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# CLERICAL.

We make a specialty of Cierical Suits, and turn out better fitting and better finished gar-ments than any Western House.

N. Wilson & Co.,

Happiest Days.

I said to the little children.
"You are living your happiest days;"
And their wide eyes opened wider
In innocent amaze;
For their happiness was so perfect,
They did not know it then.
"Oh, no!" they said, "there'll be happier
days days When we are women and men."

I said to the youth and maiden,
"You are living your happiest days;"
And into their sparkling eyes there crept
A dreamy, far-off gaze.
And their hands sought one another,
And their cheeks flushed rosy red;
"Oh, no," they said, "there'll be happler
days
For us when we are wed."

I said to the man and woman,
"You are living your happlest days;"
As they laughingly watched together
Their baby's cuuning ways,
"These days are days of labor;
They can hardly be our best:
There'll be happier days when the children
are grown,
And we have earned our rest,"

I said to the aged couple,
"You are living your happiest days;
Your children do you honor;
You have won success and praise."
With a peaceful look, they answered,
"God is good to us. that's true;
But we think there'll be happier days for u
In the life we're going to."

# ARCHBISHOP WALSH.

HIS RECEPTION IN DUBLIN.

Freeman's Journal, Sept. 5.

The reception at the Westland row Terminus assumed the form of an immense demonstration, representing all classes. Long before the hour at which the train was expected, elergymen, members of Parliament, deputations from various societies, and prominent citizens, gathered within the station anxious to obtain good places on the arrival platform. Some uncertainty existed as to the side at which the special train would draw up, and as the barriers leading to the platform devoted to the English passenger train were closed, and a strong body of police guarded the approaches to it, many of the clergymen and laity were for a considerable time embarrassed by the situa-Freeman's Journal, Sept. 5. siderable time embarrassed by the situa-tion. The entry of the Lord Mayor and the most delicate most delicate regard of the sincere conviction of even the smallest minorities amongst its citizens. And so, if I may contemplate the case of this address being tendered to me in any other spirit than that which I feel assured has guarded in reference to it from first to last, I should feel constrained, not merely on religious grounds and from a sense of what I owe my sacred office, but also as a citizen of Dublin (loud cheers), placed by virtue of that office in a high civic as well as religious responsibility, to decline its acceptance. But I feel that on many grounds I may safely take a very different way as with very great difficulty the members of the Corporation managed to retain their places. Every available point of vantage was speedily taken possession ot, and by the time the train was expected to arrive all portions of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station were densely packed with special control of the station of the station were densely packed with special control of the station of expected to arrive all portions of the station were densely packed with spectators. As the train containing the Archbishop glided into the station cheers were again and again renewed, and a perfect forest of hats, caps, and hand-kerchiefs waved the greeting of the enthusiastic spectators. A small space was cleared with the utmost difficulty to allow of the presentation of the address prepared by the Corporation, and it required the utmost efforts of a strong required the utmost efforts of a strong body of police to keep back the crowd of persons who pressed forward, eager to welcome his Grace as he alighted from the platform. The distinguished Prelate, who appeared to be somewhat fatigued after his long journey, was evidently deeply moved by the warmth of his reception. His Grace shook hands with the Lord Mayor and several members of the Council, but, owing to the press of the crowd and the cheering, it was with difficulty that he could make him-self heard. When silence was for a few

self heard. When silence was for a few moments restored,

The Lord Mayor—May it please your Grace—I, as chief magistrate of the city, give you a cad mille failthe. I am proud as chief magistrate of the city to welcome you back to your native country (cheers). I have also to present to your Grace an address which was passed unanimously by the Municipal Council. I will therefore call upon the Town Clerk to read to your Grace the address which has been agreed to by the Corporation of the city of Dublin (loud cheers). The Town Clerk (Mr. John Beveridge, B. L.) then read the following address:—TO THE MOST REV. WILLIAM J. WALSH, D.D.,

LORD ARCHBISHOP OF DUBLIN.

MAY IT PLEASE YOUR GRACE.—We, the
Municipal Council of Dublin, desire to
unite with the rest of the Archdiocese felt welcome on your return from Rome to assume the exalted duties and responsibilities of Archbishop of Dublin. It is to us, indeed, a source of pride that native of our city should be selected to succeed to the see of the illustrious St. Laurence O'Toole, and we recognise n your distinguished career all that ives to us abundant assurance that the

TO THE MOST REV. WILLIAM J. WALSH, D.D.,

dearest interests of our beloved country will be ever in your heart and mind (cheers). In what, we trust, will be the forward march of public liberty in our country, it is of the utmost moment that matured wisdom should characterise the prelate who presides over the Metropolitan See of Ireland. On your Grace it has pleased Divine Providence to bestow, at an early age, all that in this regard can be hoped for and desired, and in praying that length of years may be granted to you we feel assured that we but express your earnest wish that peace and unity among her children may mark the onward progress of our native land to the attainment of her just and rightful hope—the restoration of her native legislature (cheers).

His Grace the Archbishop of Dublin—

tion of her native legislature (cheers).

His Grace the Archbishop of Dublin—
It is with no ordinary feeling of gratification that I endeavour to discharge the duty of thanking you for this address, the warmth and heartness of which you have so specially emphasised by surrounding its presentation with the splendour of your civic state. Gratefully indeed I accept your address and thank you for it, presented to me as it is with every feeling, I am sure, of personal kindness, but also, and much more so, as a tribute of your respect shown in my person to the sacred dignity with which I have been invested. Your official communication has assured me that the civic welcome thus accorded to me is communication has assured me that the civic welcome thus accorded to me is the unanimous act of our municipal body. Need I say to you that my action in reference to it would be very different if it had come to me in any other way? If, for instance, it could be regarded as a party triumph, or as the act of an inconsiderate majority of the Council, trampling on the teelings and outraging the susceptibilities of the non-Catholic members who form the minority of your body. I do not go the length of saying that even if your act had been such as I have thus described you could not plead in justification, or, at all events, in extenuation of it, much that is to be found in the past history of the Corporation of the past history of the Corporation of Dublin. You could find it, indeed, in Dublin. You could find it, indeed, in the records of those very proceedings when, for the assertion of some article of the dominant political creed, the Lord Mayor and civic officers of the day went forth in solemn state, even as you have come upon the kindly mission of this evening. But it is not for us to copy these averagle as freely set for us in days. bad example so freely set for us in days that every citizen of Dublin, I trust, would now wish had never found a place would now wish had never found a place in the annals of our city. A people claiming the name and dignity of a nation must prove, not merely by words, but still more by the acts of its public men, that it has the self-restraint which, especially in matters where religious feeling comes into play, will guard with the most delicate are expected.

religious convictions debar them from recognizing any duty of spiritual allegiance to a Catholic bishop (hear, hear). I have no reason to believe that those other non-Catholic members of your body who were absent on the occasion were influenced by any other feeling than that of an unwillingness to mar by the presence of any element of discord the unanimity of a proceeding to which they were in no way opposed, but in which they did not feel themselves in a position to take an assenting part. I feel, then, my Lord Mayor, that to this extent at least I am justified in including in my expression of thanks every member of your municipal body (cheers). You assure me that to you, as representatives of the municipality of Dublin and guardians of its interests, it is a source of pride and gratification that a native of the city of Dublin has been elected to fill the See of St. Laurence (loud and prolonged cheers). I accept this assurance body who were absent on the occasion

longed cheers). I accept this assurance all the more gratefully that it comes to me from a body which in the conferring of its own highest honors has never allowed itself to be swayed by has never allowed itself to be swayed by any narrow consideration of the accident of birth. To say nothing of the many former acts of the kind to which I could refer, I am reminded by the presence here to-day, my lord, of the worthy gentleman who has been chosen to succeed you in your high office, that even in its latest nomination to the civic chair the mambers of the Cauncil of even in its latest nomination to the civic chair the members of the Council of Dublin have with graceful unanimity selected for that place of dignity one to whom Dublin unfortunately can lay no

claim (loud cheers). And now, my Lord Mayor, without needlessly trespassing on your time to disclaim the language of on your time to disclaim the language of eulogy with which your address has in-deed embarrassed me, I hasten to assure you of my full and ardent sympathy with the wishes expressed in its closing words. With me it is no new theory of to-day or yesterday, but a settled and deeply-rooted conviction, that for a remedy of

which we were deprived now nigh a century ago by means as shameful as any that the records of national infamy can disclose (loud and prolonged cheers). I rejoice, then, with you that the flag which fell from the dying hands of O'Connell has once more been bodily uplifted, and I pray that it may never again be furled until the right-of Ireland is recognised to have her own laws made here upon Irish soil and by the legally and constitutionally chosen representatives of the tionally chosen representatives of the Lrish people (loud and prolonged cheers). I have thought it right, my Lord Mayor, thus freely to avail myself of the opportunity which your address afforded me of expressing plainly and without

of expressing plainly and without reserve my personal opinion on this question of vital importance, as I regard reserve my personal opinion on this question of vital importance, as I regard it, for the future welfare of my country. For it has been, if I mistake not, the usage of the venerated prelates who preceded me in this See of Dublin—as it is, indeed, the usage of our Irish bishops, I may say, without exception—to express with the utmost freedom their opinion on the great political questions of the day (cheers). But as I have done so, on this occasion, I must, in conclusion, add one other word. Among the Catholics of Dublin there are, and will be, as there have ever been in the past, as strongly marked differences of opinion in political matters as there are amongst the citizens generally in their religious creeds. I wish then to proclaim, once for all, at the very outset of my episcopal labours—and nowhere surely could I find a more fitting opportunity of proclaiming it than here where I am being tormally welcomed to my episcopal see—that in every relation of my pastoral office, in the house which is henceforth to be my home, in the cathedral which will be the chief centre of my episcopal labours—in a word, in every scene and sphere of my duties, I know I shall, with God's help, know no difference between those whose views on public affairs are most thoroughly in sympathy with mine, and those from whose honest opinions my whose views on public affairs are most thoroughly in sympathy with mine, and those from whose honest opinions my own are most widely divergent (cheers)—ever bearing in mind that I have been placed here by the Sovereign Pontiff as Archbishop of Dublir, and thus as the pastor and spiritual father, not of any section or class, no matter how numerous or how powerful, but of all our Catholic people (loud and prolonged cheers).

FATHER O'SULLIVAN CONSECRATED BISHOP OF MOBILE, ALA.

THE CEREMONY PERFORMED BY ARCHBISHOP GIBBONS OF BALTIMORE—A RED LETTER DAY IN THE CATHOLIC CALENDAR.

Sunday, the 25th inst., will ever be a memorable day in the minds and hearts of the Catholics of Washington, for on that day another link was added to the unbroken chain of apostolic succession in the elevation of Father O'Sullivan to the Episcopal dignity. Like all other great cities, Washington can boast of its numerous Catholic population, and this great event being a novelty, inasmuch as it was the first ceremony of its kind that has ever taken place in the American Capital, the Catholic populace turned out on masse. The ceremony was performed in St. Peter's Church, of which Father Sullivan was the late pastor. Long before the broken chain of apostolic succession in the elevation of Father O'Sullivan to the Episcopal dignity. Like all other great cities, Washington can boast of its numerous Catholic population, and this great ten first ceremony of its kind that has ever taken place in the American Capital, the Catholic populace turned out con masse. The ceremony was performed in St. Peter's Church, of which Father Sullivan was the late pastor. Long before the appointed hour for the commencement of the ceremonies the avenues leading in the direction of the church were densely crowded, and the church were densely crowded, and the church itself was filled to its utmost capacity. Owing to the fact that admission was be stated.

crowded, and the church itself was filled to its utmost capacity. Owing to the fact that admission was by ticket the number gaining entrance was limited.

Thousands were unable to gain admittance and had to rest satisfied with seeing the procession and listening to what they could hear from the outside. The weather was favorable for the outdoor exercises, the capacity subgrade its golden subgrade its golden subgrade in the could be a subgrade in the could be a subgrade in the could be subgrade in the could be a subgrade and the sun shone in its golden splendor and with its effulgent rays brightened the scene, the rich robes of the ecclesiastics sparkled in the sunlight, not a cloud obscured the native hue of the ethereal wault of heaven, everything moved along with the most perfect order. A cool breeze which sprung up from the South-west modified the heat. It was not a day of extreme temperatures, but, as some one

of extreme temperatures, out, as some one says:

"The golden mean of days."

At 10:30 the bell rang the announcement of the coming of the procession which proceeded from the sacristy to the main entrance of the church, thence to the altar. The cross-bearer was followed by acolytes, priests, bishops, bishop-elect and the archbishop. A consecration march was played as the solemn procession moved towards the sanctuary.

Hundreds of wax-lights burned brightly upon the altar amidst a profusion of the commencement of the performance of the august ceremony. The preparatory examination of the bishop-elect, the reading of the apustolic commission, the taking of the oath, the delivery of the emblems of pastoral authority,—the mitre, the crozier

the oath, the delivery of the emblems of pastoral authority,—the mitre, the crozier and the ring,—the anointing with holy oil and the imposition of hands, together constitute a whole which was at the same time grand and impressive. Haydn's third Mass was beautifully rendered by a choir of forty voices accompanied by a full orchestra. At the invocation Cirallo's Vent Creator Spiritus was sung by Miss Nannie Noonan, the great soprano of Washington. At the offertory the soprano solo, Alma Virgo, by Hummel, was sung by Mrs. W. D. Allen. Bishop Kain, of Wheeling, delivered the sermon. He spoke with ing, delivered the sermon. He spoke with a clear and forcible power. The introduction to the sermon was a presentation of Christ as an interpreter of the Gospels. He said "Christ was the head and the Church His body. These were united to establish His church the many grievances for the removal of which the people of this island have so long laboured with but partial success there is but one effectual remedy—the restoration to Ireland of that right of a spiritual kingdom on earth. Christ

while on earth established the offices of His ministers. This church which He established was foretold by the men of old. He impressed upon His disciples the regality of His character. Christ was the king, and the church that he set up in this world was not for angels or spiritual beings but for men. That church was founded upon a rock. They that heard its teachers heard Him. There were pensities for neglecting to heed the teachings of His ministers. These penalties were severe; severer even than for rejecting His own teachings. Christ established a McDonell. Each price is sold at 40 cents, and may be obtained from the publishers.

Miss M. Lindsay. "Give me thy Love." Ave Maria, with harmonium and violin ad. lib., words by Urban Grey, music by Milton Wellings; "A Winter Story." song written and composed by Michael Watson. Each piece is sold at 40 cents, and may be obtained from the publishers.

OBITUARY.

MRS. CATHERINE M'DONELL.

We deeply regret to announce the death of Mrs. Catherine McDonell, wife of Alex. McDonell. Each which occurred the Virden. of His ministers. These penalties were severe; severer even than for rejecting His own teachings. Christ established a church for all men. The church gave to men the enjayment of spiritual life and liberty, the ends for which all human governments are instituted. It is the freedom from the slavery of the soul, eternal happiness hereafter, that man was created for. Man at the creation was a child of God; sin destroyed man and continues to do so. To restore man Christ came into the world, and His coming intended a general amnesty in which every soul must have a share. All men were born in sin and become rebarn in Christ. The true light of glory is shed abroad to all who are regenerated. They are made members and branches of His deified body. To perfect this life is the work of Christ's grand kingdom on earth. His ministers are His agents of this great work. They minister to men and fit men for the kingdom of heaven. This ministry is to continue until the end of the world.

Civil officers cannot transmit their more. The perpenduation of the seared

of the world.

Civil officers cannot transmit their power. The perpetuation of the sacred ministry was a Christ-like power. The conferring of such powers is attended with such rites as befit them. As grateful as we are to civil and religious liberty, how much more so should we be for bestowal of the gift of God's holy word. The framers of the declaration of independence printed the doctrines of political liberty, a boon which they enjoyed through suffering. There is a liberty nuch more precious than that liberty. It was the sacred truths of religion.

The speaker then at length discussed the three-fold ministry, and argued that Christ jestablished it and would maintain it. To Peter He gave all power and authority upon earth, and he to his successors. The bishop before concluding his sermon spoke very feelingly of and to the new bishop, and in words of cheer

to the new bishop, and in words of cheer bade him to go forward in his work that he was called and fitted for.

Besides several bishops being present there were about fifty priests from this and adjoining diocesses.

Bishop O'Sullivan will remain in Washington till Christmas. The amethyst ring work by the new Bishop was the gift of friends.

rrespondence of the Catholic Record.
FROM WASHINGTON, D. C.

American citizen. Parnell, he said, was Ireland's uncrowned king because he is cherished by every Irishman as their deliverer. He hoped that Parnell would be Ireland's first president. Hon. M. V. Gannon, of lows, was introduced. Amid great applause he delivered an eloquent and etirring speech. His reference to Vice-President Hendrick's speech at Indianapolis, endorsing the work of the League, was greeted with the greatest applause. Congressman Lawler, of Chicago, also addressed ils, endorsing the work of the League, was greeted with the greatest applause. Con-gressman Lawler, of Chicago, also addressed the meeting. The resolutions which were adopted and forwarded to Mr. Parnell read as follows:

"Whereas Charles Stewart Parnell, in

"Whereas Charles Stewart Parnell, in his speeches delivered in Dublin on the 24th and 25th August, respectively, declared that 'the great work and the only work' of the Irish parliamentary party in the new parliament 'will be the restoration of the Irish parliament:' and that the Irish parliamentary party desired nothing more than to place in the power of Irish men and of the people of Ireland the right to govern themselves, and to manage their own affairs, now, therefore, be it "Resolved, That we, the citizens of Washington City, in mass meeting assembled, fully indorse the programme of the leader of the Irish people, and pledge ourselves to sustain and assist him and his party until the consummation of their great struggle.

their great struggle.
"Resolved, That a subscription be at "Resolved, That a subscription be at once opened for the purpose of raising a fund to be forwarded to Charles Stewart Parnell, or to such person as he may designate, for the use of the Irish parliamen-

tary party.
"Resolved, That a committee of fifteen be appointed to take charge of this fund; to provide means of procuring additional subscriptions, and to publish the names of subscribers in the Washington and Irish. American press."

# SACRED MUSIC.

We have received from the Anglo-Can adian Music Publishers Association, 3 Church street, Toronto, some very choice pieces of sacred music, which, no doubt will command a ready sale amongst our Catholic people. The titles of the pieces before us are "At Vespers," words by Wm. M. Hardinge, music by F. Paolo Fosti; "Pulaski," hymn of the Moravian nuns at the consecration of the banner, poetry by H. W. Longfellow, music by

of Mrs. Catherine McDonell, wile of Alex. McDonell, Eeq., which occurred at Virden, Manitoba, on the 16th of September, in the 50th year of her age. She was attended during her illness by the Rev. Father Robillard, of Brandon, who administered to her the sacred rites of our hely faith. Deceased was a lady of most administered to her the sacred rates of our holy faith. Deceased was a lady of most estimable disposition and her death will be mourned by a large circle of friends and relatives. May her soul rest in peace. MR. FELIX DEVINE.

AR. FELIX DEVINE.

Quite a shock was received by the people of Renfrew and the surrounding country, at the sad news that, on Wednesday afternoon last, Felix Devine, Esq., general merchant of this town, had breathed his last. Not only in Renfrew and its vicinity, but in many other parts of Canada and the United States, where the deceased gentleman could count numerous relatives and friends, will the grief at his demise be widespread, and many a fervent prayer will be breathed forth for the repose of that soul whose departure has awakened the memories of many a good deed, many an act of kindness treasured up from the past.

Born in 1820, of the marriage of John Devine and Bridget Kearns, Mr. Devine spent the early part of his life in his birth-place at Templehouse, County Sligo, Ireland, on the farm which generations of his forefathers had occupied before him. There it was that he received his education with other members of his family, at a private school. In 1842, at the instance of his brother Mathew, and his sister Mrs. Moran, then residing at Fitzroy Harbor, Ont., he emigrated to Canada. After being employed for twelve years in the lumber concerns of the late Etias Moore and Jared McCrea, and winning the confidence and respect of his employers and of everyone committed to his supervision, Mr. Devine engaged in business as a general merchant, first at Springtown, and then at Renfrew, in which latter town he continued the same business till the time of his death. In 1859, the lamented subject of our sketch married Annie, only daughter of Francis French, Esq., sen., of Renfrew, in which latter town he continued the same business till the time of his death. In 1859, the lamented subject of our sketch married Annie, only daughter of Francis French, Esq., sen., of Renfrew, in which latter town he continued the same business till the time of his death. of our sketch married Annie, only daughter of Francis French, Eq., sen., of Renfrew. He was the loving father of ten children, of whom eight surk of to mean his loss. To these and to his bereaved wife we extend our heartfelt sympathy. His eldest son, Mr. J. J. Devine, has been for some time associated with him in the management of his business as a merchant; and another son of his, Mr. Felix Devine, jr., was prosecuting his studies very successfully at the College of Ottawa when the sad news of the loss of his beloved father brought a mournful interruption to them.

his beloved father brought a mournful interruption to them.

As a father Mr. Devine was a model of domestic attachment; only the pressing calls of duty could tear him from his loved ones to whom he returned as soon as those calls were satisfied. In his business relations he was honest and plaindealing, always met his obligations without delay, and won the esteem and confidence of all who ever had the smallest transaction with him. He was a patriotic transaction with him. He was a patriotic citizen. A native of Ireland—he was ever a lover of his country, constant and fervent in denouncing Erin's wrongs and upholding her rights. His love for his native land was equalled by that which he displayed towards the country of his adoption. Alive to the interests of his fellow citizens, he did all in his power to forward them, and both his fellow-citizens and the government showed their appreciation of his good will and ability in this regard by entrusting him with various offices of responsibility which he always discharged to the satisfaction of all parties. Besides being reeve, first of the transaction with him. He was a patriotic always discharged to the satisfaction of all parties. Besides being reeve, first of the united townships of Bagot and Blythe field, and afterwards of the village of Renfrew, Mr. Devine was school inspector under the old system. He occupied for a long time the position of Collector of Inland Revenue, and in fact held the office nominally till his death, though its active duties ceased at the time of confederation. As a Catholic, Mr. Devine was a fervent member, a model for the whole congregation. No scheme for the better forwarding of the interests of religion and fervent member, a model for the whole congregation. No scheme for the better forwarding of the interests of religion and education was brought up in which he was not a prime mover. Recognizing the inseparability of religion and education he was among the first in agitating and supporting the establishment in Renfrew of the Separate School, of which he was trustee up to the time of his death. We can sum up Mr. Devine's life and character by saying that he was a good Christian; for a good Christian is of necessity a good father and a good citizen. His last act was a silent but elequent one of adoration and thanksgiving to his His last act was a silent but eloquent one of adoration and thanksgiving to his Saviour in the Holy Vaticum, which he received shortly before his death at the hands of his nephew, Rev. F. M. Devine, and all who have had the good fortune of knowing him, declare that this final action was the fitting conclusion of a life which was but a succession of such acts. The knowledge of this closing scene of his life brings forcibly and con-olingly to our life brings forcibly and con-olingly to our minds the words of our Lord, quoted by the Church in the funeral service, "he who believed in Me, even though he be dead,

The funeral took place this morning a half-past nine. Rev. F. M. Devine, of Oaccola, was the celebrant, assisted by Rev. P. Chaine, of Arnprior, Ont., and D. Lavin, of Pakenham, as deacon and sub-deacon respectively. Revs. P. thousand dollars, and a Tea Party at Oxford, N. S., on the 17th, netted over five hundred and fifty dollars.

