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LONDON, ONTARIO, SATURDAY, AUGUST 24, 1889.

Catholic Record. London, Sat., August 24th, 1889.

EDITORIAL NOTES.

It is reported that the alliance between Germany and Austria has become more intimate. They have now agreed to support each other whenever vital interests of either nation are threatened. Previously an open attack was required efore either nation would come to the assistance of the other.

CARDINAL GUILBERT, Archbishop of Bordeaux, is dead. He was created Cardinal at the express wish of President Carnot, and from his intimacy with the The New York Sun says : President much good was expected to result in the way of a better feeling between the Church and the Republic.

the Church of England with vows of obedience, celibacy and poverty, as in the Catholic Church. He says this is the the Catholic Church. He says this is the only way to reach the masses. This is quite a change of base for the Cnurch of Should be made to resign the office of Sheriff. Monell cannot be tolerated as England, which began existence by making war upon the monasteries, and though such orders flourish and succeed in their mission in the Catholic Church, it is more than doubtful that they would have any success in so unsuitable a soil as the Courch of England.

THE Mail of the 20th inst. publishes a letter over the signature "Patriot," which boasts screamingly of the supereminent loyalty of the writer and the anti Jesuit agitators ; then, to show the character of that loyalty, he declares that unless Lord Stanley be recalled, we should recall our sympathies from Britain, and prepare to defend ourselves." This is just the kind of loyalty which characterizes blatant boasters like "Patriot," who, we presume, is an Orangeman. His loyalty smacks of the species of loyalty which insuited the Prince of Wales and threw rotten eggs at Governor General Lord Elein. at Governor General Lord Elgin.

upon a Tithe Bill to facilitate the collection of tithes in Wales, has met with a most unexpected rebuff which has augered him exceedingly. When the members to be on their guard, and gave bill came before the House it was so bis opinion that there ought to be an inbadly received that every essential point in it was changed, the ministerial leaders yielding to the pressure to such an ex- little credit is given to the supposition tent that the speaker pronounced it a that the Government can turn the assonew bill, which must take the lowest place on the docket and take its chance of progress. The Government were thus obliged to abandon the bill, which was withdrawn, smid the cheers of the House, Mr. Smith has since stated that the Government will not introduce a

MRS. FLACK, of New York, was much surprised on receiving notice that the Divorce Court had granted her a divorce from her husband. She declares that she made no application for a divorce, and she is troubled now to know how it an be set aside. New York is not at all one of the most lax States in regard to the marriage tie, and the fact that under such circumstances it was possible that the Court should give her a divorce is a queer commentary upon the absurdities which result from the existence of divorce laws at all. What may we not expect where the laws are so lax as they are in Illinois and the New England States?

LA VERITE, of Quebec, has the following timely comment on the course of the

"But is the Mail, which talks of a cru-sade of a new kind, really sincere in its anti Catholic and ultra-Protestant pro paganda? We do not believe it. fact, we remember some years ago that that journal, so far from being Protestant, published articles openly sceptical.
It became the organ of the agnostics, of
that insignificant sect who hold that in
religious beliefs there is nothing certain. Atheism and deism do not pay very well, and it has, as the Euglish express it, "mounted the Protestant horse." The principal writer of the Mail, to day, is, it appears, Mr. E. Farrer. Well! when appears, Mr. E. Farrer. Well! when the Verite was in the first year of its existence, this same Mr. Farrer was Ultra-montane, enough to write for our columns! Who will say that in six months from now the Mail will not be a Jewish or Buddhist organ? And this is the paper that threatens us with a Pro-

Every one is perfectly aware that the Mail trims its sails to suit the prevailing wind. It is not long since the French.

it announced that it had abandoned the cause of Commercial Union, which, a very short time ago, it pronounced to be the future salvation of the country.

It now appears that the Flack divorce case in New York, in which Mrs. Flack was divorced from her husband without being aware that she was the plaintiff, and, in fact, without knowing that the case was being tried at all, was the result of a conspiracy between Flack and the lawyer who represented Mrs. Flack. Flack took this means of obtaining liberty to marry again. The divorce has been set aside on proof of fraud, and now Flack, having married again, is open to the charge of bigamy as well as adultery.

"The wretched conspirators had procured their divorce by imposture, by false personation, by lies and by fraud. Their whole structure of crime was ARCHDEACON FARRER maintains that Court, annulling the unlawful divorce monastic orders should be established in and giving to their victim those rights of which they had conspired to rob her. a magistrate. Meeks has been removed not any too promptly from the public service. But removal from office is not enough. They must be tried, and on due conviction sent to the State prison."

Monell is an ex-judge, and Meeks is a prominent legal official, who, beside Wright, the lawyer who professed to act for Mrs. Flack, were all concerned in the conspiracy.

IRELAND'S STRUGGLE.

The London Times published an absurd letter by a Mr. Murphy, of Dunsany, which stated that the bishops of Ireland had condemned the game of foot ball; first, because It is dangerous and unsuitable to the tem-perament of the Irish people, and secondly, because the Government is endeavoring to make use of Gaelic Athletic Association ments has no foundation, but in reference to the second he had good grounds for be-LORD SALISBURY, who had set his heart | lieving that the Government are making the efforts indicated. They are endeavor-ing to induce the members to enter a secret vestigation into the facts as he stated them, but the bishops had not condemned the game nor the Athletic Association. Very

clation to it purposes:
Mrs. E. Harrington has accepted an apology from the proprietors of the C n-servative Kerry Evening Post, in the libel suit which she had instituted against that journal. The defendants pay all costs. The statement for which the Post apologised was that Mrs Harrington had advised a man who was charged with the horrible clime of cheering for Mr. Wm. O'Brien, to go to juil rather than give ball. Considering the malignant intent of the libel, Mrs. Harrington has dealt very leniently with

the newspaper proprietors.

