge St., Tor-

onto, Ont. A Railway Smash Up calls vividly to mind the appalling spectre of death, and yet no thought is taken of the thousands annually dying through disease caused by wrong action of the stomach, liver, kidneys or bowels, and which might be remedied by the use of B. B., nature's great restorative tonic and blood

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Cardinal Manning's Habits.

Henry Edward Manning is a frequent Henry Edward Manning is a frequent guest at luxuriant banquets, but in the midst of such feasts generally makes his dinner of a baked potato, a piece of beef and a glass of water. The cardinal rises at 5 in summer and 6 in winter. After half an hour's meditation he says mass in his private chapel, and then passes thirty minutes in thankegiving. He breakfasts at 7 in summer and 8 in winter. After a very light breakfast, his winter. After a very light breakfast, his eminence passes an hour or two over his correspondence and the London Times, which he cordially dislikes (so far as opinions are concerned), and devotes the rest of the morning to literary work and matters pertaining to the archidocess.

A MODEL SANITARIUM ANDISURG-ICAL INSTITUTE.

The Invalids' Hotel and Surgical In stitute, at Buffalo, N. Y, organized with a full staff of eighteen Paysicians and Surgeons, and exclusively devoted to the treatment of all chronic diseases, was designed and erected to accommo was designed and erected to accommodate the large number of invalids who visit Buffalo from every State and Territory, as well as from many foreign lands, that they may avail themselves of the services of the staff of skilled specialists in medicine and surgery that compose the Faculty of this widely-celebrated Institution. Only men who are by thorough education and experience especially fitted to fill their respective positions, have been chosen to serve as physicians and surgeons in this Institu-

COMMON SENSE AS APPLIED TO MEDICINE. It is a well-known fact, and one which appeals to the judgment of every thinking person, that the physician who devotes his whole time to the study and nvestigation of a certain class of diseases, must become better qualified to treat such diseases than he who attempts to treat every ill to which flesh is heir, without giving special attention to any particular class of diseases. Men, in all ages of the world, who have become famous, have devoted their lives to some special branch of science, art, or litera-ture. By thorough organization, and sub division of the practice of medicine and surgery in this Institution, every invalid is treated by a specialist, one who devotes his undivided attention to the particular class of diseases to which the case belongs. The advantage of this arrangement must be obvious. The Faculty of this Institution having confined their attention wholly to the treat ment of chronic ailments, have attained the greatest success, which has given rise to a practice of such vast propor-tions as to have necessitated the recent enlargement of the building orginally erected to accommodate this growing practice.

ALL CHRONIC DISEASES A SPECIALTY. Although we cannot, in this brief notice, make mention of the various ailments to which particular attention is given by the specialists at the Invalids' Hotel and Surgical Institute, yet we may state, in a general was, that the In-stitution abounds in skill, facilities, and stitution abounds in skill, facilities, and apparatus for the successful treatment of every form of chronic ailment, whether requiring for its cure medical or surgical means. A large phamplet of particulars, entitled "The Invalids" Guide Book," will be sent to any address for ten cents in postage stamps. All letters of inquiry or of consults. All letters of inquiry or of consulta-tion should be addressed to

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Hay Fever.

I have been afficted with hay fever from early in August until frost. My eyes would run a stream of water and I sneezed continually. I was avised to use Ely's Creaming and I same and I can say I am entirely cured.—Mrs. Emeiling Johnson, Chester, Conn.

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A Single Scratch may cause a festering sore. Victoria Carbolic Salve rapidly heals cuts, wounds, bruises, burns and all sores.

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Don't Wait

Until your hair becomes dry, thin, and gray before giving the attention needed to preserve its beauty and vitality. Keep on your toilet-table a bottle of Ayer's Hair Vigor—the only dressing you require for the hair—and use a little, daily, to preserve the natural color and prevent baldness.
Thomas Munday, Sharon Grove, Ky.,

writes: "Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best hair-restorer in the world."