Rougier, of Renfrew, A. Brunet, of Portage du Fort, and H. S. Marion, of Douglas, were also present. The whole county of Renfrew was represented, and the cortege which accompanied the body to the cemetery was one of the largest ever seen in Renfrew; it was far exceeded, we may hope, by the legions of bright spirits who received the soul of the dear departed at its separation and hope it to the head of his Saviour.

MRS. JOHN O'CALLAGHAN

The death of Mrs. John O'Ca aghan, removes another of Ingersoll's early residents. Mr. and Mrs. O'Callaghan The death of Mrs. John O'Ca. aghan, removes another of Ingersoll's early residents. Mr. and Mrs. O'Callaghan came to this country in 1842, and resided near the Deep Cut on the Welland Canal, and during the first enlargement of that thoroughfare by industry and thrift amassed quite a competency, and after a few years removed to Dereham, where they carried on farming until they removed to Ingersoll in 1851. Since that time they have pursued a steady course of business, first in the old Phalen Block, until Mr. O'Callaghan erected the large block opposite the Royal Hotel, Thames, st. During their residence in our town, both Mr. and Mrs. O'Callaghan have shown an example of diligence and quiet perseverance, and have raised a large family, part of whom are still in our midst pursuing a diligent business calling. The funeral of Mrs. O'Callaghan was attended by a large concourse of friends and neighbors, and Mr. O'Callaghan must have felt the warm sympathy that was shown on this sad occasion by all classes. The room in which the remains lay was elegantly prepared and presented a very imposing appearance. Bouquets of flowers from kind friends were nicely arranged both on the coffin, and the walls were hung with proper habiliments. The pall bearers were Messrs. Thos. Brown, Jas. Brady, Robt. Keating, Francis Stuart, Wm. McMurray, Andrew Smith, D. McInnes and John Boles.

The funeral cortege reached from the residence of the deceased nearly to the Church of the Sacred Heart, where the funeral rites in accordance with the Catholic church, were duly celebrated by the Rev. Father Molphy. The anthem was sung by Rev. Father Brady and Miss Bella McDonald, During the impressive ceremonies at the church, the Rev. Father Molphy made a few very appropriate remarks on the sad occurrance and in reference to the deceased, after which the remains were conveyed to the Catholic cemetery, where the last sad rites were hereformed. The luneral

rance and in reference to the deceased, after which the remains were conveyed to the Catholic cemetery, where the last sad rites were performed. The juneral was attended by all the charten of the deceased, from the youngest to the eldest. We may remark at closing that the family of the deceased must have felt great comfort in the kind attention of all classes, old neighbors and friends—who classes—old neighbors and friends—who showed such marked sympathy on this sad occasion.—Ingersoll Chronicle.

We offer our sincere condolence to Mr. O'Callaghan and his family in their sad affliction.—ED. RECORD.

# CHURCH CONSECRATION.

The Rt. Rev. Dr. Carbery, O. P., Bishop of Hamilton, consecrated the new Roman Catholic church at Formosa on Sunday last. The ceremonies lasted from six o'clock in the morning until nearly two in the afternoon. His Lordship was registed by Vicer Gaparel Heening of Hamilton: Vicar General Heenan, of Hamilton: Vicar Laussie, of Walkerton; Dr. Funcken, of Berlin; Dr. Elena, of Formosa; Fathers Raessartes, Wadell, Brohman, Wye, and several other clergymen from a distance. An immense crowd witnessed the imposing ceremon-ies, which are very unusual as yet in Canada, as a church cannot be consecrated until it is entirely free from debt. This church is a massive stone structure, of gothic architecture, rising majestically on the brow of the hill overlooking the on the brow of the lim overlooming the village of Formosa. It cost about \$30,000 and was built entirely by the people of the parish. Not one cent was contributed from outside. As our readers are generally aware, the people of Formosa are almost entirely German far. mosa are almost entirely German lar-mers. This fine church is an indication of their prosperity. They are a remark-ably thrifty race of men, owners of splen-did farms, finely stocked and highly cul-

tivated.

In faddition to this fine church, the Roman Catholics of Formosa have a large Convent, with extensive grounds, under the management of the School Sisters de Notre Dame. It is just thirtyone years on the fifteenth of the present month since a meeting was called by Mr. Zettle to take steps for the formation of this congregation. The present site for a church was then selected, and a few trees chopped down for a graveyard. Out of this humble beginning has grown one of the finest settlements in Canada. one of the finest settlements in Canada. Mr. Zettle had the satisfaction of being present on Sunday last at the consecration of the splendid edifice that now "rears its lofty spire to heaven," on the spot he selected. The pastor of the congregation, Rev. Dr. Elena, has good reason to feel pleased at the material result of his labors, at all events. The bishop preached an impressive discourse at the close of the ceremonies and dismissed the congregation with the Episcopal the congregation with the Episcopal Benediction.—Bruce Herald.

At a Baziar and Picaic lately held by the Cathorics of Sheet Hartor, N. S., the net proceeds amounted to over five thousand dollars; a recent Bazaar in

of his father, and the patient train ing of his mother, goes out into the world, with the smiling vision of hope as his herald; but ere he goes, he turns half sadly, to bid the loved parents good bye: they shall never see his living face again—the wave closed over his head; or the stroke of chance smote him; or villainy enmeshed him; he has spoken his last farewell.

enmeshed him: he has spoken his last farewell.

Even the man whose tremendous office, the priesthood, would grant immunity, we should think, from sudden death, and whose sacred name presupposes so much preparation, and so many graces and gifts, must pause, wearied, a little beyond the morn, or in the midday of this mortal life; and looking up wistfully at the altar whose steps he shall nevermore ascend, surrender maniple and stole to the grim Warder who sits in the Dusty Lane, over which earthly pilgrim never travels again. Has not this been the experience of our dear brother priest whose remains have been placed so recently in the grave? His farewell to the brethren of his convent seemed a premonition of the sadder farewell he bade to life, so soon afterwards. No doubt, when he departed, in the full well he bade to life, so soon afterwards. No doubt, when he departed, in the full vigor of health, and almost in the meridian of his intellectual powers, he looked forward to many useful days; his splendid mind planned many a grand work for God; in a few days he went out by another convent gate than ours (but O, in how changed a form!) with his hands crossed used his breast with his bands crossed upon his breast; with his eyes closed, fringe on fringe, in dreamless sleep; with his brow pallid and cold, to show that 'neath its dome the busy brain throbbed no longer with high mus-

ings.
To speak of death as certain, and yet uncertain; to threaten us with the con-sequences of an ill-spent life; to urge us sequences of an ill-spent life; to urge us to the practice of good, because no excuses will avail us when the awful summons comes, these fare hackneyed phrases, true enough; but however trite they be, they bear constant repetition, and come with redoubled force upon us, when death, we might say, is materialized in the person of a dead friend. When the eyes that sparkled for us, are glassy; when the hand that grasped ours in friendship, lies limp in the coffin, then, we too, not only know but feel, that time is cutting the swath in which we stand; and that soon our actions, also, shall be and that soon our actions, also, shall be garnered into barns, either to be win-nowed as good grain, or burnt as chaft. Is it either unchristian, or unmanly,

A .iestage From Home.

Ob. the human heart same heart and with a greaming days and another.

As the round life way.

Lowing for the way are a state throat which a greaming days and another.

As the round life way.

Lowing for them as no or distributed which as the control gream and another of the state of the control of years and suffering growth in the control gream and the gr

arruck his talons into the weaknesses of an antagonist, he preferred to yield rather than to wrangle. Truly was not this a noble, a soaring spirit? Shall we not grieve that Death's arrow found our young eagle, when he had fairly winged his way into the region of grand possibilities?

one of our sweetest prose-poets; one of our keenest wits; of our most acute logicians; of our most original thinkers has gone from amongst us. And to sum up all, he was a man whose reasonings confirmed his faith; whose knowledge taught him charity; whose wows made him an humble, an earnest worker in the vocation to which God had called him.

Is there not a strange Providence in

him.

Is there not a strange Providence in the fact that men are often summoned out of life, when their character is just maturing into fairest promise? Still, such are God's ways!

The cak whose full growth is notched only after centuries, He fells in an hour. Think how much time and patient care are needed to fit a man for the priesthood! Yet, some day, when the blaring trumpet of fame begins to sound in his ears, and the world seems to consider his labors indispensable, he is commanded, on short notice, to appear before the judgment-seat of God. Is not this a reminder, that no services are so valuable that God can not dispense with them? Are not such human accidents, warning notes, also, startling us into the sad realization, that life is short, and that we know not the hour of our departure? What are intellectual gifts, then—what are graces of soul or of body, but talents loaned us, until such time as God sees fit to demand both principal and interest back again? And does not this imply on our part a constant state of watchfulness and preparation? Yes! deer brethen. and preparation ( res! dear orethren, for our way is beast with snares and pitfalls, and enemies lie hungering in ambush for our soul. Besides, many duties, difficult of exact performance, press upon us, from the time our reason bids us enter this narrow path of salva-

Have we been faithful, like this dead Have we been faithful, like this dead priest? Ah, I fear the consciences of some of us would have to answer in the negative! We did not prepare curselves well in our youth; we let some serpent-like passion lodge itself insidiously under the shade of a lax conscience, until we found that grim monster now called "habit," could no longer be chased away. Why did we pattern our youth-

you to move.

When the sad, funeral bell tolls when the sad, numeral bell tolls your Requiem, you will have merited the call which I verily believe was addressed to our dear, departed brother—"Well done, thou good and faithful servant; enter thou into the joy of thy Lord!"

well done, thou good and faithful servant; enter thou into the joy of thy Lord!"

But, brethren, since yon know that the priesthood is an awful responsibility, and that even the angels are not pure before God's face—you will pray for our dear brother; that if any slight taint of sin detains him still in purgatory, he may soon be released from his sufferings. All are sinners, from the Pope down, and although many special privileges and trace graces flow in upon a man from the sum of the kingdom of Christ on earth, has from what I say, so well as those whose experience in the care of souls entitles them to speak—that very much, sometimes too much, is expected from the beginning of the Christian era raged against the Cross, and this is only natural. For it was by the Cross, the symbol of the beginning of the Christian era raged against the Cross, and this is only natural. For it was by the Cross, the symbol of the beginning of the Christian era raged against the world beginning of the Christian era raged against the Cross, and this is only natural. For it was by the Cross, the symbol of the beginning of the Christian era raged against the world degradation and suffering that He gave up the ghost before the both of t

the fires of purgatory must burn out?

If the just man falls seven times a day,
we certainly hint nothing derogatory to
a priest's holiness, when we ask you to
pray for him. The Holy Sacrifice of the

ful opinions afters the biased judgments of worldly men? Why were we suared with the vanities of the steal? Perhaps we, too, had gitted minds—did our virtues keep pace with our mental progress? What a thende for our consideration may not these sill-digested words open out, dear breathers! What a socoult would we be able to give of our stewardship, were God to call us hence, this day? Looking back, over the days our past, would we be able to asy—"Lord, though remiss in many minor things, in the main I have been saltiful to These"—or, rathers, would we one be lied to asy—"Lord, though remiss in many minor things, in the main I have been faitful to These"—or, rathers, would we one work of the saltiful to These"—or, rathers, would we have sold to suppose the suppose of things, in the main I have been faitful to These"—or, rathers, would we have a little while longer—even for another day? "Ah! I fear that time would be an more should be supposed to the suppose of the supp

HATE IT.

# Catholic Review

"The obnoxious law placing crucifixes in halls of justice in Quebec, which was the subject of official statement in the British Parliament, Tuesday, seems destined to stand, now that Mr. Stanley, the colonial secretary, has affirmed that the province can enforce the act without the approval of England. In this instance bigotry gets encouragement, but the principle of no interference in these matters is sound, and in due time the province will repent of its singalar act of narrowness."

—Springfield Republican.

The world, in the sense of those who war against the standing and the spread of

Rome. There took place, in the signt of the world, the last act in the life of the completest self-sacrifice that the world ever knew or ever will know. There began the new birth of the human race, the ex-

If the just man falls seven times ad so, we certainly him nothing derogatory to a priest's holiness, when we ask you to pray for him. The Holy Secrifice of the Mass, and your prayer, will do the dead more good, and he a truer test of your friendship, and the sincerity of your grief, than all the dirges and threnodies of mere sensitive sorrow.

And I am sure that the venerable Dignitary, whose very presence bespeaks and does honor to the memory of the dead, will not forget his name in the Holy Sacrifice I While our brother lived, his generous heart kept pulse with human suffering; will not your admirstion for his noble qualities prompt you to use the keen spiritual sword of prayer, in severang the bonds that may still keep him a thrall to purgatorial pains?

In severang the bonds that may still keep him of the dead, will not direct the world, which worship led men into all a where the death-angel found him, there his coffin should be always to the world, which worship led men into all a wish been expressed, there is scarcely a question that yonder cemetery is the spot where he would have chosen to rest, so that the foot-prints of life-cherished brethern, in this his favorte home, might mark the way to his grave. Yes he sleeps, indeed, among his brethren; but his grave is far from here?

And still, if you pictured him as reposing quietly on that catafalque, the life him and the devil and the devil, and it is in the first of his continuous properties are here. Then, let you hearts warm with your Mass-prayers, as if his still features entreated you to devotion? The foreid that the Crucifix. The office free is a reposing quietly on that catafalque, the life of many the probability of the large of the properties of terror and its wails of contrition and entreaty, are not piped from the full quivering compass of some grand organ. The Foulis, indeed, is here, fathful to his promise, to elevate for the dead the Holy Host, which the dead lifed so offer heaven ward tor the dead the Holy Host, which the dead lifed so offer

rible mutilations and descrations took place, and for the worship of the Crucified Redeemer was substituted the worship of the Goddess of Reason in a form at which the world still shudders with horror. So to-day, when atheism is again rampent and powerful in France, the most sacred of images, the concentrated type of all virtues, self-sacrifice, justice and truth was dragged down from its place in the halls of justice and the homes of education. They will not suffer little shildren to go unto Him; and their false judges with reason cannot look upon the face of Him who was and is all that they are not. As a last token of their enmity, it is only the other day that they hacked the image to pieces lest it should stand in condemnation over the descrated church to which they, amid somes of ribaldry and debauchery, consigned the remains of Victor Hago.

It is eaddening to see the same spirit manifested by a journal like the Spring-field Republican, which, even if it be not Christian, would, we should have hoped, entertain no special hostility to Christ and Him Crucified, nor to His image. Yet it bitterly resents the fact that that image should be set up in the halls of justice in Quebec. The image of Him who, of all mankind, high or low, rich or poor, is offensive to the Republican's eye. The law ordering it to be set up in the courts is pronounced "obnexious." By the act "bigotry is encouraged." It is a "singular act of narrowness." In fact, it is unbecoming and to be condemned on every ground. Well, be it so; but some people have strange notions of the meaning of bigotry, narrowness, and of the Christian spirit. If the Republican chooses to spit at the image of Christ on the Cross it simply joins hands with those who crucified Him.

CONVENT BRED WOMEN ARE THE TRUEST, PUREST AND BEST ALL THE WORLD OVER.

SPEECH OF JUDGE C. W. WRIGHT AT THE LAYING OF THE CORNERSTONE OF THE CONVENT AT CHEYEMNE, WYOMING TER.

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LAYING OF THE CORNERSTONE OF THE
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From the Cheyenne Tribune.

There has always been a warm fight
against monachism. It began with the
first monastery, and will not end until the
last one has ceased to exist. The world
claims that every man and woman is put
here clothed with certain duties, and that
to withdraw from the world is to shirk
these duties, and to adopt a life that is
unharmonious with its existence. On the
other hand, the monachists insist that the
world is but a training school from which
one graduates into heaven or hell. That
inasmuch as the time here is short, and the
time there represents eternity, it matters
not what may happen to you here, so that
you go to heaven when you die. The
argument of the world is purely selfish,
and rests for its efficacy only upon the
uncertainty of any life after death, the
uncertainty of what that life is. It is well
expressed by the old phrase: A bird in
the hand is worth two in the bush. The
monachists, with a perfect faith in the
hereafter, with an all abiding conviction
of a future state, and of the doctrine of
future rewards and punishments, urge
that howsoever the true object of this
temporary existence may be with the most
certainty obtained, that way shall be
adopted. The natural characteristics of
the individuals, you will see at a glance,
assume a very conspicuous figure in settling this question for each person giving
it consideration. If my ambition leads me
to woo worldly success, and to encompass
earthly pleasures, these desires will incline
my heart to say—I owe a duty to the
world, to myself, and to my neighbors. I
can encompass this only by remaining in
the world. But to that person whose
faith is true and strong, whose vision is
clear, and who looks to the future instead
of the present, we see a spirit, a truer
insight, a deeper wisdom, and a more
heroic spirit.

To so live, that dying we may be saved,
and to so live that your life will point

To so live, that dying we may be saved, and to so live that your life will point out the way for others to follow, is the fundamental law of all monastic orders.

and to so live that your life will point out the way for others to follow, is the fundamental law of all monastic orders. Therefore, if we believe in God the Father, God the Son, and God the Holy Ghost, we are bound to accept this fundamental law of the monachists, and in so doing, we are bound to recognize in them the highest type of spiritual material heroes and heroines.

The object of this particular convent is to train girls and fit them for the grave duties of matronhood. No higher responsibility, no graver duty, no more important calling can be imagined. As is the mother so is the man; as is the man so is the nation. The government of a country, the morals of its people, the social life of its inhabitants, are one and all but the reflex of the hearts and the minds of its mothers. Take the oldest man in this audience and take the youngest one, and as to this their experience will be the same. Their mother was the beginning and the end of the law of each. Hence, it is, as is the mother, so is the man. If, therefore, a nation is to obtain the highest civilization; if it is to attain the virtues; if it is to the Cod-fearing and Godobeying, our mothers must be intelligent and must be Christian.

I don't mean the Christianity we are wont to see in our daily life, that tells as it believes, but that has no creed, no discipline, no observance; I mean a Christianity that was like unto the Fathers, that was austere, that had its dogmas, its traditions, its observance; I mean a Christianity that was like unto the Fathers, that was austere, that had its dogmas, its traditions, its observance; I mean a Christianity that was like unto the Fathers, that was austere, that had its dogmas, its traditions, its observance; I mean a Christianity that was like unto the Fathers, that was austere, that had its dogmas, its traditions, its observance; I mean a Christianity that was like unto the Fathers, that he was austere, that had its dogmas, its traditions, its observance; I mean a Christianity that was a substanced and an a

a serious and an overshadowing question Can it be obtained by a material educa

tion alone?
I don't wish to be construed into an I don't wish to be construed into an enemy of our public school system. To the extent that it goes it is well. Its fault lies in the university. It seeks to bring all into its fold. The task of mixing oil and water is conceded to be a difficult one. It therefore says we must attempt to mix them. We will open our doors to all creed, We will confine our teaching to the material, and we will leave the scholar to his church and to his Sunday-school for his spiritual education. That is to say, five days' work in school; one day for recreation; and three hours on Sunday to

gain a spiritual education. The percentage of the scholars that devote this three hours out of every week to obtaining a knowledge of spiritual affairs is so amall that they signify nothing as to the whole. And what is this education? Its cornerstone is that each person must evolve out of his own consciousness his own plan of salvation: If I do what I think is right I will be saved. Its one prayer is, "O God, if there be a God, forgive me my sins if there be sins." Thus it happens that the students of our public schools are well informed when judged from a material premise, and profoundly ignorant when judged from a spiritual premise. It is not necessary to consume your time in dwelling upon the result of this agnosticism. The remedy for this lies in the marriages of religion and education. Let them walk hand in hand. Let the lessons of the one be indelibly atamped upon the other. Ignorant bellef is superstructure. It means the development of the faith, the love of virtue and the fear of sin. But it is said, I do not wish my daughter educated into a Catholic. Very well, I answer, let her grow up without a faith, without a discipline. Let her one prayer be, "O God, if there be a God!" And then answer me this question: What ground has she upon this interest that she must face on her way through life? A woman without religion is like a man without eyes. Who is to guide him over the rough pathway that represents his life? In the hour of great temptation, without the strength that comes to you from a life of discipline, who is to answer for that girl in the great crisis of her life?

Let us discard prejudice, let us eliminate the virus of ignorance and antipathies from our minds and our heart.

comes to you from a life of discipline, who is to answer for that girl in the great crisis of her life?

Let us discard prejudice, let us eliminate the virus of ignorance and antipathies from our minds and our hearts, and then look at the results: Take the girls that graduate from the public schools and the ones that come from the convents, and compare the lives of the two. How will the account stand, think you? I say to you here to-day, and it is a subject to which I have given much heed, that the truest, purest, and best, women all over the world, are convent bred.

And to make our sisters and daughters such women as these, these holy women have come among us. This is the task they have come to perform. They bring with them brave and hopeful hearts. They bring with them a desire to win favor only with God. To this end they have turned their backs on the world, they have turned their backs on the world, they have renounced its pleasures, they have divorced themselves from its rewards. There is no home for them. They may never watch for the coming of the good man. No loving babe may be pressed to their hearts, as flesh of their flesh, and blood of their blood. These things fall the heart full to overflowing, but they are not for them. The cold wall of a cell, the crust of bread, the toil by day, the long prayers by night, are the bridegrooms of these holy women. And how much heroism there is to be found in that? It represents a courage that is vestiant enough to be guided by each. And for such women as these have we no welcome? Is it not an honor to serve them? We who are of the world and are worldly, may we not gladly run on before and smooth the way for them? And thus may we not get into the light of the halo that illumines their lives, and by the aid of this encompass our own salvation. I know not hew you may think, but as for me, I believe in them, I glory in them, I envy them their strength and their power of self-denial.