Mr. McNamara, secretary of the Irish
National League at Crusheen, was asked by
a policeman at Ennis what was his business in that town for three days. On
declining to tell, he was arrested. The asked him the same question, whereupon he demanded whether the magistrate had any authority to ask such a question. Being told he had not, he sgain refused to answer. He was then released.

The verdict of the Belfast jury in the

case of Magistrate Fitzgerald against the Freeman's Journal and Mr. Carew, M. P., for libel was one of those travestles of justice which can occur only in Ireland under alien law. The libel was that Mr. Carew had described in a speech how the or what described in a speech how the magistrate, just before trying Mr. Hurley, solicitor, was closeted in the court house of Naas with the police who were to be witnesses. The magistrate admitted going into the court house, but denied that the police were closeted with him. Of five witnesses, Mr. Harley testified of fire witnesses, Mr. Hirley testified that he saw the police going into the same room with Mr. Fitzgerald. The other four testified that the the police were with Mr. Fitzgerald as far as the court-house, also they heard the door shut, and the policemen disappeared, but they had not seen them enter the court than the policement of th they had not seen them enter the room with the magistrate. Tois was, surely, corroborative of Mr. Hurley's statement, sufficient to prove it, yet on Mr. Fi zger-ald's denial alone the judges virtually directed the jury to give the verdict in favor of the latter, and, of course, nothing pleased the Belfast jurors, better than to obey his Lordship's direction, when they had two Nationalist "criminals" to deal with. The defendants were each mulcted £400.

Another sample of what a Belfast jury can do is to be found in the verdict of £100 damages awarded to a clark of the £100 damages awarded to a clork of the Iri-h Protestant Loyal Uniou, named Walker, in another case against the Freeman's Journal, for publishing a sworn confession of the informer O'Connor, that he had been guilty of perjury in implicating Mr. E. Harrington with some of the Times' outrages, before the Special Commission. Walker was implicated in the propagations of the prejury in the propagations.

ger (London Times), offered, with the but when he lifted his pitiful, trembling help of T. W. Russel, to save the British lips to bers she took him in her lap and Empire for £40,000 for Protestant plantation purposes. We have not heard of a £5 subscription to the project yet. But "He's a bonny bairn," she said—did I the Tenants' Defence League is no sooner started than Mr. Schwan, M. P., heads its subscription list with a magnificent dona-tion of £500—United Ireland.

There is at last a Tory who is honest enough to acknowledge that the bye-elections pregnosticate the rout of his party. Lord Churchill said recently: "There seems to be on the part of the Opposition a tendency to develop, and they demonstrate more and more strength at the by-elections than he as a Conserva tive like to acknowledge, and he did not see a corresponding amount of energy and activity on the Conservative side. In the House of Commons recently Mr. A. O'Connor called attention to the fact

that a return of evictions was not pre-sented in the form in which the Parliament had called for it. Mr. Balf ur acknowledged that the Government had made the alteration, and the speaker stated that the proceeding was very irregular. Mr. Balfour must know that if returns are not presented in the form asked for by Parliament, it would be impossible without great delays to get returns of any kind.

It is stated that Balfour intends to announce in his Edinburgh speech that the Government are ready to bring forward a Local Government Bill and a Land Bill for Ireland, which will do with the need for Home Rule. Lord Salisbury is still in favor of vigor ous coercion, but his supporters are afraid of next election, and have so pressed for some show of concession to Ireland that he has yielded to their solicitations. The belief is that any measure which the Government will propose will be but a helf measure the propose will be but a balf measure, the beneficial features of which will be accepted by Mr. Parnell as so much gained, and they will then be used as a leverage towards the securing of Home Rule. This scheme proposes to deal with Ireland as in two districts the poor Western District, covering an area of Western District, covering an area of seven hundred million acres and having a population of one million three hundred thousand, is to be acquired by the State by compulsory meas ures Land banks are to be estab ures Land banks are to be lished to help peasants buy holdings, the whole business being ings, the whole business being controlled by the Government. In the prosperous Eastern districts, the area of

but the sales will not be compulsory According to the present plans of the Ministry, the whole of the next session is to be devoted to this measure. Mr. John Dillon, M. P., has summon Irish delegates from all parts of Australia to meet in Melbourne early in August and take the necessary steps for the thorough organization of the National League in the Colonies. The last Irish-Australian Convention was held in 1883, and its guiding spirits were Messrs. J. E. and W. Redmond, M. P.'s.

is thirteen million acres and the

housand, tenants will also be assisted in

making purchases through land banks,

THE GENTLE LITTLE WOMAN

WHO COMMENDED HERSELF TO ALL, AND WHO WAS KNOWN AS OUR WASH-LADY.

Mrs. M. L. Rayne, in the Detroit Free Press.

That was just what she was. Oh, you end not smile. We smiled, too, when eed not smile. ve fi st heard her called a lady, but, you a usignbor calling at our house who saked my mother if she had trouble about the weekly wash, then she said: "I will send you the lady who washes

We do not think we could keep house without her."
After the caller went away we all indulged in a little mirth. "Tue idea!" said sister Julia, "a lady to do our washing! Why she will expect us to wait on her."

"She will want to eat with the family." remarked another.

"It is only a polite western way of speaking," said our mother quietly, "if she does her work well we can manage Ou the appointed day our "wash lady"

came. We expected a bold caricature of modern style who would make us feel how much she had condescended in coming to do our washing, but when a gentle knock came at our back door and we answered it on masse, there entered a quiet little woman with soft brown hair just touched with gray. She was neatly dressed in blue gingham, and after a few words of instruction she turned to her work which she accomplished with ease and diligence-taking off her broad blue checked apron only once, and that was to tidy herself at noon.

"Tell her to come in and eat her din-ner," mother had said when we rose

from the table. But she had cleared off a little place on the kitchen table and set a cup and plate and there, and no persuasions would in-duce her to come into the dining-room. When her work was done she took her pay and went away as quietly as she came, but she had made two promises—one to little Charlle, our lame boy, that she would bring him a ginger bread horse, and one to mother of a recipe for domestic dye stuff, All the week little Charlie fretted for the wash lady to come and bring the ginger. bread horse.