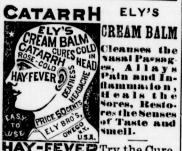
"My hair was faded and dry," writes Mabel C. Hardy, of Delavan, Ill.; "but after using a bottle of Ayer's Hair Vigor it became black and glossy."

Ayer's Hair Vigor, sold by Druggists and Perfumers.

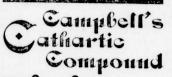
Pimples and Blotches, So disfiguring to the face, forehead, and may be entirely removed by the use of Ayer's Sarsaparilla, the best and safest Alterative and Blood-Purifier ever

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discovered.



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CHILDREN LIKE IT! MOTHERS LIKE IT! Because it is agreeable to the taste, does not occasion Nausea, acts without griping, is certain in its effects, and is effective in small doses.

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A POOR MAN'S FRIEND.

One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call.4 This friend is Perry Dayis'

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TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoa, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dysepsia or Indigestion, Sudden Colds, Sore Parast, Company, &c. Throat, Coughs, &c.
USED EXTERNALLY, it cures Bruises,
Cuts, Burns, Sealds and Sprains, Swellings of
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Huron, Sarnia, ont.—This institution
offers every advantage to young ladies who
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S. T. MARY'S ACADEMY, WINDSOR, Ontario.—Fhis institution is pieasant, located in the town of Windsor, opposite petroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance) in Canadian currence. Board and tuition in French and English, per annum, \$100; Germat free of charge; Music and use of Plano, \$40; Drawing and painting, \$50; Bed and bedding \$10; Washing \$20; Frivate room, \$20. For further particulars address:—Mother Supresion.

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A SSUMPTION COLLEGE, SANDWICH, 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, President. 46-by

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#### Meetings.

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NEW FALL WOOLENS.

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Glass, Paints, Olls, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Nos 11 and 12 Annesled Wire and But-ton's Pliers for Russel's Patent Fence. JAS. REID & CO.

#### THE DOMINION Savings & Investment Society LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate:

Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instainment of interest, if he so desires. Fersons wishing to borrow money will consult their own interests by applying personally or by letter to

F. B. LEYS, Manager.

P. B. LEYS, Manager.
OFFICE — Opposite City Hall, Richmond
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the whland Lassie Cigar? Why to tomers has any other Brand? Why is it other contrast are becoming the stock of the shelves? In wis it that see Highland Lassie Cigars example. The reply is not far to seek. I manufacturers, H. McKur & Co., I. Jon., have by straight dealing won the onfidence of the trade, and the public my rest assured that the confidence will not be abused. The Highland Lassie is made from the finest ham to be so, and is certainly the best five.

Electricity, Moltere Baths & Sulphur Saline Baths

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Bells of Pure Cepper and Tin for Churches,
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393 Richmond St.

First Door North of the City Hall.

#### J. M. B. A.

Assessment No. 11 has been issued It calls for the payment of 9 Benefic iaries—5 in New York, 2 in Pennsylvania, 1 in Kansas and 1 in Canada.

Printed minutes of the late Grand Council Convention have been sent to every Branch in Canada. A sufficient number has been sent to allow each

#### Resolutions of Condolence.

C. M B A BRANCH No. 55. At our last regular meeting of the C. M B. A., it was moved by Bro. D J. Bruxer, seconded by Bro. Henry Dietrich, and carried, That Whereas, Almighty God, in His infinite

Whereas, Almighty God, in His infinite wisdom, has been pleased to visit the house of our brother, Joseph Schwartz, our Second Vice President, and take away his youngest daughter, Be it therefore Resolved, that we, the members of Brench 55, do hereby extent our heartfelt sympathy to Brother Schwartz, in his sad bereavement. Be it further Resolved, that a copy of these resolutions be sent to Brother Schwartz also inserted in the CATHOLIC RECORD, and the C. M. B. A. Monthly.