# Promenading the Streets

The evil habit of promenading the streets after dusk is spreading among the Catholic girls of Columbus.

lic girls of Columbus.

Those who are guilty of this bad practice, when rebuked, reply: "Other girls can go out for a walk; why can't we?"
We are in no way responsible for the doings of the "other girls;" but Catholic girls cannot safely do what other girls can. Because they are called to be sainta, as St. Paul says; because they are members of the sodality and children of Mary; because they receive the body and blood of Christ; because they must not only avoid sin, but also the occasions of it. Therefore, as they are "bound" to Jesus, they are not free—not free to do as they please, not free to do as "other girls" do. They are under baptismal pledges to be modest and innocent of heart, and to set a good example to the "other girls," aye, and to the "little ones of Christ"—other Catholic girls, younger than they are, who watch them end imitate them, and will soon do as they are doing from seeing them do it.

But they retort—"there's no harm in it."

watch them and imitate them, and will soon do as they are doing from seeing them do it.

But they retort—"there's no harm in it." Ian't there? How do you know? Is there any good in it? "No," they say. Well, isn't the absence of good a mark of evil? But there is harm in it, positive, deadly harm; and if we dared tell you the terrible stories that come to us every week—stories of ruined lives, of broken hearts, of lost souls—you'd make a vow to spend your evenings at home.

Why do you go strolling about the streets? Is it for exercise—take it before dark; is it for pleasure—find some innocent amusement that will not jeopard your good name; is it to meet "company"—young men whose acquaintance is dearable don't look to make lady friends on the streets. The good kind will visit and courtyou at home. If you are rarely in when they call, of course they'll go where they will not be disappointed about being entertained. The bad kind you don't want. If you do, you're not fit to be called Catholic girls, and we have no more to say to you.

Good girls will stay off the streets after twilight. That is the rule. Of course, duty or charity may require them to be out after that time, but then they will not be idly tramping around? they will hasten along their way, with reserved manner and gentle demeanor, and return to the shelter of home at a good hour.

A young woman, who is often seen on the streets after sunset, risks her reputation; and if she is not bad, she is in danger of becoming so.—Catholic Columbian.

Prof. Low's Magic Sulphur Soap is highly recommended for all humors and skin diseases.

Dumb and still on the parapet,
For the spider to weave his silken net
And the dover to nest in its alient mouth
When the manly trade declines and dies
And hearts shrink up in ignoble drouth,
When pitiful peace reigns everywhere,
What is left for old Corporal Pierre? "M'sieu, if you please," and a timid hand Is laid on the soldier's threadbare sleeve. Pierre was bearish that day, I grieve To say, and his speech was ourt, As while happen when want or old wound "I wisn you to write a letter, please."
"All right, Ten sous." But the little boy Has turned away. "Morbleu! Well, then, You haven't the money? You think that

And ink and paper grow on trees?— Halt! Can't a soldier his joke enjoy But you must flare up? I understand A begging letter, of course. And who shall be invored to-day? Dictate—'M'sieu.' Pardon. 'Tis not 'M'sieu.' Madame, La Sainte Vierge.' The writer stopped, And the pen from his trembling inge dropped; The deak was shut with an angry slam. 'Saprist! You little rascal, you Would jest with the Holy Virgin, too?"

THE CORPORAL'S LETTER.

When the sword is sheathed and the cannor

But the child was weeping, and old Pierre suppressed his wrath and induged a stare way nother. M'sieu, she steeps so long. These two whole days, and the room is cold and she will not awake. It is very wrong I know, for a boy to be afraid when a boy is as many as five years old; But I was so hungry, and when I prayed and the Virgin did not come, I thought Perhaps if I send her a letter, why "—

There was something new in throat,
And something strange in the old man's eye;
At length he took up his pen and wrote.
Long it teok him to write and fold
And seal with a hand that was far from bold
Then: "Courage, small comrade, wait and

I will open my desk. Behold, 'tis there!
'From Heaven,' it says, 'a M'sieu Pierre.'
You do not read? N'importe! I do.
Tis a letter from Heaven, and all about you And, what?' 'Mamma is in Heaven, too; And her little boy must be brave and good And live with Pierre.' That's understood. While Pierre has a crust or sou to spare There's enough for him and thee, mor cher."

Do you think that letter came from above, Freighted with God's and a mother's love? The child, at least, believed it true, So at the last Pierre did, too.
When the Heavenly mail came once again, To a grim old man on a bed of pain, Whose dying eyes alene could see, And read the missive joyfully, He knew the Hand, and proudly smiled, For it was as the hand of a little child.

JAMES JEFFREY ROCHE.

TWO CLASSES OF CATHOLICS.

BY FATHER BURKE.

There are many who believe in the Church of God, who have been born and baptized in her fold, or who by some ex-traordinary grace—and it is indeed an traordinary grace—and it is indeed an extraordinary grace—were called from the ranks of infidelity, darkness and error into the admirable light of God. They belong to God's Holy Church, and they seem actually sahamed of what should be their proudest boast. If they go out to a dinner party they are ashamed to do this, to make this sign of the cross, this glorious sign tthat in the day of judgment shall shine upon the forehead of the elect of God, that cross through which alone, the Scripture tells us, the joy and glory of heaven can be obtained. But there are others who are fervent, loud, blatant in their lip professions of Catholicity, who are zealous, furious in their denunciations of those outside the Church, even of those whom the Church; herself absolves. How do they correspond with their profeswhom the Church; herself absolves. How do they correspond with their professions? Do they frequent the sacraments of the Church? Do they approach the confessional? Do you ever see them partake of the sacred banquet of the Holy Communion? No, oh! no; they are a mockery and a triumph to the heretic and the infidel; they are a stumbling-block to the believers. They are spoken of as the criminal classes; the debauche, the drunkard, the fraudulent tradesman, the dishonest servant, are all to be found in their ranks; the careless, ignorant, vicious Catholics, the careless, ignorant, vicious Catholics loud indeed in their professions of Catho-licity, but careless of every injunction the Catholic Church imposes. Are they truth-ful, are they real in their lives, they whom Christ describes as those who with their lips indeed confess His truth, but who in ips indeed confess His truth, but who in every action of their lives deny Him? The very first essential of the true Catholic, of the true man, is reality. Do you believe the Catholic faith? The Church,

lic, of the true man, is reality. By you believe the Catholic faith? The Church, unlike anything else calling itself a religion on this earth, puts the professors of its doctrine to rude tests. Do you believe in the Church? If you do, you will have to starve yourselves on the days of fast which she imposes. You will have to submit to pain and to humiliation. Are you a proud man? are you an intellectual man? Well, you will have to go to some poor priest, who perhaps does not know half as much as you. You will have to kneel at his feet, you will have to confess to him, you will have to speak to him of things that you would remer die—rather commit suicide—than reveal to any other living being. If you be a true man, writhing in sorrow and humiliation, you will have to reveal to him the darkest secrets of your soul. You will have to acknowledge to him your sins, your excesses, your baseness, your will have to acknowledge to him your sins, your excesses, your baseness, your falsehood, your dishonesty, your filthiness of soul. These are indeed rude tests. Where there is reality there must be rude tests. Contemplate the Eternal God born in the stable on Christmas morning, his mother hunted from house to house, a last recort to a stable; the mother hunted from house to house, driven as a last resort to a stable; the Child God brought forth amidst beasts, and cradled in the straw of their manger; was not this a sufficiently rude test of the truth, the reality of God, as he entered the world? Contemplate Him as He leaves it, nailed to a cross, a hard, rough bed for a dying man, his head lacerated with thorns, his body torm with scourges, his lips parched with thirst, with wounded body and broken heart, dying for the sins of men. These were indeed rude tests that God's reality endured. He came

that God's reality endured. He came into the world a man. He took upon Himself the heritage of misery. He proved Himself true man, and from the moment of His birth to the moment of

His death, He never shrank from sgony or sorrow. Outside the Catholic church there is no test to which those that call

# THE CORPORAL'S LETTER.

When the sword is sheathed and the cannon Dumb and still on the parapet,
For the spider to weave his silken net
And the dover to nest in its silent mouth;
When the manly trade declines and dies,
And hearts shrink up in ignoble drouth,
When pitiful peace reigns everywhere,
What is left for old Corporal Pierre?

Naught remain: for an houset wight
But to write for bread, as the poets do,
Beggarly scrawls for patry sous.
The billet doux and the angry dun
To the writing-machine are all as one.
What matter the word or sentiment?
If the fee be paid he is well content.
To have heart in one's trade, ah! one mu

M'aisu, if you please," and a timid hand a laid on the soldier's threadbare sleeve. Herre was bearish that day, I grieve to say, and his speech was curt, as will happen when want or old wound

"I wish you to write a letter, please."
"All right, Ten sous." But the little boy Has turned away. "Morbleu! Well, then, You haven't the money? You think that And ink and paper grow on trees?— Hait! Can't a soldier his joke enjoy But you must flare up? I understand

A begging letter, of course. And who Shall be isvored to-day? Dictate—'M'sieu' Pardon. Tis not 'M'sieu' Madame, La Sainte Vierge.' The writer stopped, And the pen from his trembling finger dropped; The desk was shut with an augry slam. "Baprist! You little rascal, you Would jest with the Holy Virgin, too?"

But the child was weeping, and old Pierre Suppressed his wrath and indulged a stare. The start was a start with a start with a start was a start was a start with a start was a start was a start was a start with a start was a st

He paused, but old Pierre said naught. There was something new in the old man's There was something new in the old man's throat, and something strange in the old man's eye; at length he took up his pen and wrote. Long it took him to write and fold and seal with a hand that was far from bold; Then: "Courage, small comrade, wait and seals."

Your letter is mailed, and presently An answer will come, perhaps, to me.

I will open my desk. Behold, 'tis there!
'From Heaven,' it says, 'a M'sieu Pierre.'
You do not read? N'importe! I do.
'Tis a letter from Heaven, and all about you,
And, what? 'Mamma is in Heaven, too;
And her little boy must be brave and good
And live with Pierre.' That's understood.
While Pierre has a crust or sou to spare
There's enough for him and thee, mon
cher."

Do you think that letter came from above, Freighted with God's and a mother's love? The child, at least, believed it true, So at the last Pierre did, too.
When the Heavenly mail came once again, To a grim old man on a bed of pain, Whose dying eyes alene could see, And read the missive loyfully, He knew the Hand, and proudly smiled, For it was as the hand of a little child.

JAMES JEFFREY BOCHE.

# TWO CLASSES OF CATHOLICS.

# BY FATHER BURKE.

hard. He regardes are many who believe in the control of the serious process of the control of t There are many who believe in the Church of God, who have been born and baptized in her fold, or who by some extraordinary grace—and it is indeed an extraordinary grace—were called from the ranks of infidelity, darkness and error into the admirable light of God. They belong to God's Holy Church, and they seem actually ashamed of what should be their proudest boast. If they go out to a dinner party they are ashamed to do this, to make this sign of the cross, this glorious sign that in the day of judgment shall shine upon the forehead of the elect of God, that cross through which alone, the Scripture tells us, the joy and glory of heaven can be obtained. But there are others who are fervent, loud, blatant in their lip professions of Catholicity, who are zealous, furious in their denunciations of those outside the Church, even of those whom the Church, herself absolves. How do they correspond with their professions. To they frequent the ascraments. lips indeed confess his truth, but who in every action of their lives deny Him? The very first essential of the true Catholic, of the true man, is reality. Do you believe the Catholic faith? The Church, believe the Catholic faith? The Church, unlike anything else calling itself a religion on this earth, puts the professors of its doctrine to rude tests. Do you believe in the Church? If you do, you will have to starve yourselves on the days of fast which she imposes. You will have to submit to pain and to humiliation. Are you asked man? mit to pain and to humiliation. Are you a proud man? are you an intellectual man? Well, you will have to go to some poor priest, who perhaps does not know half as much as you. You will have to kneel at his feet, you will have to confess to him, you will have to speak to him of things that you would rather die—rather commit suicide—than reveal to any other living being. If you be a true man, writhing in sorrow and humiliation, you will have to reveal to him the darkest secrets of your soul. You will have to acknowledge to him your sins, your excesses, your baseness, your commit suicide—than reveal to any other living being. If you be a true man, writhing in sorrow and humiliation, you will have to reveal to him the darkest secrets of your soul. These serious soul, writing in sorrow and pumiliation, you will have to reveal to him the darkest secrets of your soul. These are indeed rude tests. Orntemplate the Eternal God born in the stable on Christmas morning, his mother hunted from house to house, driven as a last resort to a stable; the Child God brought forth amidst beasts, and cradled in the straw of their manger; was not this a sufficiently rude test of the leaves it, nailed to a cross, a hard, rough bed for a dying man, his head lacerated with thorns, his body torn with sourges, his lips parched with thirst, with wounded body and broken heart, dying for the sins of men. These were indeed rude tests that God's reality endured. He came into the world a man. He took upon Himself the heritage of misary. He proved Himself true man, and from the moment of His birth to the moment of His death, He never shrank from gony or sorrow. Outside the Catholic church there is no test to which those that call

themselves members of the body must called. The Protestant minister, that the control of perfection, he is a marked many that the control of perfection, he is a marked many that the control of perfection, he is a marked many that the heavy that the Catholic has been priced in the control of perfection, he is a marked many that the heavy that the Catholic has reliable to the case of Ireland afford; he denies himself nothing—who has been made of the cown. The heavy himself But the Catholic has been priced in the cown. The heavy himself But the Catholic has well as a first and draw the blood that would reload; the many that the control of the cown. The heavy that the control of the cown. The heavy that the control of the cown. The heavy that the control of the con

lately interviewed him in Dublin as a man whose nationality is as plainly to be seen in his face as if it was written on his forshead, and whose kindly voice has not lost its brogue. On the day the reporter interviewed him Dr. O'Doherty had been to Blackrock visiting his sister, and had yet had very little opportunity of seeing Dublin. What he did see of it saddened him. He said he thought it but little if Dublin. What he did see of it saddened him. He said he thought it but little if at all improved, and he compared its stagnation with the rapidly advancing prosperity of Brisbane. They had an advantage, he said, in Brisbane which Ireland did not possess—a free Parliament. Being questioned as to his opinion of the Irish party, Dr. O'Doherty said that he had been in the House of Commons during a debate in committee on the land purchase bill. Mr. Sexton, he said, was fighting hard. He regarded Mr. Sexton as an invaluable member, hard-working, keen

The Irish people had been taught, had been inspired with national sentiment. The movement of to-day was sprung from a movement of its own time. He said he had introduced Mr. John Redmond to an church stands on the site of the first had introduced Mr. John Redmond to an Australian audience as his "god-son."
The present movement was the godson of the Young Ireland movement. Indeed, Dr. O'Doherty by a curious lapsus linguas, more than once spoke of the present National party as the Young Ireland party. The visit of Messrs. Redmond to Australia created the greatest enthusiasm. Mr. John Redmond made a specially good impression. Mr. William Redmond he thought a fine speaker, or, to quote his own homely phrase, "He has the greatest eithusiash own homely phrase, "He has the greatest gift of the gas I ever heard in my life."

If Mr. Paraell would only go out to Australia he would meet with a tremendous reception. Referring to Mr. Davitt, Dr.

KEVIN IZOD O'DOHERTY.

HIS VIEWS OF INDIVIDUAL MEMBERS OF THE IRISH PARTY.

Dr. Kevin Izod O'Doherty, the distinguished Irish patriot whose recent return to Ireland has recalled the part be took in the Young Ireland movement of forty years ago, is described by a reporter who lately interviewed him in Dublin as a man whose nationality is as plainly to be seen in his face as if it was written on his forehead, and whose kindly voice has not the second of the lake they stand out as bold and clear-cut as gems in costly settings. Besides their natural attractions the indeast them to many travelers. The islands have a historical interest which endears them to many travelers. The largest of the group, now called Madelaine Island, was in early days a head-quarters for the Algonquin tribes, and on its wide plateaus thousands of the aborigines have gathered in council on many occasions. It was here that they assembled to receive Lewis Cass and other American Commissioners two generations ago, and on this island also was performed the ceremony of digging up the hatchet preparatory to the great war with the Sioux, which resulted in driving that powerful tribe away from the great see beyond the Mississippi.

resulted in driving that powerful trice away from the great sea beyond the Mississippi.

Besides the Indian traditions with which this neighborhood abounds, there are interesting evidences here of the early labors of the Jesuit missionaries. Just west of Bayfield, on the mainland and near La Pointe, on Madelaine Island, are pointed out the places where those intrepid forerunners of religion and civilization planted the cross in the wilderness and taught the children of Gitchee Gumathese salvation and the life. So firmly did these pious Fathers build that though the centuries that have passed have destroyed the last trace of their rude chapels and habitations, their faith still endures in the descendants of the races with whom they labored, and on every hand may be seen at this day little white mission churches bearing aloft the cross. Most of the Indians and half-breeds in this neighborhood are devout churchmen, and their attendance at services of every kind is large and regular.

as follows:

"My candidacy is not a protest against the Republic. I do not attack it. It is the legal Government of the country. Besides, Republic or Monarchy is a secondary question. My candidacy is a protest against Radicalism, and thoughtful Republicans should be united with me in combating that aberration, after the triumph of which the Republic would not long survive. But what, then, is Radicalism? It may be defined as the Anarchist negation of the principle which, since 1789, has regulated family property, government, and religion. It is a menace for all. For you, fathers of families, it reserves the useless humiliation of compulsory education. On you, poor men, it imposes the burden of paying by your taxes for the gratuitous education of the rich; for you, men of piety, it prepares the grief of seeing God banished from the schools of childhood; to you, ratepayers, whose income is already taxed several times, it promises the extra charge of progressive duty on income; from you, priests, it would withdraw the salaries which the State owes you as a debt; with regard to you, functionaries, it envies the situation won by years of patience; to you manufacturers and merchants it offers the confusion of a single legislative body—a turbulent institution excluding all liberty and security in business. On you writers, thinkers, and artists it imposes the rule of its brutal language, of its material philosophy, of its sophisticated history, of its art without ideal; and for thee, people, whom I have not ceased to serve and love, what cruel lot does ithnot prepare?

As in 1789, as in 1848, as in 1871, from the deception of impossible promises it conducts thee to misery, to despair, to exile, to hulks. The danger which I pointed out in 1876 has partially become a reality. God is driven frem the schools. The magistracy of fathers of families has been subalternized. An education destitute of moral authority is rearing generations of barbarians. The Senate has now become a docile recording Chamber. The Concords, the guar

they do not begin by helping themselves? Or else are they waiting in a systematic sluggishness for a remedy which is to spring forth from the excess of the evil? If so, let them prepare for the fate they have merited. I will not trouble their resignation or their calculations by personal importunities. Ask our friends what their views are; my resolutions will depend on theirs."

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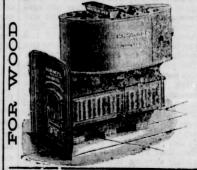
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# Catholic Becord.

LONDON, SATURDAY, OUT. 8, 1885.

CALENDAR.

Rosary B. V. M.

Oct. A.—St. Gall, Widow.

Oct. A.—St. Bruno, Confessor.

Oct. 7.—St. Bruno, Confessor.

Oct. 8.—St. Bridget. Widow.

Oct. 8.—St. Denis and Companions, Martyrs.

Oct. 9.—St. Francis Borgia, Confessor.

DIOCESE OF LONDON.

We understand that, although not making the announcement from official information, the following changes were made amongst the clergy of the Diocese of London during the ecclesiastical retreat inst closed :

Father Brady has been appointed paston of Woodstock.

Father Colovin, of Port Lambton, or account of ill-health, has been sent as sistant to Father West, of Wawanosh. Father Dixon has been appointed pastor

Father Traher has been appointed curate to Father Ryan, of Wallaceburg.
Father Quigley has been sent temporarily as curate to Wyoming.

ARE WE TO HAVE A PROTESTANT ASCENDANCY IN CANADA?

Not with a little surprise-if any one can be surprised at the utterances that journal-did we recently read in the columns of the Toronto Telegram the base attack on the Catholic minority of Onta-rio. Not alone was it insinuated but boldly and clearly stated that the government of Ontario was at the mercy of the Catholics of this province. The particular statement made in corroboration of this charge is that a certain township in the Ottawa Valley is to be thrown open, on the suggestion of influential friends of the government, to settlement by people of all classes, creeds and races desirous of complying with the legal regulations on the supposite with the legal regulations on the subject. The Telegram makes it a crime against the government and the Catholics of Ontario that it was proposed to have this township called Lorrain. This name, the Telegram tells us, is that of the "Vicar General" of Pembroke, whereby we suppose he means the Vicar Apostolic of Pontiac, one of the most respected of the Catholic prelates in this country. Now in all fairness we beg to ask, not of the Telegram, for questions in fairness cannot be asked of that "independent journal, but of the respectable, intelligent and patriotic people of this province, in what is Lorrain more objectionable for a Township than Ashby, Bagot, Bastard, Carradoc, Flos, Hinchinbrooke, Korah, Lobo, Mosa, Pelee, Zone and Zora Can we not appeal to the Conservatives of Ontario to say that Lorrain is a name for which they have as much regard, or at least ought to have, as for those of Peck. Finlayson, Mowat, Joly and the rest? And can we not with equal reason ask the Reformers of Ontario if they hold in such great reverence the names of Head. Metcalfe, Prince and Bentinck as to prefer these to the name of a prelate who has done no man injury in this Province, but seeks by all means within his power to develop its resources and increase its importance in the confederation? But the Telegram objects that Bishop Lorrain is interested in a coloniz ation society that has planted some settlements on the Quebec side of the river immediately opposite the proposed Township of Lorrain. It, therefore, with mock solemnity warns its readers against an invasion of a race and sect not in harmony with Ontario. A baser appeal to prejudice it has not, we must confess, for years been our lot to notice. The

any steps or even proposed any measures to keep out this same class of settlers from the Township on the Quebec side in which settlements by it have

TOR WALLEY WAS A

been formed. It is enough, however, for a journal that lives by pandering to prejudice, that Bishop Lorrain is anxiously interest-ed in forming Catholic settlements in Ontario and elsewhere, to raise the bitter ory of rage and discontent. This appeal of the Telegram to sectarian autmosity is but one proof out of many that we might submit to our readers to prove might submit to our readers to prove the existence of a strong spirit of intol-erance and an openly avowed deter-mination amongst Protestants of all classes throughout the country to keep Catholics out of place and position, and to establish in this country a Protestant ndancy as odious as that which for enturies prevailed in Ireland. At a ing of Orangemen held in Kingston, the following resolutions were adopted with the utmost enthusiasm:

Moved by Bro. John Gaskin, seconded

by Bro. George Brown,

"Resolved, That we, the Orangemen of Kingston, solemnly declare as Orangemen we have no connection with any political party, because any man with his eyes open can see that it is the earnest and continual purpose of both parties to curry favour with the Roman Catholics of this province and Dominion, to the injury and detriment of the Protestant population. This preference is especially apparent in this section of country, when work is given or appointments made in the asylum, penitentiary, or other Government institutions when Protestants and Roman Catholics are applying. The facts bear out the statement that the latter are receiving more of the appointments in these places from both Governments than their numbers or position warrant, plainly showing that both parties are pulling strong for their support, and this is done because political parties find Protestants and Orangemen divided and Roman Catholics when looking for emoluments a solid phalanx. This meeting pledges itself in future, as a matter of self-protection, to vote unitedly for that party which will deal out even handed justice to the community; and on all questions arising to be voted upon in time to come, we promise to meet and decide on what is best to do on such occasions, and the minority agrees to be ruled by the majority, and vote as a united body, so that we may have power in the land and be recognized as a party working for the cause of freedom and fair play to all men."