"She will never think of it again,"

"He's a borny bairn," she said—did I say she was a Scotchwoman ? "an he's unco gude, but he's na lang for this world." But mother told her how much better he was since we had the cast made for him, and the great doctor had straightened his back.

Margie, that was the name she gave us, said no more, but went out to her tubs and bent over her steaming waves all day, and as before, finished her work neatly and deftly.

This time, as we watched her in her neat plaid shawl and tidy bonnet going through the gate on her way home, we all felt as if we had met with a personal loss.

"Why not have her come and do the ironing?" suggested sister Julia. But mother said she had only the one day to give us; her time was all taken up.
"She's other folks' wash lady," said
ittle Charlle freefally, "I 'ant her all the

time my own self." When our neighbor cailed again we told

her how much we liked Margie, and she related some of her history. It appeared that she had a household—an old, feeble mother and a weak, invalid husband, who was mildly demented. She cared for them both, and kept them comfortably by the labor of her hands, while she helped many others in small ways, and by her cheerful, sincere life.

"She is a lady," said mother emphati-cally, "a lady in the truest meaning of the word, and in its old Saxon sense, 'loaf-giver.'"

'Queen of two hands," misquoted Julia

appreciatively.

She was our wash lady for seven years. By and by she came and did odd chores by and by she came and did odd chores at times, took her turn at nursing our sick, advised, helped, comforted. What she was to us she was to many other families in the village. There never was, there never could be, a more unselfish creature. When some one remonstrated with her for her devotion to her fretful ill-conditioned husband, and suggested sending him to an asylum, she answered

"And gang all the rest of my days alane? Na! na! I'd be that lonesome without my puir mon, I could na live. It's better sae."

But one morning her "gude mon" over slept, and in this world wakened no more. We all tried to do something for ber, but there was nothing to do. She population three million seven hundred had her own way of doing her own work, and everything went on as smoothly as if no uninvited guest had invaded her home. We could only leave her to her

One woo followed on another's heels The doting old mother died within a week, and Margie was indeed left "alone." They all- the families who had known ber, I mean-tried to induce Margie to give up her little home and live with them. It was a selfish offer but Margie did not know her own worth, so she gave them credit for all they offered. But

she kept her little home. "For my ways are nae your ways. I maun be under my ain roof tree." She said simply: "I maun live alane."

But she never was alone. It was not that she had angelic company, as she well deserved, but if there was any poor ne'er do well, any lass who had been thrust seide, a poor "feckless" baby likely to go to the county house, Margie "It man just stay teel Providence

opens a doors. And Providence opened many doors

for Margie.

It was the winter after our Charlie died—fell asleep, with his little hand fast locked in Margie's—that Julia took one of her dear, patient hands in hers, and said with a pitving inflection of voice

"Margie, you're withering away. "It man be the soapsuds, they shrivel my flesh, but they're gude and whole some to be in," she said in her quiet

But we soon knew that it was some thing else that was stealing over Margie. We could hear her singing low over the washing, but it was no longer of 'Claver house" or "Bonnie Prince Charlie." was that sweet and mournful strain, "The Land of the Leal," and as the rubbed she chanted

'I'm wearin' awa, Jean, Like snaw wreaths in thaw, Jean, I'm wearin' awa To the Land of the Leal. "There's no sorrow there, Jean, There's neither cauld nor care, Jean, The day is ave fair In the Land of the Leal."

One day she did not come. We went to the little home—it was all in order, but Margie was away to the Land of the Leal. She was the elect lady now.

GOD'S RIGHTS AND CÆSAR'S.

We have, lately, been so much surprised We have, lately, been so much surprised at the unjust—not to say, malicious—questioning of Catholic loyalty to the State, that it gives us pleasure to reproduce a word of St. Anselm, Atchbishop of Canterbury, on this subject. St. Anselm lived at the end of the elsewinth century (born 1033, died 1109), and, at the Council of Rockingham, held some time before his death, he said:

"Let all and each of you understand that, in whatever relates to God, I will obey the successor of St. Peter, and in whateve appertains to the earthly authority of my lord and king, I will dedicate to him my Canadians were the Mail's white headed bys. Again it proclaimed itself the staunch advocate of Prohibition, but, though it entered the Prohibition ranks with great flourish of trumphots, we have seen nothing of Prohibition in its columns since; and only a few days ago

Mr. E. Harrington with some of the bay temperate the find than in the mother said to him, and then he went into one of his baby temperat, and crited out:

"She will never think of it again," mother said to him, and then he went into one of this baby temperat, and crited out:

"She will lever think of it again," mother said to him, and then he went into fidelity and my as istance, according to my knowledge and my conscience. If any man pretends that I violate my faith to have a certain sort of admiration for this kind of pride. Such pride as the my king because I will not reject the suthority of the Holy See of Rome, let him stand forth, and in the fiest, or in the third than in the field ty and my as istance, according to my knowledge and my conscience. If any man pretends that I violate my faith to have a certain sort of admiration of this kind of pride. Such pride as the my king because I will not reject the suthority of the Holy See of Rome, let him stand forth, and in the fiest, or in the third than in the field ty and my as istance, according to my knowledge and my conscience. If any man pretends that I violate my faith to have a certain sort of admiration of the preparation of the perjurer's evidence, and the Belfast jury awards him £100 to have a certain sort of admiration of the preparation of the preparation of the preparation of the preparation of the perjurer's evidence, and the Belfast jury awards him £100 to have a certain sort of admiration for this kind of pride. Such pride as the field year of the fie

SOMETHING FOR PARENTS.

BY MAURICE FRANCIS EGAN There is an unacknowledged opinion in the minds of some Catholics that in the minds of some Camolics that religion comes by nature—that it is an inherited thing. If a man has a "Cath-olic name" it is understood that his children who bear that name must be

Catholics. Now, although we say colloquially that a man is "born a Catholic," no man is born so naturally. It is not until he is regenerated supernaturally

until he is regenerated supernaturally through the sacrament of beptism that he becomes a child of Christ and heir to the kingdom or heaven.