M. B A. Monthly. P. E. HERRES,

President. Secretary. Seaforth, Sept. 3rd, 1888 At the regular meeting of Branch No. 23, C. M. B. A., Seaforth, Ont, the following resolutions of condolence were

Almighty God to remove by the band of death the belowd mother of our esteemed Treasurer, Brother John Dorsey, and mother in-law of brother Edward Dever

Resolved, That we, the members of Branch No. 23, C. M. B. A., do tender Brothers John Dorsey and Edward Devereux, and the members of their respective families, our heartfelt and earnest sympathy in the sad loss with which it has released by interest of their respective families. pleased Divine Providence to sfill of them. We commend them to Him for consolation

who orders all things for the best, and their requirements whose chastleements are meant in mercy.

tosolved, That this heartfelt testion of the institution. monial of our sympathy and sorrow be forwarded to Brothers John Dorsey and Edward Devereaux, and published in the Catholic Record and C. M. B. A.

# LATEST PHASES OF THE IRISH

ment to Irish members of Parliament.

The megistrates still persist in refueing to give tenants an opportunity to seek justice in the courts for any injuries in flicted upon them. At Kilkee on the 20th ult. the magistrates declined to issue rummonses sgainst Colonel Turner, Sheriff Oroker and Mr. Studdert, Land Agent, for alleged illegal eviction of Patrick M'Grath, who was sentenced to two months' imprisonment for restrictions. two months' imprisonment for resisting a sheriff's party.

The Parnell defence fund is being made

a National movement by the Liberals of Liverpool, who have succeeded in securing co-operation in many other localities, and there is every prospect that it will be a great success. The managers of Liverpool Branch of the Bank of England have refused to open an account with the Defence Committee, but this will not deter them from proceeding. The cordiality with which the English Liberals have entered upon this movement speaks volumes on the new relations of friend-ship which have arisen between English. men and Irishmen out of the Home Rule movement in an incredibly short period of time.

A meeting was announced to be held at Mitchellstown on Sunday to commemorate the anniversary of the fatal meeting of last year. The Government proclaimed the meeting.

United Ireland issues a cartoon representing the Times as a rat beating if the Times as a rate beatin

United Ireland issues a cartoon representing the Times as a rat bearing "forgeries" in its mouth. It is just at the mouth of its hole, into which it is endeavoring to escape from a Scotch terrier. The hole is named "immunity from damages," and is formed by a building made up of "lies, vague allegations, forgery, billingsgate, and calumny." The Scotch terrier catches the rat in its mouth just before it reaches the hole. The title of the cartoon reaches the hole. The title of the cartoon is "Caught at the mouth of the hole."

THERE is a bell in the Church of San Miguee, in Senta Fe, which was cast in 1356 in Spain. It was brought to Mexico by Cartez, and some of the altar pieces in the same church are the workmanship of the twelfth century.

#### A GOOD GREY NUN.

DIED, ON THE 28TH NOVEMBER, 1886, AT THE CONVENT OF THE GREY NUNS, QUEBEC, SISTER ST. THOMAS, AGED FIFTY YEARS.

"Only the death of another nun," would colly the death of another nun, would be the comment of many who casually glanced over the above notice in the morning papers—only the death of another nun; but oh! how much that death nun; out on! now much that death recalled to those who knew and loved her! I, who write these few lines regarding the work of a holy Religious, know nothing of her early life in the world or in the con-vent; I never even heard her family name

vent; I never even heard her family name—to me she was simply Sister St. Thomas, the good servant of God and friend of suffering humanity.

Up to the year 1879 the city of Charlottetown, Prince Edward Island, had no hospital, but the need of one had long been felt. That year, however, the want was supplied by the Right Rev. Dr. Mc-Intyre, Bishop of Charlottetown, who gave as a hospital, for the use and benefit of the city, a large house, which had at one time been His Lordship's residence. This house the bishop, assisted by charitable Catholics of Charlottetown, furnished, and the Grey Nuns of Quebec were invited to Catholics of Charlottetown, furnished, and the Grey Nuns of Quebec were invited to take it in charge. In the mouth of September, 1879, Sister St. Thomas, with three Sisters, arrived to make the foundation, and shortly after the hospital was thrown open for the admission of the sick poor, regardless of creed. None but the Sisters themselves knew the difficulties with which they had to contend. Among a people, eminently conservative in mind and habit, anything new or unusual was unwelcome. The majority of the Protestants suspected the Bishop of deep and dark schemes of proselytizing, and regarded the nuns as his ministers of evil; the Catholics of the poorer class, being accustomed only to nuns in black gowns, looked with suspicion upon the Sisters of the grey robe, and misturated them examined.

upon the Sisters of the grey robe, and mis-trusted them accordingly.