Moved by Bro. James Adams, seconded by Bro. T. L. Sacok,

the cause of freedom and fair play to all men."

Moved by Bro. James Adams, seconded by Bro. T. L. Smook,

"Resolved, That the Orange body deeply laments the sectional feeling gotten up in this country, especially in the eastern province, respecting the notorious rebel Riel, now under sentence of death. We do not object to the respite given to enable his counsel to obtain a full and fair hearing in the highest tribunals of the country, but we do object to any interference by any party who by their actions are making it difficult for the constituted authorities to carry out the just sentence of one who has been the means of causing so much bloodshed, some of his victims being our friends and relations." some of his victims being our friends and relations."

Moved by Bro. Jas. Marshall, seconded by Bro. John Scally,

"Resolved, That this meeting condemns

asylum proper would have given the needed accommodation, which looks to be nothing more or less than a rop handed over to the Roman hierarchy for their support at the coming election

These resolutions speak for themselves. They are a plain indication of the spirit that is at work, but this is not all. At the same mass meeting of the Kingston Orangemen a letter was read from Dr. John McKenzie in reply to an invitation to co-operate with the committee in tendering a banquet to the Hon. Senator Sullivan. This letter is addressed to Mr. J. Cunningham, secretary of the committee, and reads as

Kingston, Sept. 11, 1885.

J. CUNNINGHAM, Esq.

DEAR SIR,—I have the honor to acknowledge the receipt of your invitation "to co-operate with a committee of gentlemen in tendering a banquet to Hon. Senator Sullivan." You do not mention the nature of the committee. mention the nature of the committee but I presume it is a political one, and for this reason I regret that I must for this reason I regret that I must decline the invitation. In so doing it is only fair that I should state my reasons. Senator Sullivan and his friends know that I was a staunch supporter, before, during, and after his political contest in 1882, and until the defeat of the Orange 1882, and until the defeat of the Prayer of Bill of Incorporation in the House of Commons in 1883. I had been an Orangeman from an early age, and Dr. Sullivan happened to be a Roman Catholic, but I never allowed that difference to influence me for one moment. I supported him loyally in every possible way, because he was the representative of because he was the representative of the Conservative party, and I believed that the Conservative party intended to govern the country honestly, and to do justice to all men, without regard to race or creed. Let it be understood that I autative had no favours, political or other, to ask of them, and I seek none now. Permit me to ask Senator Sullivan and his friends to review the history of the Orange Bill. It asked for no privilege except the simple one of recognition

the leader of that party in every gency, and from whom had better right to look for sup And yet Orangemen saw ced. He raised no voice to inding counties, at the next pol-ntest, it will be found that Coare able and willing to take care or themselves in the future. Let politicians do likewise—if they can. Personally, I have nothing but kindly feeling for Sen-ator Sullivan. I wish him and his friends every good wish, but I can take no part in his banquet. I am, Dear Sir Yours faithfully,

John Mackenzie, Master Allen L. O. L., No 316. When it is recollected that the Hon. Dr. Sullivan is a lite-long Conservative, that he enjoys the confidence of his leader, that he has made great sacrifices or his party, that he deserves well of his country because of his good citizen-ship and patriotism, it will be seen at a glance what this outburst of Kingston Orangeism really means. It means the exclusion and the ostracism of Catholics, It means that they are to be treated as the veriest serfs and helots, the very hewers of wood and drawers of water to a bigoted, besotted and despotic majority. These Kingston resolutions are inended to cover the filling up of nearly all the important positions in the Dominion with Orangemen or pronounced Pro-testants. It is notorious that the customs offices of Ontario and Manitoba are almost entirely filled with Orangemen. The postmasters in the cities and almost all important towns are Protestants and with the exception of that worthy gentle man, T. Hefferman, Esq., of Guelph, there is not a Catholic collector of customs in this province. The sheriffs of Ontario, with but two exceptions, are all non-Catholics. So also with the Registrars. The superintendents of the Lunatic Asylums and of the Institutes for the blind, are all Protestants, and so are the assistants. The judges of the Superior Courts are, and have been, every one Protestant, until last year, when the first Catholic in the history of this Province was appointed to the Superior Court bench. Of the forty-one County Court judges all are Protestants, but as a very great act of consideration and condesension, we have, though numbering one-sixth of the population, two junior

County court judges.

These fanatics talk of wanting a party who will deal even handed justice out to the country. This is the last thing eonle to the injustice from which create here on this virgin soil of Amer. ica a party as odious as that vile ascendency faction which so long ruled over Ireland, to the bane of that fair country and to their own lasting disgrace.

These very Kingston Orangemen are the men, or descendants of the men, who, when the late James O'Reilly, Q. C., was appointed to the bench of the County Court at Kingston, forced the government of the day to cancel the appointment and threatened that unless this were done, to oppose the Hon. Alex. ander Campbell in his next contest for the legislative Council. Mr. O'Reilly, we believe, out of a generous spirit of self sacrifice, was good enough to withdraw his application or to consent to the annulment of his appointment. If the Orangemen of Ontario are to rule this province the Catholics may as well at once leave it. This we have no intention whatever of doing, not at least without a struggle that will show all parties and governments that there is a ength to which fanaticism may go, but annot go further.

But it is not alone in Ontario that the spirit of fanaticism is abroad and rampant. From the St. John, N. B., Globe,

Sept. 5th, we take the following : "It is reported on the streets to-day that a lively meeting took place Friday night of delegates from Orange Lodges in the County, presided over by Mr. Edward Willis. It is said that the special object of the gathering was to strengthen the Conservative candidate, Mr. Everett, and that his friends at the that his friends at the meeting de that they had Mr. Everett's pledges that he would support the Incorporation Act or any other movement of the society. They urged on this ground that he should be supported. A good many of the delegates are said to have objected to Telegram does not show that the Township of Lorrain is to be closed against which belongs to every citizen in a free country. The Orange Order had always or that the colonization society in which society in which belongs to every citizen in a free country. The Orange Order had always or that the colonization society in which society in was best not to take a po-

litical side. It is said, however, that, this moderate view did not prevail and that a resolution passed by the majority to support Mr. Everett. The active spirits at the meeting were Messrs. Willis, Andrew J. Armstrong, W. Roxborough and other well-known Conservatives." A respected correspondent, calling our

attention to this paragraph, says : "The statements in the above paragraph have not been contradicted. This explains the circular sent you the other day. You deserve credit for adhering to your programme of keeping out of political affairs. But, after all, what does the CATHOLIC RECORD think of a secret society like the Orangemen endorsing any candidate for Parliament † That is the point."

Then, on Sept. 9th, the following Then, on Sept. vin, as speared in the same paper:

"The following 'confidential circ signed by the County Master and Confidential circ signed by the County Master and Constituted the city and county among whom it is expected to influence:

CONFIDENTIAL CIRCULAR.

whom it is expected to influence:

ONFIDENTIAL CECULAR.

St. John, N. B., Sept. 7, 1885.

Sir and Brother—At a special meeting of St. John County Lodge of the L. O. A., held in the Orange Hall, City of St. John, on Friday evening, Sept. 4th inst., pursuant to the terms of a resolution passed at the annual meeting of the County Lodge, held at South Bay, on the 3d February last, a resolution was adopted (1) endorsing the candidature of Mr. Charles A. Everett for the seat in the representation of the County of St. John in the Dominion Parliament, rendered vacant by the death of Hon. I. Burpee; (2) pledging Mr. Everett the utmost support; (3) directing that every member of the order in this city and county who is an elector be notified of the action of the County Lodge."

Then, in Quebec, we have a fanatical

Then, in Quebec, we have a fanatical ninority calling upon their co-religionists elsewhere to assist them in wiping out the French. This invitation, though not responded to for many excellent reasons, has been, however, taken deeply to heart by many in Ontario and other provinces, who believe that the French language and the Catholic religion are the originators and protectors of smallpox and other such unwelcome visitors. Violent and fanatical appeals to prejudice are, we know, to-day in order with the Protestant minority in Quebec and with many of their co-religionists else-where. It is time that the Catholic people of this Dominion opened their eyes to the critical times and the perilous days that are ahead. We have submitted as in duty bound we felt, facts and statements of our own to which we defy contra diction. We have also laid before them the solemn and deliberate declarations of the enemy, and asked them if it be not time for them and for all good citizens to be on the alert in preparation for coming danger and the gravest of perils.

THE RIGHTS OF LABOR.

When we lately wrote in favor of the xclusion of Chinese labor, we did not expect that the question would be so soon ought into ominous prominence by an outbreak such as that which recently ocurred in the territory of Wyoming, resulting in the massacre by white miners of a number of Chinamen. Discussing that deplorable event, the Toronto News, while approving the course of the Amercan press, without distinction of party, in denouncing the murderers of the Chinese and insisting that they should be as he was not a supporter of the govern-brought to justice, remarks that, as a rule, ment of Mr. Sandfield McDonald, formed they want. Their object is to blindfold the papers across the line have no word of in 1867, and retiring from office only in aure for the monopolists who drove they know that Catholics suffer, and to the white miners to extremities by continuing to import and employ Chinese laborers at wages with which the white man cannot compete without sinking to the same low level as the Oriental. The News then argues that "the very brutality and wantonness which inspired the murders was probably begotten of the degradation due to this cause. If men are treated like brutes, by and by they will act like brutes. If men's prospects are rendered hopeless and desperate by a speciment of this young man. He has all the qualifications necessary for the position; and as he is the main support of his widowed mother and her low wages and over-work, of all eight children, the Minister should see those influences which go to civthose influences which go to civilize, Christianize and enlighten mankind, what wonder if they become degraded and barbarous in their actions. It surely did not need the Chines, mas sacre of Wyoming to inculcate this truth. If men are to respect the law, if they are to have regard to the interests of society and of the welfare of their fellows ; if they are even to have a concern for the preservation of their own lives, social institutions and their own share in them must be made worth something to them. Anarchy has no terrors for the man who has nothing to lose, and who feels that life is not worth living. The crimes of the Wyoming miners, like those of the French revolution and many other popular uprisings against oppression, were begotten by the neglect and injustice of society towards its weaker members. This phase of the question seems to be completely lost sight of by the majority of the superficial scribes who treat of the Wyoming outbreak. Rightly viewed, instead of being regarded as a causeless and entirely unaccountable outbreak, it is the strongest possible argument against a system, the inevitable tendency of which is so to lower and brutalize the white race by the conditions of life it imposes on them that such manifestations of savagery

These views, thus tersely propounded by the News, are quite sound, and entitled to earnest consideration. The great evil that labor has to bear with is the heartles injustice of monopoly. The monopolist cares not what injustice he inflicts on individuals or on society so long as he fills his own pures by the importation and employment of Chinamen. White labor-ers cannot live as do Chinamen, without, as the News justly contends, becoming equally as degraded. Is it not the duty of every good citizen to prevent so great a misfortune, a misfortune that must, in its far-reaching consequences, involve the civilisation and Oriental degradation are incompatible. The introduction of the latter into America has in certain portions of the country worked almost irreparable

The white laborer is entitled to protect

tion against the unjust competition of the Oriental serf. The latter is owned and treated by his employer as a beast of bur-den—the white laborer cannot be so treated. The Wyoming massacre was in all regards a most deplorable occurrence, but no other result could hardly have followed the inhuman action of the employers of Chinese labor. They brought a crowd of semi-civilized workmen-ready to toil for wages in which a white laborer must starve—to compete with and finally drive out of work altogether their white employees. With the latter it was, then, made an issue of life and death. In a moment of anger they took the law into their own hands and committed a most grievous crime. Their action cannot be ustified, but its causes and motives may be very easily understood and explained. The national legislature is to tlame for not having rendered it impossible for the heartless monopolist to put Chinese in competition with white labor. As long as he is permitted to do so, there will be discontent, misery, and, occasionally, we fear, murderous uprisings such as that which lately took place in Wyoming territory. Our legislature must clearly understand that labor as well as capital has its rights and that to the welfare of every civilized community it is essential that these rights be respected and secured against aggression of every character.

A STRONG CLAIM.

Under the above heading the Irid Canadian states that Renfrew has been leclared a port of customs and that the collectorship was claimed by the late Mr. Felix Devine, of that town, on the ground that he held the office of collector of Inland Revenue for many years under the old government of Canada, up, in fact, to the time of confederation. Mr. Devine, our contemporary states, was then deprived of the only emolument to the office, viz., the issuing of hotel, saloon and steam boat licenses. The Toronto journal further adds that this deprivation was made by the local government of Ontario at the instigation of the then member for the south riding of Renfrew, the present Auditor General, John Lorn McDougall. We may state without knowing exactly what Mr. McDougall's action may have been in this matter, that 1871 we cannot see how Mr. McDongall should be held responsible for this act of evident injustice. We may, however, state that we heartily concur in the

view expressed by our contemporary : "That as Mr. Devine never resigned, "That as Mr. Devine never resigned, his son—Mr. J. J. Devine—should have the appointment to the present office, it being, to some extent, a revival of the one held by the father prior to Confederation. Nothing could be more just—nothing more graceful as an acknowledgment of faithful party service—than the appointment of this young man. He confirming his appointment, and thus in some measure lighten the burden which Death always brings in its mournful

Our contemporary also calls attention to a fact of which we were not previously aware but for the statement of which we

have no doubt it has good authority : "That as in the whole County of Renfrew "That as in the whole County of Renfrew—North and South—there are but two offices held by Catholics worth over fifty dollars a year, the Government should, we think, be but too glad to have an opportunity of making amends for their neglect in the matter of Catholic appointments. If this cotracism be continued much lenges the present of the continued much lenges the continued much length and continued much length l inued much longer, the prospect of redeeming" the South and retaining "redeeming" the South and retaining the North Riding will not be very en-couraging. The Government, for its own sake, must do something to allay Irish Catholic discontent; otherwise it cannot expect that people will be such fools as to support those who show no signs that the feeling is reciprocal. We must hit back if we are struck; and the Catholics back if we are acrues; and the Catholics of Renfrew will, in order to assert their self-respect, insist that they shall have fair play in everything that concerns the public life and the public service of the County."

Perfectly satisfied as we are of the ustice of Mr. Devine's claim, we may state, and do so with pleasure, that his appointment would give the widest and heartiest satisfaction to all classes of at the coming conventions for nominating

often, as our readers are aware, that we subscribe to recommendations of our Toronto contemporary. In this case, however, we gladly say "ditto."

THE IRISH PARLIAMENTARY

At the request of many friends through. out the country we have decided to open a subscription list in aid of the Irish party in the English House of Commons. We take great pleasure in doing this because we believe that the men acting with Mr. Parnell are engaged in a noble work and deserve every encouragement from Irish-men and their descendants the world over, men and their descendants the world over.

It may indeed with truth be asserted, that the Irish nation—both priests and people being a unit—are now engaged people being a unit—are now engaged in a mighty struggle to win for that country the Parliamentary indepen-dence of which it was robbed nearly a century since. Many of the best representatives in the Nationalist ranks are men of limited means and it would assuredly be most fitting in the present emergency were their fellow-countrymen abroad to lend their assistance by liberal contributions of money. All sums remitted us for this purpose will be acknowledged in the columns of the CATH. OLIC RECORD, and in due course transmitted direct to Mr. Parnell. Money should in all cases be sent in registered letters or in the form of money orders.

THE NEW MINISTER OF AGRICUL. TURE

The Hon. John Carling has been appointed Minister of Agriculture. Whilst the CATHOLIC RECORD is strictly impartial in political matters it has no hesitation in stating its conviction that this distinguished citizen of London will discharge the important duties of his office in a manner that will promote the great interests confided to his care.

EDITORIAL NOTES

- Rev. Father Thomas Kelly, formerly parish priest of Gananoque, Ont., is now professor in Bourget College, Rigaud, Quebec.

- It is stated the Rt. Revd. Dr. Wm. Smith has been appointed to the long widowed archiepiscopal See of Edinburgh, Scotland.

- At a meeting of the National League in Dublin it was announced that \$3,000 had been received from the Irish National American League of San Francisco for the support of the cause. The announcement created great enthusiasm.

- We are informed by the associated press dispatches that there is a split between Parnell and Healy. Later advices will undoubtedly prove that the split is confined to the head of the cable man. Could not our friends on the other side of the border take some steps to have this hater of Ireland removed from a position he so grossly abuses,

- The cable man announces that Mr. Healy is to be prosecuted for defaming the character of Lord Bantry. In the same paragraph a short sketch is given of the life of the noble Lord, which in a great measure proves the charges made by Mr. Healy. Defaming the character of a rascal seems to be a very serious matterthe realm.

- James Whelan, who was appointed United States Consul at Fort Erie, Canada, several weeks ago, and whose appointment was reported to be objectionable to the Canadian Government on account of his prominence as a member of the Fenian Brotherhood, has been recognized by the Government at Ottawa as the representative of his Government at Fort Erie. Official information of his acceptance by the home Government is expected from London in a few days.

- It is stated on the authority of La Mineree that the Hon, Thomas McGreevy, M. P. for Quebec West, has been elevated to the senate in the room and stead of the late Hon. Mr. Chapais. We heartily congratulate the government on its acknowledgment by this nomination of the right of the English-speaking Catholics of Quebec to a just share of representation in the Upper House. Mr. McGreevy has held a seat in the Commons of Canada since 1867 and during all that time retained the esteem of his fellowmembers of both parties.

- Wedearn from the East Kent Plain Dealer that the Hon. David Mills has left that section of country to take up his residence in London. Our contemporary says : "A number of friends of the Hon. D. Mills assembled at his residence last Saturday evening to bid him and his family farewell prior to their departure for London, Mr. Mills and family will be greatly missed in this place by a large circle of friends." We may add that our readers of every class and shade of opinion will gladly welcome the honorable gentleman to the city.

- Archbishop Walsh has sent circulars to the priests in the various parishes throughout Ireland advising them in regard to the Parliamentary election campaign. He cautions them to beware of surprises electors in South Renfrew. It is not candidates for seats in Parliament, and t

resist any attempts to stampede conven-tions in favour of any outside candidate. He especially advises them respecting the Wicklow Convention, to be held on Monday, Oct. 5th, warns them against supporting other than tried men, and directs them to oppose the overthrow of known for unknown candidates. The Archbishop also states that if it is necessary to secure their objects priests should deavour to secure an adjournment, and if this is not possible to withdraw from

- The Right Rev. Bishop of Peoris, is one of his pastoral letters, said:—"The home of a Catholic should be a Catholic home; a sanctuary of religion, made beautiful and holy by religious observance; by night and morning prayer in common; by the presence of the Crucifix and the images of the Blessed Virgin and the saints; by blessing and thanksgiving before and after meals; by special devotions in sacred season, and by the unnoticed symbols of reverence and love that clothe the family circle as with an atmosphere of Heaven."

- A Montreal dispatch states that on Monday evening last a vaccination riot broke out in that city. About seven o'clock, a mobattacked the east end branch health office, and completely wrecked the building. They afterwards turned their attention to the Central Police station, the windows of which were smashed in short time. Later on the medical health office and other places were visited and more or less violence indulged in. The police were at the outset unable to restore order, but finally succeeded in dispersing the mob. They used their batons with vigour and many of the rioters were hadly cut about the head and face. Several arrests have been made, including the ringleader of the outbreak.

— An esteemed correspondent, writing from the county of Middlesex, states that he perceives by the report of the Ontario Branch of the Dominion Alliance, which met on the 14th of September, in the lecture room of the Richmond street Methodist church, Toronto, Mr. W. H. Howland in the chair, a resolution was passed binding that body and all Scott Act electors to vote for no man for municipal, educational or parliamen. tary honors except those who pledged themselves to obey the dictates of the Scott Act fanatics. Our correspondent is not a Catholic; but he thinks that this action of the Ontario Branch savors of tyranny, intolerance and impudence. They seek, he says, to rule the country even from the J. P. to the Lieutenant-Governor of the province, but that his tory has it on record too plain to be mis understood what such men have done when in power, to permit the people of Canada to be deceived by their appeals Our friend signs himself "An Independent Elector and Farmer," and we can certify that he is both.

mer" writes us to express the hope that as the time is fast approaching when ar appeal will be made on behalf of the good sisters whose lives are devoted to the furtherance of the interests of ou charitable institutions, there should b no lack or generosity displayed in thi behalf, especially by our farming com munity. We heartily join with our con respondent in the hope he thus en presses, and feel confident that thes devoted ladies will meet with a heart reception from the Catholic people this province. It so happens that visi are made to the country people on be half of our eleemosynary institutions the most inclement season of the yea But as the sisters have a duty to fulfil regard of the little ones of Christ, to find me for the needy, the abandoned ar the naked, they are ready to under every trial and fatigue to accomplis this duty. All classes of our people, r cognizing themselves bound by the la of Christian charity, should be glad come to the assistance of these devot religious and thus enjoy a share in t merit of their good works.