But we do not remember this sufficiently. We presume that we have such an abundance of zeal, that it must inundate our children. Other peoples' children may leas the faith—indeed we often dren may lose the faith—indeed we often wonder at the carelessness of persons less firm, less supernaturally and naturally gifted than ourselves—but our chil-dren, no matter what the temptation may be, must always remain good Catholics. Therefore we send them to a "colorless" school, we take no trouble to see that their reading is supervised; secure in our faith, we allow ourselves great latitude in criticizing matters per-

taining to it, and we let our children associate with whom they will. We awake some day to find an immense gulf between us and our children. They have wandered away. Their Catholic name, the faith of their forefathers, their having been "born Catholics,"
amount to nothing. They have no Catholic instinct; it has never been cultivated, and the responsibility of this lack of cultivation resis on their parents. They have been taught their catechism on Sunday; they are not ignorant of the fundamental doctrines of the Church, but there is a coldness, a suspicion, a blighting spirit of criticism in their position toward the Church. This easily leads to a complete indifference, and when a Catholic becomes completely indifferent in religious matters he is worse

than an infidel. It is not easier to define what the 'Catholic instinct' is than to define what any instinct is. It is that aroma gift of faith which neutralizes the odors of evil. It is a parfum de Rome, not an odeur de Paris. It is that sensi-tiveness which makes even the unlearned detect false doctrine, or a tend ency to false doctrine, without knowing exactly why. It keeps us safe; it makes us trustworthy; it prevents in-temperance in the assertion of the truth; it makes us obedient without the necessity of our explaining to ourselves why we should be so. On the heart full of Catholic instinct the truths of religion fall like the "gentle rain from heaven." It saves us from mistake of over zeal or under zeal. It is grace cultivated and conserved. We know its effects, and our great publicists have owed more to this instinct than to their scholarship. It is like the bloom on a plum, however : it easily vanishes, and it is hard to

One of the chief effects of religious education is the creation of this instinct. And one of the most essential reasons for the struggle for Catholic schools is the need of this instinct for the preser vation of the Courch and society, Thoughtful men of all opinions have reacted from the materialism which has controlled the counsels and literature of the world for the last thirty Renan, sitting in the place of admits that he would give worlds to hear the sound of the Angelus as he heard it in his youth; the disciples of Darwin are not so dogmatic as they were ; Bismarck has learned by hard experience that the suppression of Christianity means the encouragement of anarchy. We Catholics ought to learn from the tendency of the times, from the example of these men, the corroboration of the worls we sometimes hear with unbeeding ear that the gates of hell shall not prevail, and that the varying winds of men's doctrines and opinions make a hurricane loud but impotent. The calm is God's,

and the victory is ours through Him.

But how are we to ensure the inheritance of faith to our children, if we do not train them from the beginning? The little non essential but beautiful cus-toms of faith should be encouraged from the earliest infancy. The public school may teach what the text-books call facts, but they ignore the great Fact of all. The basest result of modern teaching is to make us minimize the weight paternal responsibility. No power can absolve the parent from the duty of keeping his child's heart pure for its

Let us look into our children's face and then into the face of death. On our death-bed, rushing to judgment on the wings of time, which school would we choose for them-which education? Let us answer that now, not in the spirit of the world, but in the spirit of God. Are they weeds to be let grow on waste place, to blossom, and to scatter evil seeds? Or are they precious flowers, to be tendered with strenuous core, even in the heat of the day and with many sacrifices? Those who look on them as weeds reap the seeds of polson, and suffer the penalty even in this life—Ave Marta.

There is nothing so skillful in its own defence as imperious pride.
Wounded vanity knows when it is mortally hurt, and limps off the field, pitcous, all disguises thrown away. But pride carries its banner to the last; and fast as it is driven from one field, unfarls it in another, never admitting that there is a shade less honor in the second field than in the first, or in the third than in the second; and so on until death. It is impos-

So Near And Yet so Far.

A soothing strain of solemn harmony Methodgui i caught melotious Latin words, And chanting of young voices fresh and sweet: While close at hand, three studded doors

A taper glimmered like a rosy star. A golden cross on high—a golden cross
Sunk, like a jazel, in the polished wali;
To pass the threshold was to see the fout
Of blessed water in the outer hall.—
And, prayerful a stues gleuning thro; a mis
Of income, by the fading sunlight kissed.

Gothic, the little chapel: pure and quaint,
Its altar decked with lilles freshly blown;
The frescoed ceiling fair with floating
saints—
A sculp ured Christ upon a cross of stone!
"Here will I rest!"—and on the plushy floor
I kaelt, with many others, to adore—

But lo! a vested man who was no priest,
A Sacramental cup bore to and fro;
And unto that which was no wedding feast
With folded hands I saw the people go.
Around the alter rail they knelt and fed
On that which was not the Angelic Bread.

Oh, then, I rose up trembling and in tears.

My heart with pity melting in my breast!

So fair a fraud, a counterfest so rare,

Might well bewilder and betray the best!

Phantoms of statue. Bacrament, and

Phantoms of status. Sacrament, as shrine—Blank shadows of a substance all divine!

"Domine Jesu!" sang the children's choir:
"O Bone Pastor!" sang they overhead;
The tander invocation, rising higher,
Followed me thro' the prisals as I fied;
Till up the twilight streets I seemed to hea.
The answer steading musical and clear:

"And other sheep I have -no! of this fold: Them also must I bring, that there may be One Fild and one True Shepherd,"-Dear est Lord! Make haste, and draw these lost ones

Lest, having been so near and yet so far, Their doom reveal how stern Thy judgments -ELEANOR C. DONNELLY.