Then, Sister St. Thomas was not con-

versant with the English language nor with the ways and thoughts of those who spoke it. She had often to walk by faith rather than by sight. Again, the founda-tion was poor, and its enemies, drawn together by Orange fanaticism, were daily augmenting in number. Still, patience and the pure love of God did wonders, and year by year the hospital became more and more strongly established, and received greater numbers of the sick and suffering within its walls.

After holding the effice of superior for

as long a time as the rule of her order permitted, Sister St. Thomas took the second position in the little community, the number of which had now increased to six Sisters and three Franciscans. Even here her knowledge of the people and their requirements caused her to be often in demand in the different departments

Monthly. (Signed)

Joseph Weber,
James J. Munroe,
John Kill Ran,

Committee.

Committee.

John Kill Ran,

Committee. last a building, which had been unused for years, was taken for the purpose, and within its damp and mildewed walls the patients were huddled promiscuously and

severely from the damp, chill atmosphere of the small-pox hospital. Every care was taken of her, and in the following July she was transferred to the Convent at Pointe Levi But the mischlef was done. at Pointe Levi. But the mischlef was done. An attack of pleurisy and inflammation of the lungs hastened the progress of the disease, and on the 28th November, 1886, she breathed her last in the mother house at Quebec, in the fifty-first year of her age and twenth-seventh of her religious lite. In Charlottetewn she will ever be remembered with love and gratitude. May she rest in peace.

A. M. P.

#### she rest in peace. A. M. P. PICNIC AT SIMCOE.

The picnic held at Simcoe on Wednesday the 22nd ult., under the auspices of the Catholic congregation of St. Mary's the Catholic congregation of St. Mary's Church was in every respect a great success. Duncan Campbell, Esq, kindly gave the use of his beautiful grounds known as Lynwood, and the attendance was very large. The weather was moderately cool, and this fact added to the pleasantness of the greasure. The the pleasantness of the occasion. The tables were splendidly furnished with all the delicacies which could be desired, the delicacies which could be desired, and all were well satisfied with the enjoyments which the day afforded. The arrangements were carried out by an efficient committee, under the superintendance of Rev. H. Traher, P. P., and the band of the Thirty-ninth Battalion, which is the favorite band of the County, furnished excellent music. The chair was occuexcellent music. The chair was occupied by Mr. Jas. Brady of Ingersoll, who kept the audience in the best of humor the audience in the best of humor by his laughter-exciting remarks. The Mayor of Simcoe, the Rev. George R. Northgraves, Messrs. M. C. Brown, P. Maybee, J. Nickerson, and others also entertained the audience with appropriate and humorous speeches. The exact sum realized is not yet known, as all the returns have not been received by the control of th returns have not been received, but it is expected that nearly \$800 will be realized after payment of expenses.

Considerable interest was taken in the chair and watch contests and in the baby show, and the prizes were awarded as

show, and the prizes were awarded a follows:
Brocaded silk plush easy chair, John Nickerson, Esq., of Simcoe.
Valuable gold watch, Miss Christina Albietz, of Woodhouse.
Baby show, 1st Mrs. E. E. Collins, 2ad Mrs. McBride, 3rd Mrs. Kenneth Mc.

The ath e ic sports were keenly con-

tested, the following being the prize 100 yards flat race, 1st prize L. Gray, \$5; 2nd C. Hall, box cigars; 3rd John

Noon, \$2

Running hop, step and jump, 1st L.

Gray, pair of pants to measure; 2nd Mr.