\_ A respected "Irish Canadian Far

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presses, and feel confident that these devoted ladies will meet with a hearty reception from the Catholic people of this province. It so happens that visits are made to the country people on behalf of our eleemosynary institutions at the most inclement season of the year. But as the sisters have a duty to fulfil in regard of the little ones of Christ, to find a me for the needy, the abandoned and the naked, they are ready to undergo every trial and fatigue to accomplish this duty. All classes of our people, recognizing themselves bound by the laws of Christian charity, should be glad to come to the assistance of these devoted religious and thus enjoy a share in the

merit of their good works.

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Without ever flattering the passions of men, do not act too directly or precipitately against their prejudices.—Ven.

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## A Legend.

I read a legend of a monk who painted, In an old convent cell in days gone by, Pictures of martyrs and of virgins sainted, And the sweet Christ-face with the crown of thorn.

Poor daubs ! not fit to be a chapel's treasure Full many a taunting word upon them fell.
But the good abbot let him, for his pleasure
Adorn with them his solitary cell.

One night the poor monk mused : "Could I but render but render Hone mused: "Could Honor to Christ as other painters do, Were but my skill as great as is the tender Love that inspires me when His cross view!

"But no—'tis vain I toil and strive in sorrow What man so scorns, still less can He admire,
My life's work is all valueless—to morrow
I'll cast my ill wrought pictures on the
fire."

He raised his eyes, within his cell—0 wonder!
There stood a visitor—thorn-crowned was he.
And a sweet voice the silence rent asunder "I scorn no work that's done for love of me."

And round the walls the paintings shone rewith lights and colors to this world un-known, A perfect beauty, and a hue transcendent, That never yet on mortal canvas shone.

There is a meaning in the strange old story Let none dare judge his brother's worth o need;
The pure intent gives to the act its glory,
The noblest purpose makes the grande

-Home Journal.

CATHOLIC PRESS.

N. Y. Freeman's Journal. N. Y. Freeman's Journal.

Dr. John Gilmary Shea closes a remarkable article on the vagaries of minds among those who are without the Catholic Church, which he contributes to the last number of the Catholic Quarterly, by saying: "As the knowledge of the true God is so rapidly disappearing, and false gods are gradually obtaining the honor due to Him alone, ought we not to make some exertion to rescue the country from a return to heathenism? The Council of the Vatican is the first ever held by the Church in which it became necessary to define the existence, personality, and nature of God. This seems to indicate clearly the importance of innecessary to define the existence, personality, and nature of God. This seems to indicate clearly the importance of inculcating these truths as against the errors condemned, Our great theological school at Woodstock has, in the same spirit, given a grand treatise, De Deo Uno et Trino, suited to the wants of our day. If learned priests in our great cities were, on Sundays, in some hired hall, and with nothing to suggest church ceremonies, to give conferences on God, Revelation, Redemption, the End of Man, on topics such as were propounded by the Apostles to the Gentiles of the Roman Empire, many would be saved who are now losing all trace of Christianity. The very fundamentals of religion are so obscured in many minds that it is necessary to begin at them, and so clearly exhibit the whole scheme of Redemption that thousands with clear minds and willing hearts will, when they hear the word of truth, correspond to the grace of God, and believe."

N. McNeil, D. D., in Cleveland Universe.

N. McNeil, D. D., in Cleveland Universe us act of His Holiness, Pop Leo XIII. Should we wonder that the history of past centuries is found distorted in Protestant books when contemporary his-tory is so misrepresented in a Review that claims to represent the best of Bos-

St. Louis Catholic World. St. Louis Catholic World.

The havoc which so many wolves in sheep's clothing are making on innocent flocks should call for some remedial measures. There are gentlemanly and respectable Protestant ministers, but we declare against ranting, howling hypocrites who are daily furnishing infidels with specious arguments against Christianity. Of such the with Marshall remembed, "If there he are one who needs tianity. Of such the witty Marshall re-marked: "If there be any one who needs a missionary, it is the missionary him-

Catholic Columbian.

Catholic Columbian.

When a child dies it does not become an angel. The angels are an order of beings distinct from mankind. They are pure spirits. All the angels that ever will be, so far as we know, were created before Adam was formed. A baptized infant, dying, goes to Heaven. One day its body will rise and be reunited with its soul. It is good not to lose sight of this truth.

"Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." These were Christ's own words to His disciples. How many Catholics are there who go around with a living body but a dead soul? They have no spiritual life in them. They do not eat the flesh nor drink the blood of the Lord. If they were to die to-night, they eat the flesh nor drink the blood of the Lord. If they were to die to-night, they would fall into the pit of perdition with the other reprobates. Can they restore life to their souls? Yea. How? By breaking off their evil habits, repenting of their sins, going to confession, making all the reparation in their power for the wrongs, if any, they have done to their neighbors, and receiving the body and blood of Jesus in Communion. Will they be able to keep their souls alive? Undoubtedly, if they seek God's help and take the means—go to the Sacraments of Penance and the Holy Eucharist often. How often? As often as their confessor will allow—whenever they hear Mass, or once a week, or anyhow once a month; once a week, or anyhow once a month; the oftener the better, for as the body must have its food from day to day, so the soul, to live and be strong, ought to

## SUNDAY-SCHOOL VERSUS EVERY-DAY RELIGION.

Catholic Review.

The public schools of this city and throughout the country have again opened, and, of course, on the same irreligious plan that has prevailed now these many years. Thus do honest citizens, thousands upon thousands of whom are God-believing and God-fearing people, continue to consent that their children be brought up without the knowledge or the fear and love of God being impressed upon their minds and hearts in the schools of what professes to be a Christian country. It must be remembered that the public schools are the fountains of education and training to the main body of the people here. Yet for all the knowledge of Christ and Christianity to be gained in them they might as well be conducted by pronounced atheists or pagans. In a word, the schools of this Republic have been dechristianized to accommodate the irreligion that has attached itself to so many of the seats of Government within the last two centuries, that has swept the non-Catholic churches and pulpits with a besom of destruction, and that for Christianity, even in a maimed and halting form, has for the most part substituted indifferentism. Accordingly, we hear Protestant pulpits and political platforms ring out with fanatic outcries against those who dare point a warning or a hostile finger at these schools of no religion. "Leave religion to the home and the Sunday-school" is the cry from Beecher to Bloomingdale. "The public schools are the corner-stone of the Republic and the bulwark of our rights, liberties, and national institutions." And so forth and so forth.

Froth of this kind is forever on the surface of our social and political life, and The public schools of this city and

Froth of this kind is forever on the sur-Froth of this kind is forever on the surface of our social and political life, and Catholics are regarded as un-American because, rather than have their children go without religious training and instruction, where it is easiest and fittest to impart such instruction and training, they bear the burden of erecting their own schools. And even with this relief on the public purse and school capacity, representing from 30,000 to 40,000 children, the senting from 30,000 to 40,000 children, the Tribune, on noticing the public school opening the other day, and the increase in attendance of 5,000 children, is constrained to remark that "thoughtful citizens of the Republic regret that 10,000 children in this city, who should be learning to read, write and cipher, have no chance to learn anything for lack of school room." How is it in the other cities and the country districts? Nice corner-stones and bulwarks these for the Republic! And if there is not room enough in the public schools for the children, how much less in the Sunday schools, on which they have mainly to depend for their religious training?

mainly to depend for their religious training?

But let us see how Sunday-school religion works, and we will cite so unexceptionable a witness as the Boston Congregationalist, which opens its columns on the 17th inst. with a slap at the "Romanists" because of an alleged dark movement in Boston to secure to women the right to vote for school committees, the object of which, of course, is to "increase the vote for Romanist candidates for the School Board, or for those who are understood to be ready to vote that public money, which in the main is contributed by Protestants, where it will do the most good for the interests of the Papacy." It is the same paper that elsewhere, commenting on an article by one of its contributors, the Rev. W. F. Crafts, of New York, remarks: "The statement on our second page in regard to the very large proportion of those in our prisons who have been members of the Sunday-school is a startling of the Sunday-school is a startli even from the J. P. to the Lieutenant-Governor of the province, but that history has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on record too plain to be mistory has it on proven, to permit the people of Canada to be deceived by their appeals. Our friend signs himself "An Independent Elector and Farmer," and we can certify that he is both.

— A respected "Irish Canadian Farmer" writes us to express the hope that as the time is fast approaching when an appeal will be made on behalf of the good sisters whose lives are devoted to the furtherance of the interests of our charitable institutions, there should be no lack of generosity displayed in this behalf, especially by our farming community. We heartily join with our correspondent in the hope he thus expresses, and feel confident that these presses, and feel confident that these processes, and feel confident that these processes are devoted to the furtherance of the interests of our charitable institutions, there should be no lack of generosity displayed in this great depository of the documentary history of the Roman pontifis." Of conversion of Children," published by what the Italian government had no more to do with making accessible the Vatican archives than had the government of the United States. It was the spontantary of Christian morals and conservative Children's Special Service Mission of London." The leaflet stated that "innetents of the criminals were once Sabbath-school, children." This was published by the provision of this provision of the criminals were once Sabbath-school, children." This was published by the provision of the provision of the criminals were once Sabbath-school, children." This was published to the provision bath-school children." This was published here, without comment or question, by the Methodist Tract Society. Mr. Crafts has made "careful inquiry of many familiar with criminals and victims of vice in regard to this matter." The chaplain of Sing Sing writes to him that the prisoners "who are Catholics may be safely put down as having attended Sabbath-school, and most of the Protestants." The secretary of the Bowery Branch of the Y. M. C. A. writes: "Very many of the vicious and criminal Protestants have been members of Sabbath-school." The Rev. J. G. Bass, chaplain of the King's County Penitentiary, [Brooklyn, writes that in his labor among prisoners twenty years ago, it was a strange thing to find a person arrested for crims who had been an attendant at a Sabbath-school. "Now, and for some few years past, seventy-five path-school children." This was puband for some few years past, seventy-five per cent., at least, of the inmates of our prisons, and the suspected persons out of prison, have been scholars of Sunday-schools." He learned from the more in schools." He learned from the more intelligent prisoners that "they attended
Sunday-school, but not church service."
His remarks, of course, do not apply to
Catholies. As the children grew up and
lost the attraction for Sunday-schools in
the shape of "inducements," and wearied
of "the jingle of the chorus of the hymns,"
they dropped out, and, "not being anchored
any where by church attendance, they
drifted into Sabbath-breaking—bad company, bad habits, vice, crime." To Mr.
Bass's mind one of the most important
questions before the church should be,
"How can we induce our young people
to attend church services!" By sending
them to irreligious schools, of course. to attend church services?" By sending them to irreligious schools, of course. "The youth and young men of to-day," he adds, "are not, I think, skeptics, but neglecters of the means of grace." Naturally. Brought up from infancy almost in an irreligious atmosphere, they drift into indifferentism, where they do not become blank atheists.

Mr. Crafts goes on to say that of the forty-six now in New York's Christian Home for Intemperate Men, all except two are Protestants, i. s. eighty-eight percent, and they were all attendants of Sabbath schools. The missionary of the Florence Mission of New York informed him that "the first twenty-five Protestants he met in his work among fallen women were once Sabbath school girls, all but three naming Evangelical denominations" We have not space to follow Mr. Crafts

into his inquiry as to "What do these ominous figures mean?" On the face of them they show that Sunday-school, as a substitute for careful everyday Christian training, is simply a very thin veneer of Christianity that soon gives out. Mr. Crafts' testimony is that more than half the boys "drop out into the street" as they passed from childhood to boyhood. In many cases "Sabbath after Sabbath they have no teacher. Hardly a Sabbath-school in the whole land is not short of teachers." "Unfaithful

after Sabbath they have no teacher. Hardly a Sabbath-school in the whole land is not short of teachers." "Unfaithful parents," he says truly, "have a yet greater responsibility" than teachers in allowing their children to grow up without Christian instruction, and throwing "that most important part of a parent's work upon an unpaid stranger who has but one hour per week in which to do it."

Could there be a stronger indictment of the Sunday-school as a sufficient means of Christian training and education than is afforded by the testimony and figures of these Protestant clergymen! And could there be a stronger argument in defence of the unalterable Catholic position that children should be taught their religion together with their reading, writing and ciphering in the daily school? Our public-schools are not public, and never can be, while run on the atheistic plan. They are unchristian and anti-Christian while Christ is forbidden them. A chance half hour or hour a week for God, and the rest of the week for—whom or what?

# THE HOLY ANGELS.

N. Y. Freeman's Journal

The coming month of October,—the Month of the Most Sacred Rosary,—is usually counted as, after May, the month most especially devoted to the worship of the Ever Blessed Mary, Mother o God. But what month in the year is not studded with Festivals in her honor, in the Christian Calendar Look at this present month. It follows August, that celebrates the consumma-August, that celebrates the consummation of her feasts,—in that sense certainly for her the greatest of all;—her taking up into the highest Heaven by her Divine Son, surrounded by the innumerable choirs of angels; Who seated her at His Right Hand, crowning her as Queen of Angels and of men; and putting into her hands the empire of Divine Meroy,—that she should be the Universal Mediator of Justice and of Merit. But, August past, what magnificent feasts of Mediator of Justice and of Merit. But, August past, what magnificent feasts of Our Lady, in this month of September. The Feast of the Nativity of Mary. On the Sunday within the octave, the Feast of the Holy Name of Mary. Again, last Sunday,—the Feast of the Seven Sorrows of Mary. And now, on the twenty-fourth of the month, the feast of our Lady of Mary.

When, then, it is said that the month of October is, next to May, Our Lady's Month, it is because it is, especially, the Month of Our Lady of the Most Sacred Rosary,—and thence we can learn how great a thing this gift is that Our Lady

Month of Our Lady of the Most Sacred Rosny,—and thence we can learn how great a thing this gift is that Our Lady vouchsafed to give to St. Dominic. The urgency of request and recommendation made by Our Holy Father Leo XIII., happily reigning, made in his Encyclicals of 1883 and 1884,—is this year again, by a "DECREE" through the Sacred Congregation of Rites, by the Holy Pather, promulgated to the whole world. That desire and request was that the custom of daily reciting the Rosary, in families, or two or three together, or singly,—as well as by sodalities and in churches,—might be continued not for the month of October alone, but perpetually.

And it is the assertion of great saints that next to the Holy Mass, there is no devotion more pleasing to God, or more fruitful for souls, than that of the daily recitation and meditation of the Rosary. This month of October is a time offered for beginning this good habit.

ALSO THE MONTH OF THE ANGELS.
But, while October is first of all dedicated to the Devotion of the Holy Rosary, it is, at the same time, dedicated to the veneration of the Holy Angels. Two days before October begins the Church celebrates, under a more solemn office, the Feast of the Archangel St. Michael, the Prince that champions all the servants of God. He it was, first of created beings, that with joy acknowledged the rightful sovereignty of her that was to be the mother of God, and the Queen of Angels. The figure of her that was to be the mother of God, and the Queen of Heaven. He it is that ix, hereafter, to plunge Lucifer with his demons into the abys, and to set a seal on it, that the demons cease to torment men. Rightfully, then, in the words the Church gives us, we invoke him, saying: on it, that the demons cease to torment men. Rightfully, then, in the words the Church gives us, we invoke him, saying: "Prince most glorious, Michael Archangel, be mindful of us, to pray for us to the Son of God."

But that the slorious have a sea to to the son of God."

the Son of God."
But what of all the glorious choirs of Angels, that excel in might, that do the will of God continually, harkening to the voice of His Word? And what of the countless hosts that watch as Guardian Angels over poor mortals, to keep them from dangers, and to make them heirs of Eternal Salvation? Have we no homage

Eternal Salvation? Have we no homage and devotion for them?

A devoted Religious priest, many years engaged in giving Missions, and who has known of the immense aid and advantage obtained by a special devotion to the Holy Angels, has engaged himself, and has obtained the promise of many other devoted priests,—whose number is still increasing, who promise, each, in every Mass each says,—to make a special memento for all those who, in honor of the Nine Choirs of the Angels, will form the habit of saying daily, nine times, the Angelic Trisagion, as it is found in the Racotta approved by the Holy See.

the Holy See. Here is how it stands in the Racolta : THE ANGELIC TRISAGION:

In reading the form of this ascription in the *Racolta*, we are first surprised at the omission of the word "heaven",—as it is found in the office of the Mass: "Heaven and earth are full of thy glory." Mingle with men as they are gathered in great numbers, for business, for political purposes, or for recreation, and listen to their language. Or meet them, one by one, in country or city, in the house or in the fields. Listen to their words. Or ask them for the thoughts

one by one, in country or city, in the house or in the fields. Listen to their words. Or ask them for the thoughts that occupy them.

But here comes the meaning of the Angelic Trisagion. Every man in those throngs,—every human being on the earth,—even the most brutal,—he that thinks not at all of God,—or if he does, or speaks of Him, does it far otherwise than to give Him glory,—has his good Guardian Angel beside him. And they that are in positions of legitimate responsibility,—whether they be good or bad, have their "Angels of office" watching and seeking to help them to do right, as well as their personal Guardian Angels. And so on for the innumerable other offices that the good Angels perform, so constantly, so intently; and hundering the devils from utterly laying waste the earth,—as in their malice they seek continually to do. Thus, indeed:
"The earth is full of the Glory of God."

Are these not thoughts to make a Christian, not once a day, but often, think of the bright and beautiful spirit that is ever by him, and loving him,—for God's sake? And is it not more than enough to make him deeply ashamed, could any one day pass without his honoring and thanking his Guardian Angel?

# BOURGET COLLEGE, RIGAUD, P. Q.

DEAR SIR.—Knowing the interest you take in Catholic education I feel a few words from our College will find a place in your good Catholic journal. Bourget College is situated in the County of Vaudreuil, on the banks of a beautiful river two miles distant from the Ottawa. It is forty miles from Montreal and about cighty from Ottawa City. The college It is forty miles from Montreal and about eighty from Ottawa City. The college was founded by the late Bishop Bourget in 1850, and as long as the college exists the name of its saintly founder will be held in veneration and praise.

Many of your readers will be surprised to learn that it is an English College and it gives an English education second

to learn that it is an English College and it gives an English education second to none in the Dominion. Its commercial and business course will compare favorably with that of any of your Ontario Colleges. As for health and beauty of situation, there is no College in the country that can be compared with it. Many of its students come from Western, Central and Eastern Ontario. The Many of its students come from Western, Central and Eastern Ontario. The usual retreat held at the commencement of the scholastic year is just finished. This year we had one of the noble sons of St. Ignatius, aided by Revd. Fr. T. P. Kelly, professor in the College, to conduct our retreat. It finished last Sunday by a nileyimage in "usu" Natra Dame of by a pilgrimage to "our" Notre Dame of Lourdes. This shrine is situated about a mile from the College and consists of a beautiful statue of our Lady of Lourdes a beautiful statue of our Lady of Lourdes, which is placed on the mountain side. On the occasion of our pilgrimage the spot was beautifully decorated, and those who have visited the shrine of Lourdes in Europe say that ours is equal to it in beauty. Perhaps at some future day Our Lady of Lourdes, at Rigaud, may see pilgrims coming from all parts of Canada.

We are now settled down to work. Your valuable paper is a welcome visiter to us from Ontario. Hoping you will give this place in your journal and confer a favor on the English students, and wishing you every success,

I am, dear sir,
Yours truly, T. P. K.
Bourget College, Rigaud, P. Q, Sept. 28,

# ORDINATION.

St. Catharines News, Sept. 22.

The many friends of Mr. Peter McGuire, so well and favorably known in this city, will be pleased to learn that, yesterday, he was ordained Priest. The ordination, by a special request of the rodination, by a special request of the ordination, by a special request of the ordination, by a special request of the ordination, by a special request of the rodination, by a special request of the are rodination, by a special request of the rodination, by a special request of the are rodination, by a special request of the day may never see the dawn when the day may never see the dawn when that appricately true of the noble-harded and generous people of Thornhill and Richmondhill, with very few exceptions.

I feel, indeed, that in this address you have been unconsciously drawing a picture of me which your address with the hand-solid painted, and that it is to your warm commenced precisely at eight o'clock, and notwithstanding its privacy, was witnessed by a good number of Mr. McGuire's personal friends from St.Catharines, besides the priesthood; the sanctity of the office; and the importance of the duties imposed in priesthood; the sanctity of the office; and the importance of the duties imposed upon them. When His Grace made a few remarks on the solemnity of the occasion that you so much exaggerate my humble conduction to the clergy afterwards to the nuns and the lairly, and having divested himself and the lairly and having divested himsel laity, and naving divested minest and partaken of some refreehments, descended to the spacious reception room of the Convent, where his friends were in waiting to offer their hearty congratulations. Father McGuire in his usual affable and good humored manner, kindly thanked his friends for the manner in which they testified their esteem for him in assisting at the ceremony, constituting the most eventful epoch of his career. Although ordained at Toronto Father McGuire belongs to the Diocese of Peterboro, under Bishop Jamot, to which he will return immediately, to await His Lordship's pleasure. Our sincere congratulations go with him in his important mission.

# THE IRISH NATIONAL LEAGUE.

A LETTER OF THANKS TO ARCHBISHOP

LETTER OF THANKS TO ARCHISANCE
LYNCH FOR HIS KINDNESS.

Archbishop Lynch has received from
Mr. Patrick Egan, the secretary of the
Irish National League in America, the
following letter, which explains itself, his
Grace having written a letter warmly endorsing Mr. Sutton's efforts:—

"Lorsy National League of America,

Nine Choirs of Angels.

"Holy, Holy, Holy Lord God of hosts; the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost."

100 days' indulgences, once a day. A Plenary Indulgence, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for the intention of His Holiness.

Grace having written a letter warmly endors in the letter winds of America, "Irish National League of America, "Irish National Letter which you and all who have contributed to this you motives. It is my most earnest your motives. It is my most earnest to motive, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for the intention of His Holiness.

you for the generous words of encouragement and hope with which you accompanied your subscription to the Irish Parliamentary Fund. We feel with your Grace that the dawn of a better day for Ireland is fast approaching. We feel that the question of the restoration of 'Grattan's Parliament' has been brought within the range of practical politics, and that it only requires a continuance for two or three years at most of that splendid perseverance, courage, and, above all, unity displayed during the past five years under the leadership of Mr. Parnell, to force from England the restitution of our national rights.