CARROLL O'DONOGHUE

CHAPTER XLIII -CONTINUED. Lord Heathcote looked up, his hand at

last removed, and the lines and careworn look of his face standing out with painful prominence. "Then your affections are prominence. "The

"Taey are, but hopelessly!"
"May I ask to whom?"

"No my lord; I cannot tell you-her name has never passed my lips—it is my own nahanpy secret."
"But why unhappy?" persisted the mobleman; "does the lady not rec'procate

your regard ? '

your regard?'
"Unbapply for me, she does not."
"What is the obstacle?" and Lord
Heathous seemed to take a maignant
finteres: in thus pressing his visitor.

"I can the hated foe of her country—
a soldier in that service whose boat it is
to ensave and to crush her people."
He spoke with unusual warmth, apparently forgetful of everything save his own

impatient ardor. "Ab! I understand,"-and the nobleman's mouth curled with disdain—"a pretty girl is the motive power of all these heroics; I might have surmised before the cause of your wish to resign; but you are

mow, by your own avowal, averse to the cause you have professed to serve, and you are amenable to arrest." He paused, his searching look reading Captain Denmier through.
"Be it so," said the young man, slightly inclining his head; "give your order, my lord, and I shall be far happier in a prison,

knowing that my conduct is consistent with my heart and my judgment, than holding the bighest place of honor with hour bringing some conflicting No, Captain Dennier," responded Lord "No, unital Dennier," responded Lord Heathcote; "I shall treat you with more magnanimity than you deserve—allowing for your youth, and the natural impulsivement of that mawkish period, I shall pass over your imprudent admissions. Neither shall you resign your commission; retain

shall you resign your commission; retain your command, sir, and bury in your own breast all that has been said during this "I thank you, my lord, for your great lent-ency, but, pardon me, I must demand that

my resignation be accepted. I cannot, I shall not, longer retain my commission in her Maj sty's service."
"Ba it so, then!" said the nobleman

"but remember by this headstrong conduct you walve every right to your future inheritance."

The officer bowed. tinued, "what is to be your fi st move shall remain in Dablin for three or

four days; then I shall go to England, from whence I intend to seek a bome in Land Heathcote touched the ellver hand

the table at his side, and when the at endant outered he waved Capitaln Denoter away without any further adieu. The young man would have fain had a more kindly parting, or at least one which would have evinced more gratitude upon his part, but the sternness of the mobleman's manner deterred him. He passed out, and Lord Heathcote rung

passed out, and hard Rearester large sgain, saying to the attendant who entered: "Sind Curry to me."

The order was obeyed, and Curry, a small, slender-formed, and sharp visaged man, stood before his titled master.

"Watch Captain Dennier—dog him

secretly day and n'ght, and write to me, or telegraph, information of h's whereuts, and what he may be doing.

at is all:" and the nobleman leaned back with an air of relief, while Curry bowed low, and departed to begin imme espionage of Captala Deppier That gentleman had repaired to Captain ed's apartment.

Orawford's apartment.
"You hok brighter, old fellow," was
the sain atton of the latter; "your conference, then, has been satisfactory?"

Yes, in so far as relieving me of a dreadful suspicion—and I have succeeded in my purpose to resign. I shall send in the written form of my resignation this evening, and from that time I shall conmyself no longer in her Majesty's

had overcome some secret scruple, he said :
"I shell return to Trales for a day or soconfess to some interest in the approach-ing trial of the young prisoner, O'Donog-

Ing trial of the young prisoner, O'Donoghue."

A peculiar expression broke into Crawford's face: "By Jove! Dennier, but I begin to have very strange suspictons—well, never mind, old fellow! I shall not press you on the subject—I know that some of these I she girs are deuced witching and handsome, and if you have been so desperately caught, it won't be the first time a poor fellow has had his principles and his creed upset by a pretty face. Only I can't help feeling sorry for you; you are renouncing a glorious career, and you are giving way to impulses which the sober judgment of more mature manhood will certainly change."

"It may be so, Harry, but at least I smaching in accordance with my convictions. now, and I am the happler for it."

He turned away with a careless air to prepare for the evening dinner to which be had promised to accompany Captain Crawford.

CHAPTER XLIV.

CARTER REPULSED

The eventful day of Carroll O'Donog-hue's trial arrived. Father Meagher and Clare left Dhrommscohol in the earliest mail-car, and reached Tralee an hour before the opening of the court. They went in immediate search of Nora, only to learn from Mrs. Murphy that the young lady and her father had sought another residence three weeks before, and

another residence three weeks before, and the good natured woman was unable to tell them where. With blank faces, and heavier hearts than they had borne thither, they retraced their steps in order to seek places in the now crowded court-room.

All the wealth and fashion, together with the rank and influence of the town, was represented; the gallery was crowded, with ladies, the bench filled with lawyers, the body of the bouse througed with a medicy of tradesmen, mechanics and farmers, thickly interspersed with the military, while the uniform of the police showed in sufficient numbers to warrant the preservation of order. Every face expressed interest, and many of the countern pressed interest, and many of the counten ances, even among the grave visages on the banch, evinced an anxiety that might be construed into secret sympathy with

the prisoner. Clare, her well down, and her person somewhat shielded by the large form of Father Mesgher, who sat slightly in ad-vance of her, was scated directly opposite

which of her, was scattered the prisoner's dock.

On the cut-kirts of the crowd, yet where, when opinings occurred in the latter, she could see the accused, Nora was stationed, her face heavily veiled, and her statement of the could be subling. person shielded by the stooped, shambling orm of Rick of the Hills.

form of Rick of the Huls.

Breathless interest prevailed when the princer entered. Firm, erect, with his wouled noble poise and fearless look, he took his place in the dock; but when he faced the concourse the ravages of his confinement and auxiety could be plainly seen—the intense pallor, the transparency of his face, the lives worn in his features, the unnatural luster of his large eyes, all

of his face, the lines worn in his features, the unnatural luster of his large eyes, all were painfully disclosed.