Brown, box of cigars; 3rd N. Ethott,

music folio. Standing jump, 1st Mr. Brown, one dozen knives; 2nd L. Gray, one dozen

photographs.
Standing high jump, 1st Mr. Brown,
hanging lamp; 2nd Mr. Elliott, album.
Putting heavy weight, 1st L. Gray,
box cigare; 2nd W. Lahiff, five pounds Japan tea.

Three legged race, 1st Powel Bros.

\$5; 2ad Nickerson and Hall, box cigars. Sack race, 1st L. Gray, pickle dish; 2nd C. Hull, lemonade set.

2nd C. Hull, lemonade set.

Pipe race, 1st Mr. Hucker, meerschaum pipe; 2nd H. Abercrombie, gentieman's hat, 3rd C. Hall, cnarcoal iron.

Fat men's race, 1st W. Laniff, pair of wases; 2nd J. Colby, \$2

Boys' race, 1st John Nickerson, Waterbury watch; 2nd Jull, box toilet soap.

The proceedings were brought to a close about six o'clock.

#### THE HOLY ROSARY.

THE HOLY FATHER'S LETTER ON THIS BEAU-

THE HOLY FATHER'S LETTER ON THIS BEAUTIFUL DEVOTION FOR OCTOBER.
Moved by the constantly increasing
difficulties of the Church, our most Holy
Father Pope Leo XIII. has never ceased,
from the very beginning of his Pontificate,
to urge upon all Christians of every
nation the necessity of recourse to the
Virgin Mary, Mother of God, by means
of the Holy Rosary. Among other emphatic teachings he laid down the following doctrines in his first Encyclical on the

phatic teachings he laid down the following doctrines in his first Encyclical on the Rosary:

"Our need for divine help is certainly no less at the present day than when the great Dominic first introduced the Rosary of Our Lady as a remedy for the ills of his time. He, by the light of inspiration, eaw clearly that there could exist no more certain method of curing the evils of his age than for man to return to Christ, Who certain method of curing the evils of his age than for man to return to Christ, Who is the Way, the Truth, and the Life, by frequent meditation on the mysteries of that salvation which He won for us, and by recourse to that Virgin, to whom is given power over all heresies, as man's intercessor to God. With this object that great seint composed the formula of the Rosary, having for its end the meditation on the mysteries of salvation combined with the recitation of a connected chain on the mysteries of salvation combined with the recitation of a connected chain of the 'Hail Mary,' and the occasional introduction of the Lord's Prayer. We therefore seeking a cure for similar evils, do not doubt that the form of prayer first mad by this halv man, with such benefit

do not doubt that the form of prayer first used by this holy man, with such benefit to all the world, will prove of like help in alleviating the miseries of our time."

The wish of the Pope was obeyed with extraordinary alacrity in every land, so that he was able to applaud "the fervor and zeal for religion which were displayed everywhere by Christians, and the confilence universally shown in the heavenly patronage of the Blessed Virgin."

ONE NOTEWORTHY RESULT OF THIS CON-

LATEST PHASES OF THE RISH
QUESTION.

Within its damp and mildewed walls the patients were huddled promiscuously and the deded by nurses of questionable sobriety and skill. Public comment waxed loud. Upon the outbreak of the epidemic Sister that the patients were huddled promiscuously and the deded by nurses of questionable sobriety and skill. Public comment waxed loud. Upon the outbreak of the epidemic Sister that the was able to applying the fervor and zeropa. They worked with a will, and in a short time finished their self-imposed task.

A large meeting was held on the 19th ultimo at Arklow to protest sgainst the evictions which have recently taken place on the estates of Loud Carysfort and Mc. John O'Connor. Mr. Daniel Crilly addressed the meeting in a vigorous speech, denouting the Government for their support of these heart rending transactions.

At a meeting of the Liberals of Lancashire, Mr. John Morley, M. P., said that he boldly repeats all that he had sait previously in condemnation of the Government to Irish members of Parliament.