"Such kindly endorsement as that contained in the letter of your Grace must help largely to maintain that perseverance, strengthen that courage, and increase that unity amongst our people at home, and should serve as a healthy stimulus to those of our race on this side of the Atlantic who have heaven forzed for the side of the Atlantic who have heaven forzed for the side of the Atlantic who have heaven forzed for the side of the Atlantic who have heaven forzed for the side of the Atlantic who have heaven forzed the side of the Atlantic who have heaven forzed the side of the Atlantic who have heaven forzed the side of the Atlantic who have heaven forzed the side of the Atlantic who have heaven forzed the side of the Atlantic who have heaven forzed the side of t you for the generous words of encourage-

home, and should serve as a healthy sum-ulus to those of our race on this side of the Atlantic who have become forgetful of the old land or apathetic in her cause. On behalf of the League I warmly thank

you. "I remain your Grace's obedient servant, PATRICK EGAN.

"To his Grace, Most Reverend Dr.
Lynch, Archbishop of Toronto."

# PRESENTATION TO THE REV. FATHER EGAN.

Thornhill, Sept. 16.—The parishioners of the Rev. Mr. Egan, a few days ago, waited on him and presented him with the following address and a purse of \$600: To the Reverend J. J. Egan, P. P., Thornhill.

DEAR REV. FATHER,-With feelings of

DEAR REV. FATHER.—With feelings of gratitude, love, and respect, we, your parishioners, come to you on this your birthday, to express our earnest good wishes, and to renew the cherished hope that Almighty God may for yet a long time spare you to work with continued zeal and devotion in His sacred service.

And in paying you this debt of gratitude we in our own feeble way only receho the well-deserved opinions entertained of you by all your friends, of every hue of creed and nationality, throughout this Archdiocese of Toronto. For the name of Father Egan is deservedly respected wherever it is known.

But lest that fond and familiar name be tarnished before the public in connec-

But lest that fond and familiar name be tarnished before the public in connec-tion with what we know to have been at most an unhappy accident, we, while deploring it, as you yourself do, at the same time embrace this occasion of reiterating our unbounded confidence in you, as a good and zealous priest, an accomplished gentleman, and a genuine

you, as a good and zealous priest, an accomplished gentleman, and a genuine soggarth aroon.

As every one who knows you admires your princely generosity, your love of relieving the poor and the suffering, we feel that in presenting you with this tribute of the affection and reverence of your friends and parishioners, we are not repaying you for your manifold acts of personal kindness to us, much less is it a full recompense for your devoted work in the service of your God and of His Church.

We know, dear Father, that you esteem far more the knowledge of possessing the good-will of your flock and of your friends of all denominations than the riches of this world. Accept then, Rev. Father, this our testimony of the reverend affection and heartfelt gratitude which we owe you, whilst praying the Almighty to bestow on you the choicest blessings of Heaven for time and for eternity.

We are, dear Father Egan, your faithful people.

people.
Committee—James Marshal, Richard
Seagar, William Bannan, Bernard Haffey,
Andrew Bannan, Henry McElroy, Andrew
Collins, Thomas Dilworth, Michael Mur-

phy.
Signed in behalf of the congregations of
Thornhill and Richmondhill.
Father Egan said in reply:
I am, indeed, deeply grateful for this
expression of your esteem and attachment. A love and veneration for their

original.

In all stations in life there are helps and hindrances, trials and triumphs, consolations and difficulties. The pastors of the Church are no exception. They have their consolations and their difficulties. their consolations and their difficulties. Consolations from God, in the spirit of their holy vocation, in attending to their duties, though sometimes hard to flesh and blood, and in seeing religion progressing around them. Consolations in the devotion and attachment of their flocks: for who deserves these sentiments more than the faithful pastor who will never abandon his flock, but will be their best friend when all others abandon them in the hour of trial and difficulty. Consolation, in the generous co-operation of the people with their pastor, in every charity and good work undertaken by him for the glory of God and the advancement of religion—but, above all, consolation arising from the hope of a reward in a future life. But if he has his consolations he has likewise his difficulties. These are apt to confront him even in the best are apt to confront him even in the best

# NEWS FROM IRELAND.

United Ireland says:—The transformation of Sackville street into O'Connell street is already half accomplished. The Post-office people have delivered sheafs of letters addressed to O'Connell street. To-day we print an advertisement from the first traders who have had the courage openly to adopt the new address—Messrs. Hopkins, watchmakers, Lower O'Connell street. We trust that their patriotic action will be remembered throughout the length and breadth of Ireland. We would go further, and ask our friends to send no order to any firm who do not openly adopt the popular momenclature. Next, we shall have to call upon the Tramways' Co. to give effect to the popular decree by printing O'Connell street on all their tickets; otherwise Nationalists will find themselves under the necessity of declining to use tickets disfigured by the obnoxious name. In a contest of this kind between the will of the people and that of a ring of mutinous foreign shopkeepers, there must be no half measures.

If there was any link of evidence wanting of the guilt of the emergency juries fashioned by Mr. George Bolton and Mr. Welsh, of the Constitutional Club, to do the hanging under the Crimes' Act, the proceedings of Capt. E. C. Hamilton, agent of the Tighe property at Mullinavat, supply it. Captain Hamilton, the hero of the abortive attempt to exterminate the Tighe tenants for arrears of rent accumulated for a quarter of a century, was one of the notorious jury that consigned Francey Hynes to the gallows. When the diabolical orgie of his brother jurymen on the night before the verdict was exposed, it was he who undertook to champion them in the Time. Being himself a tectotaller, and having been in bed while his colleagues were running up their colossal drink-bill, and frisking through the hotel corridors in tipsy revelry, he was able to take a high virtuous stand which imposed immensely upon the English public.

Wexford.

On Sunday, May 20, the Most Rev. Dr. Revwa admitted to Holy Orders Rev.

Wexford. On Sunday, May 20, the Most Rev. Dr. Browne admitted to Holy Orders Rev. James Walsh, late of Maynooth College, son of Nicholas Walsh, Esq., Bally-

James Walsh, late of Maynooth College, son of Nicholas Walsh, Esq., Ballybough, Ferns.

Queen's County.

On Aug. 29, the bailiffs were called into requisition in the townland of Ballyhane, within half a mile of Wolthill, and fifteen persons were evicted. The landlady is Mrs. Julia Folliott. Several previous efforts had been made to carry out the evictions, but on each successive occasion, the tenants intercepted the approach of the bailiffs and police by cutting a deep ravine through the boreen that leads to their houses, and they were afterwards successful in law at the Petty Sessions Court, owing to the spirited action of one tenant, Mr. James Hawe, who ran the entire risk by claiming the road as his private right, and belonging entirely to his particular farm. This cutting had to be filled up lately, and the sub-sheriff found easy access to the holdings. He was accompanied by about twenty of the R. I. C., formidably armed, also a brace of bailiffs. The agent of the property, E. H. Bowen, who hails from Arthurstown, Waterford, was also present. The first move was to dispossess James Hughes, an old man of 80 years of age, who, with his two sons,—one married, having a wife and five small children, making in all nine souls,—all of whom were very soon under the broad canopy of heaven, with the door of their dwelling barred against them. With this schievement the agent was about to be content for that day, when the Sergeant in command of the local police station called his attention to the fact that another son with his family were in possession of a house on the extent of the entire holding is about 20 acres; valuation, £15 10s.; rent, £18 12s. Much of the land is waste and worthless. During the past years the entire crop of the farm sold for about £20 per year. If the rent were to be paid, there would remain about £1 10s. to meet the county cess and poor rate. The agent refused admission to the tenants as caretakers.

Kilkenny. The district of Mulinavat is still agitated by the excitement aroused, on Aug. 27, on the occasion of the attempt which ended so abortively to evict the tenants on the Tighe Caulfield estate who lie under writs of ejectment. Dur-ing the week the Rev. Father Neary, P. P., Mullinavat, and the Rev. Edward Nolan, P. P., Glenmore, were unceasing in their exertions to dissuade the ten-Nolan, P. P., Glenmore, were unceasing in their exertions to dissuade the tenantry from their intention of resisting the law. Passive resistance they are determined to give. If the evictions are again attempted the people will memble in thousands and protest in a constitutional manner against them. On Sept. 3d, the evicting forces were expected at Mullinavat; and though the chapel bells were not rung an immense number of people assembled at Ballyfacey. There was, however, an almost complete absence of pitchforks, scythes, fails and sticks. On finding that there was no intention to carry out the eviction, on that day at least, the people dispersed. The extra force of constabulary is stationed at Mullinavat. The relations between the people and police are very strained. On Sunday, Aug. 30, at the weekly meeting of the local branch of the National League, a resolution was adopted interdicting all communications with the police. Since then the local force has been boycotted.

Cork. There was a revolution of a very hopeful kind at Kanturk, on Aug. 20, when the League proceedings there were marked by "an unanticipated accession" of new members, principally composed of shop-keepers, who hitherto held aloof from the organization. These included men of considerable means and influence, as also of the highest respectability and popularity in the neighborhood.

The speech of Father John O'Mahony, of Cork, at the Lord Mayor's banquet to Mr. Parnell, in Dublin, on Sept. 1, is the theme of every tongue. When the boyish-looking curate rose, not one in fifty particularly knew who he was; but in a few minutes he had every eye turned upon him with surprise and delight. It was by universal consent the speech of the night. It spoke with an eloquence pure, warm, and spirit-stirring, and wholly natural, the feelings surging in the minds of the young priests whom recent ecclesiastical events have released from a long and galling bondage. The salvees of applause boomed out fast and strong throughout the passages in which he gloried in the escape of religion from being "chained in the palace-yard of England," and pointed out that the moon-lighters and cattle-houghers most flourish where the Most Rev. and Rev. Higginses and Griffins most affect the society of the people's ices. The speech was as significant a symbol of altered times as the erasure of the "loyal toasts" and the crownless harp in place of the "V. R." illumination, and the green flag in lieu of the Union Jack, and the Irish Leader in the chair of the Viceroy.

Limerick.

At a meeting of the Limerick Branch of the National League, held on Santem.

At a meeting of the Limerick Branch of the National League, held on September 3, presided over by the Mayor, the latter said that he had spoken to Mr. Charles Dawson regarding the representation of the city, but that Mr. Dawson indicated that he would not again enter Parliament; however, his worship thought sufficient pressure could be brought to bear on him to allow his name to be put forward at the County Convention as a candidate for the representation of the city.

Clare.

Five tenants, who were evicted, two years ago, at Shessive, for non-payment of rent, were, on September I, by consent of the landlord, Mr. De Courcey Tarbert, reinstated in their holdings. The landlord consented to wipe out all arrears, which are considerable, and to reduce the rent by 33 per cent. The farms were protected by some police and Emergency men, who will now be removed. The reinstating of the tenants has caused the greatest rejoicing.

ants has caused the greatest rejoicing.

Tipperary:

Mr. William Bredin, J. P., Castleguard, county Limerick, attended, on Aug. 28, at a house in Meeting street, Tipperary, to receive the rents of the Killsa tenants. He volunteered an abatement of 15 per cent. The tenants to a man demanded the valuation, which was refused by the agent, who said he would enforce payment. The tenants said they had to borrow the money to make up the rent at the valuation, which if the agent refused now he certainly would not get the chance of refusing again, for they would hand back the borrowed money, and in future would pay only what they had left after discharging their lawful engagements. The agent retired without accepting the valuation.

Antrim.

The unfortunate Tories of Ulster must be in a desperate case when they had to import Mr. Jenkins, ex-M. P. for Dundee, to fight their corner. This statesman has been made editor of a little Orange evening paper in Belfast, and amploys his leisure in abusing Home Rule, to the delight of his patrons, who appear to be blankly unaware of Mr. Jenkins's previous history. The unfortunate Tories of Ulster must Armagh.

Armagh.

On Sept. 2, Mr. Bigley, D. I., and fifty police, the whole being under Mr. Hamilton, R. M., proceeded to Drumnahaville, about four miles beyond Keady, to protect the sub-sheriff and his officers in evicting a man named Andrew McBennett, on the estate of Louisa Donnelly and others. The lands were seized for the rent. Anticipating a disturbance, the police from the town and all the outlying stations were drafted into Drumnahaville, but there was no opposition, and the eviction was quietly carried out in a downpour of rain.

mr. Mitchell-Henry has not attained to a particularly happy style as a letter-writer. The chief characteristic of his epistolary correspondence appears to be far-reaching and daring impudence. Disappointed ambition and utter failure in the prominent role he has sought to fill may account for, though they do not excuse, the bitterness which has tainted all Mr. Henry's references to the Irish Party. But a letter, which has been addressed to the Archbishop of Tuam, fairly surpasses in its insolence anything which any public man of distinction has ever in the country addressed to a prelate of the Catholic Church. Replying to a communication from his Grace—who, apparently in reply to a letter from Mr, Henry, says he cannot support that gentleman's pretensions to represent Connemara at the next election—the present member for the county Galway takes consolation to himself that he has not stifled "the still small voice of conscience," and after commenting on the murders, outrages, etc., which he directly attributes to the National agitation, he says that the Archbishop's "defection"—that is, his refusal to continue his support to Mr. Mitchell-Henry—has completed the "humiliation." At Mr. Henry's time of life ill-manners are not to be cured or got rid of, but experience, at all events, might have taught him that such gross discourtesy to a distinguished prelate would deprive him of the faintest chance of representing Connemara, or, indeed, any constituency where Catholic Irishmen can command the issue.

Maye.

On Sunday, Aug. 23, an enthusiastic

Maye.

On Sunday, Aug. 23, an enthusiastic open-air meeting was held in Corthoon, under the auspices of the Charlestown Branch of the Irish National League, Notwithstanding a steady downpour of rain, which continued the whole day, there was not less than 3,000 people present. The Curry (county Sligo) and Charlestown fife and drum bands were in attendance, with banners inscribed with appropriate mottoes. The various contingents formed into a grand procession and proceeded to the holding of land which has been grabbed by one James Morley, of Corthoon, and on which the meeting was held. Mr. P. A.

Mulligan, P. L. G., was moved to the chair. Messrs. James L. Leonard, John Plower, F. M. Sherrin, and Thomas Duffy, addressed the meeting. Mr. Duffy spoke in the Irish language.

Parnell's Policy and Prospects.

ELOQUENT SPEECH BY MR. WM. O'BRIEN

At one of the recent Nationalist demonstrations in Ircland, Mr. Wm. O'Brien, M. P., spoke in the following terms regarding the course mapped out for the Irish party in the next Parliament:

Men of Kerry, they are desperately alarmed in England just at present on account of a declaration made the other day by Mr. Parnell. He told them that the question of National Parliament was within measurable distance of us (cheers). Well of course the English newspapers are screaming and shricking that the English mewspapers are screaming and shricking that the English newspapers you will find that it is pretty safe as a rule to take it for granted that whatever they prophesy about Ircland the very opposite will come to pass (cheers). I suppose a thousand times within the past few years they have prophesied that Mr. Parnell's power had come down with a crash (laughter); that the people themselves would be cutting each others' throats by this time, and that every decent man in the country would be ashamed to call himself a Parnellite (laughter). What has become of their prophecies, and what has become of their prophecy, and what has become of English Cockney newspapers (cheers), and I think they will tell you, with a rueful expression of countenance, not to put your trust too much in the prophecy and what has become of Earl Spencer since he uttered this? That the very leat thing that the English Parliament would never again touch the Irish land question with a tongs. Well, what has become of Earl Spencer since he uttered this? That the very leat thing that the English Parliament would never again touch the Irish land question with a tongs. Well, what has become of Earl Spencer since he uttered this? That the very leat they were here in the days of Earl Spencer and the 'noo' of Englan

the Sergeant in command of the stead police station called his attention to the fact that another son with his family were in possession of a house on the lead a little way off, to which the entire force immediately turned their attention. William Hughes, this last-ment force immediately turned their attention. William Hughes, this last-ment police from the town and all the outly stations were drafted into Drumnaburile, but there was no opposition, and the eviction was quietly carried out in a downpour of rain.

Galway.

Mr. Mitchell-Henry has not attained to a particularly happy style as a letterwiter. The chief characteristic of his epistolary correspondence appears to be extent of the entire holding is about 20

And if they do not want peace, why he will give them war (great cheering). He will give them war as 80 Irish members can carry on in the heart of the English Parliament, and such war as 80 Irish members can carry on in the heart of the English Parliament, and such war as 80 Irish members can carry on in the heart of the English Parliament, and such war as 80 Irish members can carry on in the heart of the English Parliament, and such war as 80 Irish members can carry on in the heart of the English Parliament, and such war as 80 Irish members can carry on in the heart of the English Parliament, and such war as the English Parliament, tormenting and the viction was quietly acried out in a downpour of rain.

Having experience of Many.

"Trouble!" from bin indigestion, so much will give them war (great cheering). He will give them war

chise and the weapon of the boycotting pike, as they call it, or any other weapons the time or opportunity may offer us (great cheering). And so from those who come after us from generation to generation (cheers). For it will be carried on until the fabric of Irish Freedom shall rise side by side with England, or on the ruins of English greatness or of her empire (cheers). I do not myself attach much importance to what they say in Was by throwing up all my stomach contained!! No one can conceive the pains that I had to go through, until empire (cheers). I do not myself attach much importance to what they say in England on those matters. All their screaming at Mr. Parnell at this moment, all their talk about dismembering the Empire is simply a Whig dodge for discrediting the Tories at the general election, for they believe that the Tories are going to get the Irish vote, and their only chance is to try and arouse English greed and English prejudice and English ignorance against Ireland and against the party who is accused of being in alliance with them (hear, hear). I do not believe that there is a prominent statesman in England

Hour, from the same cause, since.
I have recommended it to hundreds of others. You have no such
"Advocate as I am."
GEO. KENDALL, Allston, Boston, Mass. them (hear, hear). I do not believe that there is a prominent statesman in England at the present moment with a ything like a future before him who does not feel in heart and soul that Mr. Parnell is going to win (cheers), and that nothing except the madness on the part of the Irish people can defeat him (cheers). Therefore we need not trouble ourselves to look to the gabble of English newspapers, or of English Liberal spouters. What we have to look to is to ourselves alone (cheers)—to our own organisation To permit yourself and family to "Suffer!"
With sickness when it can be prevented and cured so easily.
With Hop Bitters!!!

Next day I was out of bed, and have

Downright Cruelty.

"Sick!"

no more power to shut out the freedom of the Irish sky than Mr. Herbert's demesne and toll gates will have the power of preventing the mejestic summits of Torc and Toamies from shin-ing out to-day or to-morrow in eternal beauty and majesty over the land (pro-longed cheering).

An Alarming Disease Afflicting a Numerous Class.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomæa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; causing ulceration of the throat; causing ulceration of the throat; causing in the vocal chords, causing horseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

The Mail. The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after esting? Is there a dull, heavy feeling attended by drowainess? Have the eyes a yellow ltings? Does a thick, sticky, mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pains in the side and back? Is there a fulness about the right side as if the liver were enlarging? Is there cotivenees? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by fistulence or a belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonising disorder. The origin of this malady is indigestion or dyspepsis, and a small quantity of the proper medicine will remove the disease is radicated, until the appetite has returned, and the digestive organizes or healthy condition. The surest and most effectual remedy for this distressing co YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACED HEART, LONDON, ONT.
Locality univaled for healthiness "nor-ing peculiar distributions," and bracking the pupils even of delicate constitutions. Air bracing, water pure and food wholess. Air bracing, water pure and food wholess. Air bracing, water pure and food wholess. Extensive grounds afford every facility for the enloyment of in-thorough and practical. Educational advantages unsurpassed.

Fronch is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and Instrumental Musicions a prominent feature. Musical Sofrees take place weekly, elevating taste, testing impaid the intention is paid to promote physical and statement and ensurin self-possession. Strict emention is paid to promote physical and statement development, habits of neatures adeconomy, with refinement of manner.

TERIS to sel title difficulty of the times, without impairing the select character of the Institution.

For further particulars apply to the Superor, or any Priest of the Dioces. ST. MARY'S ACADEMY, WINDSOR, OFFTARIO.—This Institution is pleasanty located in the town of Windsor, opposite Detroit, 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 currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of Plane, 40; Drawing and painting, \$15; Bed and hedding, \$10; Washing, \$20; Private room, \$20. For further particulars address:—MOTERIOR.

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do so.

Yours respectfully,
(Signed) R. Turner.
For sale by Wm. Saunders & Co., Druggists, London, and A. J. White, (Ld.,) tranch office, 67 St. James st., Montreal, P. Q.

A SSUMPTION COLLEGE, SAND-Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum. For full particulars apply to REV. DEMIS O'CORMOR, President. Professional. RANCIS ROURK, M. D., PHYSICIAN, Surgeon, etc. Office and residence, 143 wellington Street, London.

D. W. M. HANOVER, M.D.C.M., McGILL, Montreal; M. R.C.P.S., Ont. Office and residence, 398 bundas st., London.

DR. WOODRUFF. OFFICE-

I was taken! "So that for three week! I was taken! "So that for three weeks lay in bed and Could eat nothing!! My sufferings were so that I called two doctors to give me something that would stop the pain.

Their efforts were no good to me. At last I heard a good deal "About your Hop Bitters! And determined to try them."

Got a bottle—in four hours I took the contents of

CATHOLIC MUTUAL BENEFIT
ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 8 o'clock, in our room, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. M. HAETMAN, Pres. JAS. CORCOREN, Rec. Sec.

RISH BENEVOLENT SOCIETY The regular monthly meeting of the Irish Benevolent Scolety will be held on Friday evening, 12th inst., at their rooms, Masonic Pemple, at 7.30. All members are requested to be present. C. A. Sippi, President.

Man Wanted to \$100 for in his locality, Responsible house. References of changed. GLY E REGES, 19 Harolayitte, H. Y. WANTED A CATHOLIC HAN of business disposition and short distances in section in which he resides. Apply with references, to BERRIGE BROTHESS, 36 and 38 Barciay Street, New York.

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Highly recommended by the Catholic Bishops of London, Hamilton, Peterboro', Ottawa, Buffalo, Detroit and Peoria; also by the Protestant Bishops of Detroit, Toronto and Ontario, and by the press of Canada and the United States.