Clare raked her vell in answer to his gaze, that wandered searchingly over the court room, and immediately succeeding the glance of joyful recognition which he gave to her and Father Meagher, came one of weary diappointment; both the priest and his young companion sadly divined the cause—it was the absence of Noza, and they read in his continued frequent and anxious glance the alarming conjustures which filed his mind.

Nora, too, had raked her vell, and bent forward to obtain a full view of the prisoner; she saw his give wandering over the court room, the expression of disappointment which came into his face, and

the court room, the expression of disap-pointment which came into his face, and she, too, divined the cause. She fell back, pulling her veil down, and for one whirling moment, while her heart seemed bursting with renewed agony, she murmured: 'My God! that I were dead!"

ot herse f and drew aside her veil, only however, to drop it, abashed, when she caught some curious eyes fixed upon her But there was one in the thickest of the crowd to whom the progress of the trial afforded only disappointment and bitter ness Morty Carter; his scowning pled face, empurpled from his s -Morty Carter ; his scowling, empur betrayed plainly the purport of his feel-

The case was at length adjourned until

ty day and night, and write to me, burraph, information of his where, and what he may be doing. Do se sight of him wherever he goes, be England or America. You shall be used with ample fands, but let your be secret. Do you understand?' Father Meagher and Clare, loth to return without some information of Nora, again sought Mrs. Murphy, thinking to glean by further questioning some clew which might lead them to her whereabouts. But this visit was as fruitless as the former one had been; the kind-hearted landlady had nothing more to communicate than a glow ing cul gium on Nora's sweetness of man ner, her own reflections on the contrast presented by the father and daughter, and upon their apparent poverty. She was about to reveal, as she had already been on the point of doing that moraing, how the young lady had been obliged to dispose of some of her wardrobe, but she reembered in season her promise of secrecy Bervice "

By Jove! I am sorry, Walter!" and for an instant something like emotion showed in the working of Craw ford a face, but he recovered himself, and resumed: "We have had some pleasant house together; but when do you go?"

Domnier did not reply immediately, as if he were reluctant to do so; then, as if

order to find Nors. He fancied he knew the cause of her silence, and her mysterious disappearance—that both were due to the wretched haunt to which Rick had gone, and to which she, in her noble devotion, had accompanied him. His heart burned with indignation for a moment against Rick: but the next instant his anger softened, for the image of the poor creature, as he had looked when kneeling in the study pleading his love for his child, rose before him, and the tender hearted priest murmured a prayer for Nora's protection, and for poor, miserable Rick's conversion. conversion.

Nora was alone, thinking of the trial of the morning; every word of the evidence seemed burned upon her brain, and though her firgers rapidly plied the needle which formed such shining stitches in her skilful work, her industry was entirely mechanical—her thoughts were so distant from her employment, and they were so with and troubled.

from her employment, and they were so wild and troubled.

Rick had left her after their little frugal mesi, which her hands had prepared, to seek the pittsnee that he sometimes sarned, and she had full scope for all her unhappy reflections. She was suddenly startled by a rap; no visitors ever came to them, and with a wildly bounding heart she answered the summons. It was Morty Carter. He was smiling, fulsome, and arrayed in such elegance as his own vulgar taste dictated. Nora sbrunk from him in alarm and horror. He pursued her into the room, first turn-

Norastruck from him assimation of the pursued her into the room, first turning to close the door behind bim.
"Miss McCarthy—pardon me, Miss Sallivan—do not fear me; I intend you no harm. L'sten"—as sho still cowered from harm. L'sten'—as she still to were I rom
him, retreating to the farthest corner of
the apartmen!—"I have come to save you,
to recue you from poverty, from shame.
Be my wife—fly with me, Nora, and you
chall have all that money can furnish! I
have already riches, and I expect atill
more."

more."
He paused for want of breath to con tique. Sudden and almost supernatural courage seemed to animate the girl; ceas ing to cower, she confronted him with an indignation before which it was his turn to quail for a moment.

"Cease, Mr. Carter, and no longer dis

grace your manhood; if you are so lost to honor and feeling as to insult on unprohonor and feeling as to insult on unprotected woman, I have courage at least to defy you!" She had the poise of a queen, the courage of a liness. "Bacome your wife!" she continued; "twice before you have made that insulting proffer, and twice you have received your answer. To save me! from what would you save me — my poverty?—It is honorable, and were it ten times as great, it would be far preferable to the fate of being your wife: shawe?—I have none, alr, save the shame of being ferred to endure your presence.

of being forced to endure your presence.
Leave me!" She poisted to the door.
"Nora, hear me!" He approached her,
attempting to selze her hand. She recided from him, maintaining her fearless "Stop !" she cried, in a tone that he was

forced to obey. "Dare but to lay a finger upon me, and Heaven itself will interpose to check you?"

At that instant the door was flung sud denly open, and Rick of the Hills entered.

with no diminution of his stern and angry

with no diminution of his stern and angry manner; "we were getting on well with out you, and we do not need you."

There was a hidden significance in his words which Carter too well understood.

"Oh, come, Mr. Sullivan," he said, in a

bat followed.

"You hear your answer," said Rick,
"and I, too, bid you begone!"
But Carter made no motion to obey.
He evidently did not believe in Rick's

told you before you would never win her, inheriting the property of their parents, but you should my words"

Luther writes: "Up to this time, I can-

"You have thwarted me!" answered to the present moment, sending my soul down to hell for your promised reward; "Meyer! I have been your tool up to the present moment, sending my soul down to hell for your promised reward; "Implous and proud raseals, whose to guess but your purpose is to prove as treacher ous to me as you have done to those it.

The Protestant historism, William Cobbatt trives his experience relating to

ous to me as you have done to those it was your sworn duty to defend."

Clarter replied doggedly: "I shall keep my word with you when Nora consents my word with you to become my wife."

cautiously spoken reply, "if you will leave me to pursue my suit without your interfence—in a word, if you will help me,"—and the little ferret like eyes looked significantly into the wild fisshing

hasty with you; surely you will not play me false-you do not intend to desert

"If playing you false, and deserting you, means saving her from your insulting presence"—be pointed to the room within which Nora had locked herself—"then I

Again Carter bit his lip "You will not help me to press my suit?" he said bit-

Rick shook his head.