The magistrates still persist in refusing to give tenants an opportunity to seek justice in the courts for any injuries in filted upon them. At Kilkee on the liberal confidence of the simple of the simpl the hard-pressed; Who by the guidance of His provider cs brings forth a plenteous harvest of good from oppressing evil-, and makes the glory of the Church shine forth in the exhibition of her divine origin, her divine life, and the divine spirit ruling and quicke ligh her—so that the mind and heart of the faithful, bound together in unity, are also joined in the bond of obedience with the Shepherd of the Caurch." (Allocution, November 25, 1877) Urged by these motives the Catholic nations rightly feel

THE DUTY IMPOSED ON THEM of having recourse to the Mother of God

of having recourse to the Mother of God of having recourse to the Mother of God and increasing their confidence in hermine the gates of hell are daily striving to prevail against the Church with more shameless boldness—so that by the prayer of the Rosary Mary may hasten graciously to succor the Christian name and the Apostolic See; and that Catholics may have confidence that God will continue not only the offs of His goodness. may have confidence that God will continue not only the gifts of His goodness, but will also grant to us the fruit of perseverance. Wherefore, in thanksgiving for benefits received and in more earnest prayer for future favors, the Most Holy Father commands and emphatically repeats all that he has laid down in Encyclicals in former years and in Decrees of the Sacred Congression of Ricce Congression. cais in former years and in Decrees of the Sacred Congregation of Rites (August 20th, 1885; August 26th, 1886; September 11th, 1887) with regard to the recitation of the Holy Rosary, particularly in the month of October. And having in times past made many efforts towards the increase of liturgical devotion to the Blessed Virgin pages the large Blessed Virgin under the invocation of the Rosary, wishing to make another addition to this object, he instituted for the feast of the Solemnity of the Rosary, on the first Sunday of October, a Proper Office and Mass, to be recited in future by the clergy, regular and secular, according to the rules which by his approval and design he has ordered to be issued on this day by the Sacred Congregation of Rites.

August 5th, Feast of Our Lady of the
Snow, 1888.

A. CARDINAL BIANCHI, S.R. C., Prefect. LAWRENCE SALVIATI, S.R. C., Secretary.

#### SCOTLAND.

THE SCOTTISH HIERARCHY.—The decrees adopted by the Provincial Synod of the Catholic Church in Scotland held two years ago at Fort Augustus Monsetery, have now been ratified by the authorities in Rome. The edict has been received by His Grace, the Archbishop of St. Andrews and Edinburgh, who has formally published it by having a copy of it effixed to the door of the Cathedral Church in Edinburgh. A Diocesan Synod will be held in the Metropolitan City, in October, for the promugation of the decrees and other matters. The decrees, it may be mentioned, have reference chiefly to the matters of administration and organization in connection with the Church in Scotland.

ANOTHER GIFT OF THE MARQUIS OF BUTE—We are informed that another gift has been made by the Marquis of Bute to the Catholics of Galloway, who had previously received so many from the noble donor. This is the presentation of a pretty iron church for the faithful of Lockerbie, capable of accommodating 500 worshippere. The building was opened recently by the Right Ray Dr. McLachlan, Bishop of the diocese, before a crowded congregation. The erection of the church is a great boon to the Catholics of the distinct, who hitherto had no proper place of worship.—Catholic Times.

#### CATARRH.

NEW HOME TREATMENT FOR THE CURI OF CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.

of catarra catarra to the case of catarra and catarra and of cure by color to the presence of iving parasites in the internal industry to the presence of iving parasites in the internal industry to the presence of iving parasites in the internal industry to the unitarial industry to the presence of iving parasites in the internal industry to the unitarial industry and beast of the internal industry and these authorities cannot be disputed. The regular method of treating these diseases is explain method of treating these diseases is explain a constant state of irritation accompanie a constant state of irritation accompanie a constant state of irritation accompanie and these diseases cannot be cured by any spolication made oftener than once in two weeks, for the membrane must get a chance to heab force an application is repeated. It is now seven y ears since Mr. Dixon discovered the parasite in catarrh and formulated his new ference effected by alm seven y ears since the instruction is repeated. It is now seven y ears since the instruction is repeated. It is now seven y ears since an household word in every count where the English language is spoken. Cure effected by alm seven y ears sago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant initiators have started up everywhere, and imitators have started up everywhere, and imitators have started up everywhere, pretending to destroy a parasite of the application of which they are equally in guorant. Mr. Lixon's remedy is applied only once in two weeks, and from once to three applications effect a permanent cure in the most aggravated cases. These remedies are a specific for catarrhal troubles peculiar to females.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten tents in stamps. The address is A. H. Dixon & Son, 338 Kiln street west, Toronto, canada.—Scientific American