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What is Catarrh !

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Lake Huron, Sarnia, Ont.—This institution offers every advantage to young ladies
who wish to receive a solid, useful and refined education. Particular attention is
paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. ist.
Board and tuition per annum, \$100. For
further particulars apply to Morner SyPERIOR, BOX 308.

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RSULINE ACADEMY, CHAT-HAX, ONT.—Under the eare of the Ursuline Ladies. This institution is pleasantly situated on the Great Western Railway, 60 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including groves, gardens, orchards, etc., etc. The system of education embraces every branch of politic and useful information, including the French language. Plain sewing, fancy work, embroidery in gold and chenille, wax-flowers, etc., are taught free of charge. Board and fultion per annum, paid semi-annually in edvance, \$100. Music, Drawing and Painting, form extra charges. For further particulars address, MOTHER SUPERIOR.

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Of the above firm stands at the head of all Canadian Planos. It is celebrated for power without hershness, purity and roundness of tone without metallic effect, and brilliance in the upper notes, with a continuous or a singing ione. By its construction on or a singing ione. By its construction of the strain of the strings upon all parts of the strains of the strings upon all parts of the farmet, thus attaining the maximum of durability. The tuning-pins are cased in a bushing of wood, by the use of which the pinno will remain in tune four times the ordinary period.

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SOCIETY

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F. B. LEYS,

MANAGER

OFFICE-Opposite City Hall, Richmond St. -OBJECTS OF THE

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2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want savaral divergent.

giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious lastitutions and the trade buying from this Agency all of the supplied by me as early as any other house can supply it.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything, send your orders to THOMAS D. EGAN, New York Catholic Agency, 42 Barclay St.

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RETIRING from BUSINESS— Ends of Brussels carpet, tapestry carpet, wool carpet, oilcloths, at cost.—R. S. MURRAY & CO.



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

Trade Mark on Every Package.

OCT. 3, 1885.

MRS. LIZZIE WHALEN DIBBS, WHO DIED AUGUST 1ST, 1885. So caim and sweet in death she lay, Her dreams of sorrow o'er; So peacefully she passed away To join friends gone before.

The sunny mem'ries of her life Will ever light our way, And, as "our Lissie," or a wife, Time will not dim its ray. she lighted up our darker days
With sunlight of her own;
She won our hearts by loving ways
—Such ways were hers alone—

We lay our "Try Leaves" among The mem'ries of the past, And where her name is said or sung, Forever they shall last. Traverse City, Mich. K. !

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. reached in their Church of St. Paul the Aposts, Fifty-minth Street and Ninth Avenue, New York. SEVENTEENTH SUNDAY AFTER PENTECOST.

SEVENTEENTH SUNDAY AFTER PENTECORT.

"I beseech you to walk worthy of your vocation in which you are called."—Epistle of this day.

In the Gospel our Lord says that the parfect love of God and of our neighbor fulfils all the law and the commands of God through the prophets. At another time He said, "Be ye perfect as your Heavenly Father is perfect." It is plain that every Christian has a vocation, that is, is called to a Christ-like, a God-like life. Something more is expected of him because called to a Christ-like, a God-like life. Something more is expected of him because he has received in fused light to know by divine grace how to do more. In general, we call that a higher, a more exalted spirituals tate. Now, there are degrees even in this, depending upon the particular grace it pleases God to give to one person or another.

One star differeth from another star in brightness and glory, and so shall the glory of the Christians differ in heaven, according to the perfection to which they have brought their souls while in this school-time of the world-life. Over and above what are called strict Christian laws, which one must obey or lose heaven, there are certain principles of Christianity called Evangelical Counsels, namely: poverty, chastity, and obedience. Some folks fancy these counsels apply only to monks, nuns and priests. That is a great mistake. Monks, nuns and priests receive grace and are bound by their vocation to practise these counsels in a high degree, and, yet, not even all these in the same. A secular priest, for instance, is not called to practise poverty as absolutely as a priest of a religious order, although one or another may be so called, even as one in the world may be called, to practise that counsel, as he may the other counsels too, just as perfectly as any monk ever hear of All depends on the grace one has One star differeth from another star in

counsel, as he may the other counsels too, just as perfectly as any monk ever heard of. All depends on the grace one has. His vocation and his responsibility, and his position in heaven all hang on that, and his fidelity to that grace.

I said all Christians have to practise the counsel of poverty. Yes, both rich and poor. The spirit of poverty is detachment from created things. One's heart must not be set on them. One must not love riches for their own sake. One must feel obliged to share with the poor. One must not deepiss the poor, but love them for Christ's sake. One must give a good deal for religious purposes. One must deepis hoptismal vows to renounce the devil and all his pomps. One must, therefore, deny himself in many things that savor of the pride of riches, even if he is rich. Why? Because he is a Christian.

Every Christian must practise the counsel of chastity. Heaven help us! In these degraded times, to judge by the fashiorable indecencies sanctioned by sofashor able indecencies sanctioned by so-called society people—the horrible abuses of the holy state of marriage—the filthy accounts appearing every day in the newspapers—one would think that even the Sixth Commandment was abolished. Now, I need not enter into particulars, but you know, without further argument or illustration, that every Christian man, woman and child would be unworthy the name if they did not, almost every day, make many sacrifices and struggles against temptation—all of which mean practising the counsel of the Christian perfection of chastity.

the counsel of the Christian perfection of chastity.

So also of obedience. One must obey the Ten Commandments and the laws of the Church. Oh, yee! And have we not also to obey the special decrees of the Holy Father, of our bishop and of our pastor? What sort of a Christian is he who is his own shepherd? or one who is always "standing up for his own rights," as they say, submitting just within law and only when he cannot help himself? And does Christian hamility mean nothing in act? That is a narrow road of obedience and a long one, as you all know; and blessed is he who joyfully walks therein. Instead of wanting to shirk these counsels, and put all upon the shoulders of religious, every one ought to be praying hard that God will, of His divine bounty, give us, too, more and more grace to practise all that our worldly condition will allow us to do, convinced by faith that he is most truly happy here, as he will certainly be hereafter, who is filled with high Christian aspirations, striving to "walk worthy of his vocation" and realize in himself the picture of a perfect Christ-like life.

An Important Arrest.

An Important Arrest.

The arrest of a suspicious character upon his general appearance, movements or companionship, without waiting until he has robbed a traveler, fired a house, or murdered a fellow-man, is an important function of a shrewd detective. Even more important is the arrest of a disease which, if not checked, will blight and destroy a human life. The frequent cough, loss of appetite, general languor or debility, pallid skin, and bodily aches and pains, announce the approach of pulmonary consumption, which is promptly arrested and permanently cured by Dr. Pierce's "Golden Medical Discovery." Sold by druggists.

Much distress and sickness in children

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

## In Memoriam.

MRS. LIZZIE WHALEN DIBBS, WHO DIED AUGUST 1ST, 1885.

So calm and sweet in death she lay, Her dreams of sorrow o'er; So peacefully she passed away To join friends gone before.

80 willingly she yielded all To her on earth so dear,— In answer to her Saviour's call— And bade us farewell here. The sunny mem'ries of her life Will ever light our way, And, as "our Liszie," or a wife, Time will not dim its ray.

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"I am better fer giving, even if the
rocciour is sign, but he did not own a single lawbook.

One day he saw a notice of a law library
on onone or credit, he asked Mr.
Pardow, a merchant, whom he knew
isightly, to endorse his (O'Connor's) note.
The merchant did so, as a favor, having
faith in the success of his purpose in life,
one of his rapid rise to success; from
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the counsel of the Christian man,
have handy a merchant, whom he
the yim parked for one of his faith in the success of his purpose in ing hard that God will, of His divine bounty, give us, too, more and more grace to practise all that our worldly condition will allow us to do, convinced by faith that he is most truly happy here, as he will certainly be hereafter, who is filled with high Christian aspirations, striving to "walk worthy of his vocation" and realize in himself the picture of a perfect Christ-like life.

An Important Arrest.

The arrest of a suspicious character upon his general appearance, movements or companionship, without waiting until he has robbed a traveler, fired a house, or murdered a fellow-man, is an important function of a shrewd detective. Even more important is the arrest of a disease which, if not checked, will blight and destroy a human life. The frequent cough, loss of appetite, general languor or debility, pallid skin, and bodily aches and pains, announce the approach of pulmonary consumption, which is promptly arrested and permanently cured by Dr. Pierce's "Golden Medical Discovery." Sold by druggists.

Much distress and sickness in children

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

## CHARLES O'CONNOR.

HOW A BOY OF SPIRIT BECAME A GREAT

From the Youth's Companion

From the Youth's Companion.

An Irishman seldom admits his inability to do whatever is asked of him. "I have it myself," said Charles O'Connor, the famous New York lawyer, referring to this trait, "I should never hesitate to undertake anything from doubt of my ability to do it. I might have a good deal of trouble about it, but I would manage to accomplish it some way."

A friend once said to him that he had been fitted by nature for a lawyer, and that no other profession would have proved so congenial to him.

"I do not think it would have made any difference what profession I had adopted," replied O'Connor. "I should have attained about the same relative success whether I had been bred a black-amith, a doctor, a theologian, or a lawyer. I was just as fit and as unfit for one thing as for another. With hard work, for which I had a capacity, I could have mastered almost anything after some fashion."

Lord John Russell's critics used to insist

tered almost anything after some fashion."

Lord John Russell's critics used to insist that his self-confidence was as audacious as an Irishman's. Lord John, they said, would undertake to form a government, command the Channel Fleet, make a speech, compile a biography, write an essay for the Edinburgh Review, or a "leader" for the London Times.

Irishmen in thinking they can turn their hand to anything may be pardoned for their audacity, when one recalls the fact that Sheridan was both dramatist and orator; that Goldsmith was poet, novelist, easayist, comedy-writer and naturalist; and that Wellington could win battles, describe his campaigns, and govern a nation. It is not every nation who can back its self-confidence by such versatile deeds.

deeds.
Mr. O'Connor's self-assertion is justified Mr. O'Connor's self-assertion is justified by his early life, whose study we commend to those who excuse their own failure by accusing circumstances. His father, as we learn from an article in the Contury, was an improvident gentleman, who sent his son to school for only two months, and then put him with a manufacturer of turpentine, pitch, tar and lampblack.

The boy received no pay, except his board, but in one year he became so familiar with the details of the business that, when he signified his intention to leave.

ould not anut his ear to that pies, saying:...
"I am better fer giving, even if the receiver is unworthy."

He was once stopped in Broadway by a stranger who asked him for the loan of \$5. He put his hand in his pocket, drew out the amount, and handed it to the

The befriended person was penniless and in despair. He asked a man standing near, if he knew the name of that gentle-

man, "That was Charles O'Connor, the law-

"That was Charles O'Connor, the law-yer," said the man.
Thirty years after, Mr. O'Connor received a letter, enclosing \$5 from a person living in Virginia. It recited the facts, and promised to send thirty years' interest as soon as the writer was able.
Mr. O'Connor wrote to the poor man, saying he accepted the \$5, as that would make the lender feel that he had dis-charged a duty, but he must decline to accept the interest.

is the exclamation of thousands suffering from catarrh. To all such we say: Catarrh can be cured by Dr. Sage's Catarrh Remedy. It has been done in thousands of cases; why not in yours? Your danger is in delay. Enclose a stamp to World's Dispensary Medical Association, Buffalo, N. Y., for pamphlet on this disease.

# Highest Praise

The well-known drug firm of N. C. Polson & Co., of Kingston, writes that Dr. Fowler's Extract of Wild Strawberry has long been considered the best remedy for Summer complaints in the market, and adds that their customers speak in the highest terms of its merits. Wild Strawberry is the best known remedy for Cholera Morbus, Dysentery and all Bowel Complaints. Complaints. A Sad Case.

The poor victim of Chronic Dyspepsia apparently suffers all the ills of life, living in continual torture. Regulate the Liver and the Bowels and tone the Stomach with Burdock Blood Bitters and the dyspeptic's trouble is soon gone.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites.—Is more nutritious and strengthening than any other single or combined remedy.—In Consumption and wasting diseases its effect is very astonishing.

A Speedy Cure. As a speedy cure for Dysentery, Cholers Morbus, Diarrhea, Colle, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

dence of its merits.

Every observer who walks the streets of a great city, and scans with intelligent eye the colorless faces of more than fifty percent. of the people he meets, can easily agree with us in the statement, that this age, which makes such drafts upon the working energies of the greater part of men in the intense pursuit of business, has destroyed in a proportionate degree the animal health and robust constitution. Nature, in this stage of exhaustion, cannot be restored of itself, but requires some stimulating tonic, to strengthen and keep the system in regular order, and in Northrop & Lyman's Quinine Wine we have the exact remedy required. The peculiar operation of this medicine, in cases of general debility and nervous prostration, has undergone long and close observation, and it is believed it will never fail, if properly and judiciously administered.

success have been fully realized, it having cured me of bronchitis and soreness of nose; while not a few of my 'rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not remise and longer a second to the public of t quire any longer a sponsor, but if you wish me to act as such, I shall be only to

# happy to have my name connected with your prosperous child. YOU HAVE

Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervousness?
Strange soreness of the bowels?
Unaccountable languid feelings?
Short breath and pleuritic pains?
One-side headache? Backache? One-side headache? Backache?
Frequent attacks of the "blues"?
Fluttering and distress of the heart?
Albumen and tube casts in the water?
Fitful rheumatic pains and neuralgia?
Loss of appetite, flesh and strength?
Constipation alternating with looseness of the bowels?
Thousand the day washefulaced at Drowsiness by day, wakefulness a

night?
Abundant pale, or scanty flow of dark water?
Chills and fever? Burning patches of

# skin! Then YOU HAVE

Bright's Disease of the Kidneys. Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the neryous system, and finally pneumonis, diarrhea, bloodlessness, heart disease, apoplexy, paralysis, or convusions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S SAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the universal

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& B. IN BRONZE LETTERS.

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1	LONDON (CANADA) P	POSTAL GUIDE.					
	MAILS AS UNDER.		CLOSE P.M.		DUE PO		P.K.
	Great Western Railway Going Must—Masn Lina. Railway P. O. Malls for all Places Rast of London and Eastern States. New York, etc. (Thro Bags). Buffalo (Thro Bag).	500	1 20 1 20 1 20	10 80	8 00 8 00 8 00	1 80	12
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ı	Port Stanley. Port Dover & L. H. Mails. London, Huron & Bruce-All places along line, and Seaforth, Kincardine and Lucknow	6 00	• ••••	<u></u>	8 00	6 20	6 80
	Alles Craig. London, Huron & Bruce, only to Centralia, Crediton Hensall, Lucan, Exeter, Clinton, Blyth, Wing ham, Lucknow and Kincardine.	500		-	11 (0	1 10	••••
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d	Bt Mary and Stratford Mitchell.  Thro Bags—Coderich and Mitchell.  Belton, Thorndale, (daily) St. Ives, Cherry Grove Plover Mills (Tuesday and Friday).  Thro Bags—The Grove and Seaforth.	680	. 12 40	4 40		100	6 80
i.	Thro Bag-Parkhill	68				1 00	

C. M. B. A.

Amherstburg, Sept. 21st, 1885.

S. R. Brown, Esq., Grand Recorder C. M. B. A.

DEAR SIR AND BRO.:—At our last meeting the following changes took place in our Branch: President D. F. Reaume resigned; 1st Vice-Pres. Wm. J. Smith takes the President's chair. 2nd Vice-Pres. John Ryan takes 1st Vice-President's chair and Bro. Nicholas Steffins was elected 2nd Vice-Pres. Now I would ask you to be kind enough to have the following published in C. M. B. A. column of CATHOLIC RECORD:

you to be kind enough to have the following published in C. M. B. A. column of CATHOLIC BROOKD:

At the last regular meeting of Branch 3, Sept. 18th, 1885, ex-president D. F. Reaume was agreeably surprised by being made the recipient of a beautiful gold watch-chain, a donation from the members of Branch No. 3 to Bro. D. F. Reaume who is held in high esteem by all the members of the branch to which he belongs. This small token of their affection was tendered to Bro. Reaume for his many able services to this Branch, having been several years returned as President of Branch 3, also represented the same at Grand Council, always filling the offices he was appointed to in an able manner, with honor to the Branch and credit to himself. The presentation was made by Chancellor Fleming in a beautiful and very appropriate speech which was respended to by Brother Reaume in a very feeling and able manner. The meeting dispersed with a satisfaction of Bro. Reaume's administration of the affairs of our Branch. with a satisfaction of Bro. Reaume's administration of the affairs of our Branch, and all feel we shall miss him from our midst although we rejoice at his having obtained a lucrative position away from among us, still we know and feel we are losing a good member, an efficient officer, who always took pride and pleasure in doing his duty and always loving to see harmony existing in the branch over which he presided, as well as furthering its interests as also the interests of the association sts, as also the interests of the association tt large.

Yours fraternally,

Peter C. Cadaret,

Rec. Sec. Branch 3.

Why They Joined.

why They Joined.
Catholic Knight.

A number of gentlemen of different circumstances in life, but all of them members of the Order, or other beneficial societies, happened one day to be in company. The conversation turned upon the different societies to which they belonged. After relating their experience seach gave his reasons for being a member. We commend these reasons to all thinking business men who have not yet united with the C. M. B. A.:

Mr. A.—"I am a man of middle life and have watched the gradual growth of these protective societies, until I became thoroughly convinced that they were established upon the very best basis in the world—mutual help and mutual interest. I then united with the best one I could find, and have been even better pleased with its practical operation than I had expected. They make every man literally his own treasurer, and allow him to pay at each death, or at each sufficient number of deaths to require an assessment, the amal amount necessary to pay his proportion of that benefit. Being managed in that way and by members of the lodge themselves, they save the risk of a large amount of capital, and the enormous expense of an army of high-salaried officers, directors and agents."

Mr. B.—"I am a poor man, while my next door neighbor owns properly to the amount of \$2,000. Since I have joined this society I consider myself as well off as he. My expenses in the society are less than the taxes on his property. When we both die, he leaves his family with \$2,000 worth of property; I leave mine \$2,000 in cash. Does this not place me and my family on an equality with him and his family?"

Mr. C.—"I have noticed that but few men, even at the close of a long life, have along the relation of the congregation of the course of the present occasion to request your acceptance of this small token of esteem. In conclusion, We take advantage of the present occasion to request your acceptance of this small token of esteem. In conclusion, We take advantage of the congregation, We will misse the high

have enough to rear and educate their children. I have resolved not to trust such important interests to chance or fate. I have joined two good societies which, for a light expense, will secure my wife and children against financial distress in the event of my death. I find that the small demands of the Order do not prevent my building up my business in the least."

Mr. D.—"As you all know, I own a large estate, and on that account much surprise was expressed at my becoming a member of the first beneficial society that was established in this city. I notice that few men with extensive in terests keep them clear and unencum-bered. I have taken this as the best and most inexpensive means of keeping on hand at all times enough available cash to settle up my estate without the sacri-fice of valuable property in the event of my death. At the same time I enjoy the social privileges of the Order, and I assist my friends and neighbors to secure the benefit of such a worthy institution to

their families."

Mr. E.—"I had a friend in New York

Mr. E.—"I had a friend in new York who belonged to the first institution of this kind that was established in this this kind that was established in this country. A couple of years ago he died, after having been a member ten years. I saw the benefit paid to his widow who, with her family of children, would have been utterly helpless without it. With it she bought a small place in the country and is now independent and happy. This first called my attention to the subject, and I determined to join such an order the first opportunity. My wife encouraged me in doing so, saying if there was any such society open for ladies she would join also, for the protection of her children. Soon after there was a lodge organized in our town and I was lodge organized in our town and I was fortunate enough to secure charter mem-

# HYMENIAL.

St. Catherines News, Sept. 22.

One of the most pleasant occurrences of life took place this morning, whereby Miss Alice McVeigh became the wife of Mr. D. J. O'Connor, of Stratford. The Mr. D. J. O'Connor, of Stratford. The ceremony was performed by the Very Rev. Dean Harris, at Mass, in the Roman Catholic parish church. The bridesmaid was Miss Jule Frolley, of Woodstock, cousin of the bride; and Mr. John Hayden, of Guelph, acted as best man. The bride was dressed in a seal-brown traveling dress, with hat and gloves to match, and the bridesmaid wore a similar contume.

After the ceremony the party repaired to the residence of the bride's mother where a sumptuous breakfast was awaiting them. We had an opportunity of seeing the many elegant presents to the bride; one piece in particular was very handsome, which, with an eulogistic address, was presented by the young ladies of the Sodality, to which Mrs. O'Connor belonged, and was president of for a number of years. The happy couple left town by the 10:30 train, for New York and Philadelphia, to spend their honeymoon.

[We extend to Mr. O'Connor our hearty felicitations, and trust he and his fair

elicitations, and trust he and his fair bride may enjoy long life and every happiness.—ED. RECORD.

On the morning of Wednesday last, an unusual commotion awoke the echoes in the quiet little Capital of King's County. This was no less an event than the marriage of Mr. Dennis Murphy, of the firm of McDonald, McDonald & Co., Souris, to Miss Mary Walsh, daughter of the late James Walsh, of Charlottetown.

Long before the hour appointed St. James' Church was crowded with the beauty and tashion of Georgetown, all anxious to witness the interesting ceremony. At nine o'clock the wedding party arrived. The bride, who entered the church on her brother's arm, wore a travelling costume of bronze green relieved with grenat. She was attended by Miss Murphy, sister of the groom. travelling costume of bronze green relieved with grenat. She was attended
by Miss Murphy, sister of the groom.
As the bridal party walked up the aisle
Mr. Murphy, accompanied by his groomsman, Mr. McQuaid, of the Examiner,
came out of the vestry door and met his
bride at the altar railing. The marriage
ceremony was performed by the Very
Rev. Dr. McDonald, Pastor of Georgetown, assisted by Rev. Charles Macdonald, Rector of St. Dunstan's College,
Charlottetown. The nuptial Mass was
then said by Very Rev. Dr. McDonald,
who also pronounced the blessing.
Immediately upon the conclusion of
the ceremony, the wedding party repaired to the residence of Hon. A. J.
McDonald, whose guest the bride had
been previously to her marriage, where
a sumptuous wedding breakfast was
partaken of.
It had been Mr. Murphy's intention to

usefulness in the cause of our holy religion.
We take advantage of the present occasion to request your acceptance of this small token of esteem. In conclusion, Rev. Father, we trust you will not forget us in the holy Sacrifice of the Mass.
Signed on behalf of the congregation,
WILLIAM TOOHEY, JAS.HARRIGAN,
WILLIAM CASEY, P. J. DEWAN,
MARTIN MCGOUGHLIN JAS. O'SHEA.
TIMOTHY LAMPHIER, EDWARD MAHER.