Rick shook his head.

"What has changed you, Rick? You worked in accord with all my plans until this—this one last streke, which would bring me the fulfilment of all my wishes, and you the possession of Cathleen."

"Would you know what has changed me, Carter?—Nors's goodness. I have looked at her sometimes, wondering if she

and I have loathed myself for suffering her so near me!" He folded his arms, and with his old habit let his head fall sadly

"Well, Rick, bear with it all till Carroll's Donoghue trial is over ; I shall not in trude my presence upon your home again; and here—take this money; I am in better condition to afford it than I was when you last asked me for." He had taken his porte monnale out, and was proceeding to pen it.
"Put your purse back," sald Rick, "we

want none of your money; when I asked you for it, you drove us to poverty, and now Nora earns for us."

Carter's eyes opened to a wider stare shan from their shrunken size they seemed

o do.
"It is true," continued Rick, replying to that look of angry surprise; "and were it in your power to offer me the wealth of Ireland's bank, Morty Carter, I would not

touch a ha'penny of it!"

Without a word, Carter put up his without a word, Carter put up his porte-monnais, gave one look to wards the room into which Nora had retired, a sharper look at Rick, and strode toward the door; on the threshold he turned to say: "When you think better of this, Rick, you know where to find me," He hurried to the despreadment and wags cheking

you know where to find me." He harried out, disappointment and rage choking him, and he loosened his cravat and flaug his coat back, as if he would thus give yent to his bitter and stifling emotions. "At least I can crush them," he mattered, "and nothing shall stop me this time—I shall crush them!' He ground his teeth together and quickened his pace.

TO BE CONTINUED.

bursting with renewed agony, she murmured: 'My God! that I were dead!'

To the trial was fairly opened, and as it progressed, more developments in favor of the prisoner were produced than had been generally anticipated. Direct proof of his connection with the I. R. B. organization of the paper by Tighe a Vohr; and his counsel cited, as one of the points in the defense, the fact of the scassed rofusing to escape when every door which separated him from freedom had been secretly opened for his release. Faces bightened, and Clare's countenance of figures and Clare's countenance in flashed with excited jay as she heard point after point made in favor of her brother.

Nora also breathed freer, and more than once in the ardor of her feelings she got herse f and drew aside her veil, only, however, to dron it, abashed, when she bear this—indeed I cannot!"

Her appearance attesed the truth of her words; her suddenly acquired strength and courage had as suddenly gone, and her pallid face and trembling form told of the painful reaction which Luther has married outsarine Brayes, terday. I was present at the marriage. I could not refrain from toars at the sight. Erasmus wrote concerning the marriage thus: "It was thought that Luther was the hero of a tragedy; but determination—he could not realize that for my part I regard him as playing the Nora's influence, won through her noble devotion, had superseded his own old, as every comedy ends, in a marriage." Nora's influence, won through her noble devotion, had superseded his own old, evil power over the unbappy creature, and he waited with a brezen confidence of being still able to accomplish the object of his visit.

"Go to your own room," whispered Rick to Norz, "and leave me to deal with this man."

"Could be the substitute of the substitute of his visit.

"Nothing good can be found in ministers of the Church who are married; they are dealed and have be a substitute of the substitute of the Church who are married; they ters of the Uhurch who are married; they are despised and rejected, and have beto her little apartment, shutting and lockting the door upon herself.

The two men confronted each other; jurists of the Lutheran party at Witten-Rick hissed, but in too low a tone to berg in their public lectures declared the reach her who had just left them: "Do marriages of priests invalid, and their you believe ms now, Marty Carear? I children illegitimate and incapable of "You have thwarted me!" answered not find a jurist who will take my part

bett, gives his experience relating to callinery as follows: "During the war of 1775 the king's house at Winchester was used as a prison for French prison-"She will never become such"

"She will," was the anger, but still broke out among them, Many of them

died. They were chiefly Catholics and were attended in their last moments by two or three Catholic priests, residing in that city. But among the sick prisoners

ms,"—and the little ferret like eyes looked significantly into the wild flashing orbs before them.

"Never!" hissed Rick; "and what is more, I shall protect her from you; there is many a crime upon my soul, Morty Carter, but the sin of delivering into your hands so pure sod noble a being as Norse shall not stain it. In everything else I have done your bidding, but in that I never shall!"

"And what of Cathleen?" sail Carter, in his auger slightly raising his voice.

"Status among the sick prisoners there were many Protestants; and these requested the attendance of the parsons of all the parishes at Windhester. There were the dean and all the prebendaries. But not all the prebendaries. But not all the prebendaries of the pricestant parsons of them went to console the dying Protestants in consecutive and the assistance of the pricesta, and of course died Catholica." The excuse of the parsons, when charged with this neglect. "And what of Cathleen?" said Carter, in his arger slightly raising his voice.
"Not even for her shall I do your bldding with regard to Nors!"

Carter's rage seemed beyond his control—his large form trembled, and his hands, according to their wonted habit, clutched your mulstvely. "What if I open up your it secrets to the world?" he hissed; "what if I tear off the mask which you now wear?"
"I sould not be more wretched than I sm," was the reply; "I have tasted so much bitterness under my present mask that it will be a relief to tear it off. I grant you free license to pull it away, Morty Carter—to publish all that you know; but remember"—for an instant Rick also forgetfully raised his voice—"that I too hold secrets which the world shall have; that you also wear a mask which it is in my power to tear off!"