Absolutely Pure. TO STOPPED FREE

Iname Persons Recess.
Iname Persons Restored.
Dr. KLINE'S GREAT
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## **VOLUME 9**

C. M. B.

continued From El 69, so that any member President of his Branch.

38 To amend Section 51, by adding "resignation the words "in the absence

45. To smend Section 78, so that a member be in arrears for twelve mor The Committee on Law a new Beneficiary Fund cellor R. Muiholland m no objections were raised as read it be considered monely concurred in. O After passing several se consideration was laid ove Representative Randel ered the Supreme Council

behalf of the Clevelar harquet at the American I Wednesday.
Chancellor Todenbler the invitation, and that to convention be given the Cleveland Branches. R moved to edjourn. Carry Afterways or the Carry

After prayers the Conve until Thursday morning THURSDAY MORNIN THURSDAY MORNIN
Convention met at 9
called, quorum present, p
Minutes read, corrected
J. T. Keena read bis
adviser, which was rece
on the minutes.
Rev. P. A. Baart move

of legal adviser \$200 per he keep a record of all le

Carried.

Representative P. J. M.

a resolution that Grand
medical examiners be ele
to Committee on laws.

Representative Ferney
presented the petition of
cil for a reparate benefici
Representative O'Mean the prayer of the petition.

After much eloquent de After much eloquent deby Rei resentatives Lan and Duggan, and by Can holland, Hynes, Bourke, petition was refused by for to twenty against. Fion presented the petition of the Grand Council and the Grand separate beneficiary. Finn, O'Brien and O'M

strong reasons for grantin account of the difference customs of Canada. Che Rev. Father Baart, and Ke petition, which was refuse 14 for to 18 against. Representative O'Mea the Chair appoint a com to inquire into and r alleged grievances of Council. Carried.

Consideration of the r Fund article was then res careful consideration and been sug, ested it was upanimously. Legal Adviser Keena good suggestions in regard ber must designate his he certificate to make it valid

Af er prayer adjourn until 2 p. m. THURSDAY AFFERNOO It was nearly three o'ch the Convention came to baving been spent in fixin election.

Roll call. Quorum pres The report of Dr J. T. I Medical Examiner, which by mail, was read Th eynopsis.

Omaha, Nebraska, Se To the officers and member. Council, etc etc. In presenting my rep M dical Examiner of t desired to make a statist I am unable to do so now proper data. I hope to be for your next convention term I have examined approved 222, and reject of which were for undor ter dency to consumption too careful in regard to cause of death, and every the most remote tendence disease should be rejected Local Medical Examiners law with satisfactory resu getting better service th am free to confess, though but little difference wh appointment if we have n appointment I we have in are competent, if a chang-let Branches appoint their I recommend that the va-be retained. I had only applicant who refused to

and we are better off with and we are better off with we but guard sgainst con-disease, kidney and other as affectually as we can a some disease by vaccination claim "Eureka." I would of blank-book for Examina ate records of the examina our form of certificates as use, but form "B" might back of the application p to return thanks to the ci of Trustees, and especially and Hickey, for valuable assistance; and sincerely r ity to be present.
(Signed) Your obedi Supreme Me Representative Muench

report be received and s minutes. Carried. Shortly afterwards a bo cigars was received by e Kiusler, accompanied by "To be taken whenever feels excited." The doct be "a jully good fellow".