TIMOTHY LAMPHIER, EDWARD MAHER.

TIMOTHY LAMPHIER. EDWARD MAHER.

REPLY.

GENTLEMEN,—I need scarcely tell you that I am extremely thankful to you for this expression of your respect and esteem for me. Knowing the people of Biddulph as I do, I am convinced that in accepting this gift from your hands I am accepting the spontaneous offering of true and generous hearts. I can safely say without exaggeration that there is no people on earth I cherish such an affection for as I do for the people of Biddulph and that earth I cherish such an affection for as I do for the people of Biddulph, and that for several reasons, but most especially because the days of my youth have been spent among you, and it has been a source of very great happiness to me indeed, that the first week of my life in the holy priesthood has been agent amongst you. In those week of my life in the holy priesthood has been spent amongst you. In those kind expressions of esteem for me I can see that noble Catholic spirit by which you desire to honor a priest of God. Encouraged by your good and holy pastor you have given me very substantial aid on entering upon the holy ministry and rest assured, my dear friends, that wherever Almighty God shall call me I will not forget you. It shall always be my pleasure to make a memento for you in the holy Sacrifice of the Mass and beseech God to shower his choicest blessings upon you, both here and hereafter.

THOMAS QUIGLEY, priest. THOMAS QUIGLEY, priest.

SOUTH UIST.

The following item from a late Scotch paper will be of interest to many of our readers:

The children attending the Stoney-bridge public school (Miss MacCall, teacher) were treated with a splendid pic-nic last Saturday. Headed by a piper, the children and visitors marched from the school in procession, carrying a number of flags, to a fine field on the farm of Ormiclate, where, after partaking of a sumptuous entertainment, various games and other innocent amusements, in which old and young joined, were entered into with great enthusiasm. Among the visitors were Rev. J. Mack. Intosh, Bornish; Mr. Stewart, banker, Lochboisdale; Mr. and Miss Macdonald, Ormiclate; Miss B. Macdonald, Garrynamoine; Mr. R. MacLean, teacher, Howen more; Mr. R. M'Millan, Reninurin; Mr. and Miss Guthrie, Grogary; Mr. G. Mac-

donald, gamekeeper, Stoneybridge; Mr. A. Macdonald, chairman H. L. L. B. A. Stoneybridge; Mr. A. Laing, Mr. Peter M'Cormick, etc. Before marching home Rev. J. Mackintoah addressed the children, and then called for Mr. Stewart replied and proposed three cheers for Mrs. MacGregor, Bornish, and Mrs. MacGonald, Ormiclate, for their kindness in supplying the milk. Mr. M'Lean proposed three cheers for Father Mackintosh. Cheers were also given for the visitors. All then marched back to the schoolhouse and dispersed, each one being delighted with the proceedings. It should be mentioned that Mr. Stewart, banker, Lochboisdale, with his usual generosity defrayed the whole of the expense connected with the entertainment. We may be permitted to add that we think it would benefit education not a little if others in South Uist would follow Mr. Stewart's noble example.

RENEWAL OF THE MISSION AT MAIDSTONE.

On Sunday, September 20th, the renewal of the Mission given last November was opened at High Mass by the Rev. Father Kautz, who explained in eloquent and touching larguage why, and for whom, this renewal of the mission was given. On Monday the Rev. Father Miller, who had remained at St. Thomas to close up a very successful mission there, arrived, and from that day to the close of the Mission all the services were largely attended. On Saturday the Rev. Father Aboulin, of Sandwich, gave instructions in the French language to the parishioners of that nationality and assisted in hearing their confessions. The time of the Rev. Fathers was pretty well occupied between the public services, in their confessionals; and on the last Sunday of the Mission many belated penitents were still seeking to be reconciled with their God.

The closing exercises on Sunday even

reconciled with their God.

The closing exercises on Sunday evening were very solemn and impressive.

The magnificent sermon of Father Miller, the renewal of Baptismal vows by the congregation, the excellent singing, and the crowded attendance, left a lasting impression for good on the minds of those research.

pression for good on the minds of those present.

A very generous collection was taken up by the Rev. pastor, J. O'Connor, and presented to these excellent Missionaries, whose labors here have been most beneficial; and a generous meed of praise is certainly due the Rev. Pastor of this parish for his self-sacrifice and zeal in his earnest and unselfish endeavors to introduce a greater degree of plety and devotion among the little flock entrusted to his care. May God blees all his endeavors.

The weather was very favorable, and the moon at its best for beautiful moonlight nights, a circumstance that was taken advantage of by a good number of the Catholic residents of Essex Centre, a village five miles distant, most of whom have to depend on the old-fashioned method of footing it, whenever they attend at Mass

footing it, whenever they attend at Mass or evening sermons. H. W. D. or evening sermons, H. W. D. Maidstone, Oct. 1st, 1885.

NEWS OF THE WEEK.

BY ATLANTIC CABLE. Ireland.

Ireland.

Mr. Parnell will shortly hold the first convention for the selection of Home Rule candidates. He requires sixty new men, in addition to the present members who are seeking re-election. No man will be accepted as a candidate unless he has performed active work in the Nationalist cause, and pledges himself to vote with the Home Rule party on all questions where unity shall be deemed advisable. Mr. Parnell estimates that the Home Rulers will secure 84 seats in the next Parliament, and possibly 90.

Spain.

Spain. It is officially announced that Spain will accept the mediation of the Pope in the Caroline dispute.

It is probable the Caroline islands diffi-

the Caroline, Mariana, and Palaos islands, while Germany acquires the Marshall and

Gilbert groups.

The Spanish steamer Humacas, which was wrecked at Wallace ledge, near Grand Manan, several weeks ago, was blown off the rocks by a violent storm during Tuesday night, and twelve or fifteen workmen who were on board endeavoring to re-

Disastrous floods have prevailed in Spain, which caused immense destruction of property and the loss of many lives.

United States. The cotton crop of the United States is placed by the latest estimates at between six and a half and seven and a quarter million pales.

million bales.

A number of employes at a rubber company's works in South Framingham, Mass., have been disabled by a strange and distressing disease of the eyes, supposed to be caused by the use of naphtha.

The marriage of John J. Egan, extreasurer of the Irish League, and president of the Irish National League in America, was solemnized at Lincoln, Nebraska, on Wednesday, 23rd. Sept.

Canada. Bishop Fabre has given a large building at Longue Pointe, Montreal, to the health board for a hospital that will accommodate several hundred patients, and this will enable the authorities to isolate those suffering from the disease. The Christian Brothers will attend to the male and

tian Brothers will attend to the male and the nuns to the female patients in the hospital.

Wandering Spirit, the murderer of Quinn during the recent rebellion in the North-West, was sentenced to death Sept. 24th, at Battleford, his execution to take place November 27th. Eight other Indians were sentenced to the penitentiary for terms ranging from fourteen to two years.

years.

It is understood that the Minister of Militia has called upon the commandant of the camp at Kingston for an explanation of the burning of an effigy of Riel by volunteers on Barriefield common.

Voting on the Scott Act in the county of Peterboro' resulted in a majority of about four hundred in favor of the Act.

The Archbishop of Aix, in France, seventeen miles north of Marseilles, has died from cholera. He contracted the disease while visiting a cholera hospital.

# NEWS NOTES.

Roumelian brigands have captured the Archbishop of Verias, his niece and another lady. They demand 3,000 pounds for the ransom of the prisoners.

An effort will be made at the January meeting of the American League to raise sufficient funds to enable the National League in Ireland to pay Home Rule members £500 a year for the next five years.

One of the features of the coming English elections will be the reappearance of Mr. John Bright, who has been practically out of politics since his retirement from the Gladstone Cabinet on his disagreement with the policy that led to the bombardment of Alexandria.

The Roumelian revolution continues the chief topic of conversation in European capitals. Prince Alexander of Bulgaria, has issued a proclamation in which he states his willingness to assume the sovereignty of the two provinces. Measures will be taken to preserve peace, and he calls on the people to defend the union at any sacrifice.

Thirt thousand persons have fled from

at any sacrifice.

Thirty thousand persons have fled from cholera-stricken Palermo. King Humbert has sent a despatch expressing great sympathy for the suffering people. He also sent \$10,000 to be distributed among them, and placed his Villa Favorita at the disposal of the sufferers.

There is no longer any doubt that Ludwig II., King of Bavaria, is hopelessly insane. The fact will soon be formally recognized by the Bavarian Landtag, which will vote to pay the enormous debts of the King under the State's guarantee, on condition that the Landtag shall hereafter have absolute control of the royal household. oyal household.

Big Bear was formally sentenced on Sept. 26th, at Regins by Judge Richardson to three years in the penitentiary. Two-by-Two and others of Big Bear's band got two years. Red Eagle and four Sioux were sentenced to three years. Five Crees, who forcibly entered a house north of Broadview and stole a horse, colt, and several oxen from Mr. Wiseman received three years.

Mail advices from Newfoundland give

Mail advices from Newfoundland give particulars of a terrible tragedy which occurred the other day at Gander bay, by which one man lost his life, and another was so seriously injured that he is not expected to recover. A report came into the place that some deer were seen in the neighborhood, and two men started off in search of them. During the night one of the men heard a rustling in the bushes, and thinking it was caused by a deer he raised his gun and fired, but was horrified on proceeding to the spot where the noise came from to find two men weltering in their blood. One was killed outright and the other was almost dead. A doctor extracted sixteen shot from the breast of the living man, and there is small chance of his recovery. his recovery.

CATHOLIC NOTES.

Among the persons whom Archbishop Gross has confirmed in Oregon are forty-eight Indians and twenty-seven converts from Protestantism Father Mathew is to have a monument in Central Park, New York. One thou-sand dollars is already collected for the

The number of recognized Roman Catholics in the United States belonging to some church which they attend is upwards of 8,000,000, who have over 7,000 churches, 3,000 schools, 700 colleges and academies, and 400 hospitals, asylums, and other charitable institutions.

Francis Xavier Sadlier, Jesuit, was recently ordained priest. He is the son of the late James Sadlier, veteran Catholic publisher, and one of the original owners of the New York Tablet, and of Mary A. Sadlier, the well-known Catholic storywriter, now resident in Montreal. Mr. Francis Barnum, S. J., a nephew of P. T. Barnum, received minor orders at the College of the Sacred Heart of Jesus, Woodstock, Md., recently. Mr. Barnum relinquished a bequest from his father of

\$80,000, because the stipulation was that he should never enter a Catholic religious order. The Mexicans have begun a warfare

against polygamy, and well-grounded rumors are afloat that a demand has been made of President Diaz that he rescind the grant of land in northern Chihuahua to the Mormons. The Catholic Church is at the head of the movement, and demands that the laws against polygamy be enforced.

A religious excitement is prevailing at Rockport, Ind. On Sept. 9 Dr. Williams, a Methodist preacher, together with three members of his family, was baptized in the Catholic Church. The subject of his lecture at night in the court house was: "Reasons why Heft the Protestant Church to become a Roman Catholic." The house was crowded. The inconsistencies of Protestantism were held out to public view, whereas the Catholic doctrine was nobly defended.

A correspondent of the Paris Universe A religious excitement is prevailing at

nobly defended.

A correspondent of the Paris Univers says that on the 22d of August, the first day of the national pilgrimage to Lourdes, about 10,000 pilgrims arrived by special trains from all parts of France, including 800 sick persons. The Bishop of Oran, the Bishop of Agen, and an Austrian mitred Abbot blessed the pilgrims on their arrival at the Grotto. Of fourteen cures which were announced on the first day, five have been certified by the doctors. The day was passed in fervent prayer, and great enthusiasm marked the torch light procession in the evening. Three delegates sent by the Christians of Roumania have made an offering of a magnificent banner to our Lady of Lourdes.

The massacres of Christians in the East

banner to our Lady of Lourdes.

The massacres of Christians in the East sent a thrill of horror through France. Heartrending accounts are published of the sufferings of missionaries and their flocks. At Nucanha, in Annam, the superior of the college and a whole host of Christians were slaughtered. Some were thrown into the sea with their hands tied behind their backs. Some missionaries tried to make a stand with muskets, but were soon defeated. Churches, schools, and dwelling-houses were everywhere burned, and the Christians who escaped had to walk for days without food or shelter to reach places of refuge.

At "Edge Hill." Kingston, Ont., on Satur day, Sept. 12th, the wife of J. B. Murphy o a son.

LOCAL NOTICES.

New Fall Dry Goods just opened out at J. J. Gibbons. Extra good value in dress materials, kid gloves, hosiery, corsets, house furnishings, gents' furnish-

ings, etc.
For the best photos made in the city to EDY Bros., 280 Dundas street.
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MARKET REPORT.

MARKET REPORT.

Wheat—Spring, 125 to 135; Dethl, ₹ 100 lbs, 125 to 135; Democrat, 125 to 140; Clawson, 120 to 135; Red, 125 to 135; Data, 9 0 to 0 92, Corn, 1 00 to 110. Barley, 1 00 to 110. Peas. 05 to 0 95. Rye, 1 00 to 100. Clover seed. 0 00 to 0 00. Timothy Seed, 2 25 to 2 60, 100 to 0 00. Timothy Seed, 2 25 to 2 60, 100 to 2 25, Oatmeal, Standard, 2 00 to 2 20. Shorts, ton, 14 00 to 16 00. Bran, 10 00 to 12 00. Hay, 8 00 to 00 00. Straw, per load, 200 to 3 65. Butter—pound rolls, 16c to 18c; crock, 18c to 18c; basket, 11c to 12c. Cheese, 1b. 7 to 166. Lard, 9 to 10c. Turnips, 20c. Turkeys, 78 to 1 56. Chickens, per pair, 50 to 80c. Ducks, per pair, 50 to 1 00c. Potatoes, per bag, 60c to 70c. Applea, per bag, 03 to 3 60. Onlons, per bushel, 60 to 80c. Ducks, per pair, 50 to 1 00c. Potatoes, per bag, 60c to 70c. Applea, per bag, 03 to 3 60. Onlons, per bushel, 60 to 80c. Ducks, per pair, 50 to 1 00c. Potatoes, per bag, 60c to 70c. Applea, per bag, 03 to 3 60. Onlons, per bushel, 60 to 80c. Ducks, per pair, 50 to 1 00c. Lamb, per lb., 68c to 10c. Hops, per lb, 68c to 10c. Hops, per lb, 68c to 10c. Hops, per lb, 68c to 10c. Wood, per cord, 4 00 to 4 50.

OCTTAWA.

COTTOO Teport mode to to to 4 50.

COTTAWA.

COTTOO Teport mode every week for "The Catholic Record."

GRAIN—Gats, (0c to 38c. Peas, 60c to 70c Spring wheat, 90c to 29c. Fall wheat, 90c to 80c. Ecotoh, 66c. Rye, 48c to 50c; Beans, 1 25 to 160.

DIARY PRODUCE — Butter in pails, 18c to 17c; tubs, 14c to 15c; prints, 16c to 2cc. Chesses, 12 to 16c. Eggs, 19c to 14c per dox.

POULTRY—Chickens per pair, \$1 00 to \$25.

Geess, 00c to \$0 00 each. Turkeys, \$1 70j to 175.

DUAR, per pair, \$1 00.

MRAIN—Pork \$7 60 to 7 50 per ewt; ham.

12/c to 15c; bacon, green, 9c to 18c; young pigs, 2 00 to 4 80 sech. Beef, in gra, 400 to 50.

MISCULLAREOUS — Potatoes, new, 00c gal; 40c to 50c a bag. Hay, 15 00 to 20 00; straw, 00 to 8 00. Flour, 42 5 to 5 00. Oatmeal, 475 per barrel. Bran, 80c per cwt. Hides, rough 5c to 00; inspected, No. 1, 7 50 to 8 00 per cwt.



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General de Courcey is accused by the NEW FALL TROUSERINGS, missionaries of having taken no steps to

NEW FALL SUITINGS.

# seve them. From Rome it is stated that the College of the Propaganda has examined and the Pope has approved the various acts and decrees of the Plenary Council of Baltimore. His Holiness, in the farewell auditences which he had with the Bishops of Cleveland, Chio, and Fort Wayne, Ind., and Dr. O'Connell, Procurator Archbishop of Baltimore, referred in the highest terms of approval to the labors of the council and to the general work of the Catholic hierarchy in the United States, and spoke with pleasure of the wonderful progress which the Church was making in America. Dr. O'Connell will personally convey the acta et decreta to Baltimore at the end of October. NEW FALL SUITINGS, NEW FALL SUITINGS, NEW FALL SUITINGS, NEW FALL SUITINGS, NEW FALL SUITINGS.

THE LIFE OF FATHER JOGUES, S. J. Slain by the Mohawk Iroquois, in the present State of New York, Oct. 18, 1646. By Father Martin, S. J. Translated from the French by John Gilmary Shea. With a Portrait and a Map of the Mohawk Country by Gen. John S. Clark, 12mg cloth \$1.00.

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Friday, the 2nd Day of October,

1885, at 2 p.m., that part of the present Exhibition Grounds lying west of Wellington Street in the City of London.

The property will be sold in lots according to a plan which may be seen at the suction rooms of McElheran & McCann, 23 London Street, and will be shown in posters which will be shortly put up throughout the city. The terms of the sate are a deposit of 10 per cent. of the purchase money to be paid down at the time of sale, sufficient with the deposit to make one-fifth of the whole purchase money in one month from the day of sale, and the remainder to be secured by morting one month from the day of sale, and the remainder to be secured by morting one month in the lands purchased, payable in four equal consecutive annual instalments from the day of sale, with interest at the rate of 6-per cent. Per annum on the unpaid principal to be computed from the day of sale and to be paid with each instalment.

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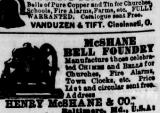
eers.

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"GRATTAN'S PARLIAMENT."

The harp that mute on Tara's wall
Has hung these many years,
Now wakes from its lethargic thrail,
And, as it wakes, it hears,
In lieu of all the former sighs
That with its echoes blent,
A people's magisterial cries
For "Grattan's Parliament."

Across its silent strings there steals
The spirit of the past,
Until each chord responsive feels
The day has dawned at last;
And now, as if some master's hand
The harp its touch had lent,
Its notes re-each the demand
For "Grattan's Parliament."

O'er Ulster's hills its song floats clear,
Through Connaught's vales it rings,
and Munster leaps with joy to hear
The music Leinster islugs;
By feuds and factions nevermore
Shall its accord be rent,
And England must perforce restore
The Irish Parliament.
Hoston Rev.

ARCHDIOCESE OF TORONTO CONTINUATION OF THE LECTURE OF

ARCHBISHOP ON THE DIFFERENCE WORSHIP BETWEEN CATHOLICS His Grace commenced by askin question, Is the prophecy of Malacte fulfilled, "That from the rising of sun even to its going down my nargeat among the Gentiles, and in place there is sacrifice, and the offered to my name a clean oblations name is great among the Gar my name is great among the Ger with the Lord of Hosts." (Mal. 1st my name is great anong that the lord of Hosts." (Mal. lat 11th verse.) Malachias was a truphet and classed as such even i Protestant Bibles. The prophe Malachias must be fulfilled dai offering up the Holy Sacrifice, who commonly called the Mass. Goworshipped in the beginning of or by sacrifice, Adam offered sacrifidid Noah, Abraham, Moses and the Priests of the old law, by the comof God himself. A sacrifice is of for four ends—1st. A sacrifice of tion, to give the homage due to F. God our Creator and Redeemer, on we depend for life and everythit enjoy. 2nd. To give Him than the numberless favors that we artinually receiving from Him. 3rd

the numberless favors that we are tinually receiving from Him. 3rd sin-offering to ask pardon for out and many transgressions and to all His wrath justly enkindled again. This is also called a propitiatory sate 4th. A sacrifice of impetration, to for us the graces and blessings the stand in need of. These four esacrifice are attained by the Holy file of the Mass. A sacrifice is to blished in various ways—an it fice of the Mass. A sacrifice is a plished in various ways—an in sacrifice and an external sacrifice internal sacrifice means an offer the heart to God—a change sinfulness to contrition and for our sins—as David sagracifice to God is a contrite and I heart, which O God thou we despise." Again, we have a sacripaise—"Offer to God a sacri despise." Again, we have a sacri praise—"Offer to God a sacri praise—"Offer to God a sacri-praise and pay thy vows to the High and call upon me in the trouble and I will deliver thee an shalt glority me," (Psalm 49th 11th verse). External sacrifice offering up of some external to God, either by destroying it or by God, either by destroying it or by ing it, or by devoting it entirely a clusively to the service of God. A were killed in sacrifice to God, it and that our lives are in His hands, lives of the animals are in ours. rifice of the loaves of propositic stood on a sacred table in the Tabbefore the Lord, to show the people were before Him as that be the table. A sacrifice of the egoat mentioned in Leviticus (16t 10th verse), where we read the priest shall present the emissalive before the Lord that he mout prayers upon him and let

out prayers upon him and let into the wilderness. This repr a sin-offering, which Christ n Himself, and bore them into the ness of sorrow and suffering. Holy Sacrifice of the Mass all t Holy Sacrifice of the Mass all ments of a sacrifice are presentate a High Priest to offer the and a victim to be offered. The Priest is no other than our Lochrist Himself, who is a priest according to the order of Melot The victim is our Lord who in Himself to His eternal Father. Himself to His eternal Father. (heaven is our victim, as seen by —"And I saw and behold in the the throne and of the four livitures and in the midst of the allamb standing as it were slain."

16.) Christ our great High always interceding for us, sho wounds He received in redee But there must be an extern wounds He received in redee But there must be an extern fice on earth, to show forth t of the Lord till he comes. Th provided for after his Last Supp have seen in the last lecture— receiving or sayrifice of bread a

have seen in the last lecture—molation or sacrifice of bread a and the giving it to His apostle and drink. This was a sacrifice and consumed. But does not say (Rom. 69), Christ dieth m Yes, no more, a bloody and pain in His flesh, but he can die m

THE CATHOMO RECORD