Carter, in his beffled rage, bit his lip till the blood came. "Rick," said he at last, when he bad apparently conquered himself, "I have been, as I always am, too hasty with you; surely you will not play me false—you do not intend to desert

avoiding of such offences as were daily avoiding of such offences as were daily conceived by the presence of families, of wives, and children within colleges, continuous the anglent and comely order of the veneration of images, and that the Cross", by pagent, from deans and carons to have their wives re-siding with them within the cathedral closes, under pain of forfeiting their pro-motions. Cathedrals and codeges had been founded to keep societies of learned men professing study and prayer, and the rooms intended for students were not to be sacrificed to women and their children." (Domestic MSS, Elizabeth, vol

William Cobbett still further ventilates William Cobbett still further ventilates his opinious on celibacy. He writes: "St. Paul strongly recommends to all Christian teachers an unmarried life. The Caurch has founded a rule on this recommendation, and that, too, for the same reason that the recommendation was given, namely, that those who have flocks to watch over, or, in the language of our own Protestant Church, who have the care of souls, should have as few as possible of other cares, and should by all means be free from those incessant, and sometimes racking cares which are in sometimes racking cares which are in separable from a wife and family. What priest, who has a wife and family, will not think more about them than about his flock? Will he, when part of that family is in distress, from illness or other cause, be wholly devoted, body and mind, to his flock? Will he be as ready to give alms, or aid of any sort, to the poor as he would be if he had no family to provide for? Will he never be tempted to swerve from his duty in order to provide patronage for sons, and for the husbands of daughters? Will he always as boldly stand up and reprove the lord or the squire for their oppres-sions and vices as he would do if he had no son for whom to get a benefice, s commission, or a sinecure? Will his wife never have her partialities, her tattlings, her bickerings among his flock, and never, on any account, induce him to act toward any part of that flock contrary to the strict dictates of his sacred duty? (Prot. Ref.)

In the domestic manuscripts of Elizabeth we read: "The priests decked their wives so finely for the stuff and fashion of their garments, as none were so fine and trim. By her dress and her gait in the streets the priest's wife was known from a hundred other women, while in the congregations and in the cathedrais they were distinguished by placing themselves above all others; the most ancient and honorable in their cities; 'being the church,' as the priest's wives termed it."

Cobbett, in his History of the Reforms tion, adds: "The titles, and offerings, and income from real property of the Catholic Caurch went in great part to that the priests of this Church should have as few selfish cares as possible to withdraw them from this impor-tant part of their duty, they were for bidden to marry. Taus, as long as this Church was the National Church, there were hospitality and charity in the land, and the horrid word pauper had never been so much as thought of. But when the Protestant religion came, and along with it a married priesthood, the poorer classes were plundered of their birth right and thrown out to prowl about for at they could beg or steal."-Pailip O'Neill,

The magnificent Mater Doloroso group of statuary on exhibition at the Centen-nial Exposition in Columbus, Ohio, representing our Lord laid in the arms of His Blessed Mother, has been purchased for the cathedral, Louisville, Ky. A special chapel has been set apart for it in the

cathedral. His Grace Archbishop Fabre has authorized the cures and rectors of churches throughout the archdiocese to offer up

public prayers for fair weather. A Sure Remedy For Neuralgia. Neuralgia is one of the most common ad painful affections incidental to this climate. Life to thousands is made miser able through its agency, and as it affects the nerves, only the most powerful and penetrating remedies can reach it. Nervi-line has created wonder in the minds of ose who have uselessly tried other remedies, since its action seems magical. To all suffering from any kind of nerve pain, internal or external, we request a trial of Nerviline. Sold by all dealers in medicine,

10 and 25 cents a bottle, EXPEL THE WORMS by using the safe and eliable anthelmintic Freeman's Worm

Powders.

To Invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine. VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scrotulous sores, ulcers and abcesses of all

IMAGES AND RELICS.

Martin Luther, says Philip (O'Neill in Catholic Mirror, warmly defended the veneration of crosses and images against Carlostadius and his associates, who had destroyed them in the churches of Wittenberg. (Epist ad Gosp Guttal.) In the title pages of Luther's volumes, published by Malanctaon, Luther is exhibited on his knees before a crucifix. Queen Elizabeth persisted for many years fin retaining a crucifix on the altar of her chapel, until some of the Puritan courtiers engaged Patch, the fool, to break it. "No wiser man," says Dr. Heylin, "daring to undertake such a service." (Hist of Ref, p. 134).

James I. thus reproached the Scotch bishops when they objected to his placing pictures and statues in his chapel in Exinburgh: "You can endure lions and dragons and devils to be figured in your churches, but will not allow the like place to patriarchs and Apostles." (Spottswoods'Hist, p. 530).

Bishop Montague says: "The pictures of Christ, of the Biessed Virgin, and of the seiner may be head virgin, and of

Bishop Montague says: "The pictures of Christ, of the Blessed Virgin, and of the saints may be had in houses and placed in churches; and respect and honor may be given them." (In Epis-

tom)
The Centuriators acknowledge that shipers of the Cross", by pigans, from their constant use of that symbol. (Cent. 3, 4)

CURIOUS THINGS. Dr. Spurgeou, who has been all his life preaching against images, a few months ago delivered a sermon on Luther, and in rear of him he had a massive picture of the Wittenberg divine. He told his auditory that by looking on the picture they would be reminded of the had done—suppose it had been the picture they would be reminded of what he had done—suppose it had been a crucifix? In Washington then is a statue of Luther, where there is none of Sts. Peter or Paul, or any of those connected with the establishment of the religion of salvation; albeit they lived and struggled and were martyred in the glorious cause. In nearly every house we find a picture of Martha Washington; but how few have a picture of the Virgin Mother of the Saviour? Lies in the sixteenth and seventeenth eenturies are at

Mother of the Saviour Last hates at the bottom of this singularity.

Collier complains of unjustifiable liberties," and cities this instance; "In Bishop Gardiner's letter to Capt Vaughn he complains to this gentleman test he was informed that the images of our Saviour and the saints had been pulled down at Portsmouth with great con-tempt, the figure of our Saviour run through and an eye bored out." (Eccles.

Hist.)
And Burnet complains: "So the curate and the church wardens of St. Mar-tin's, in Ironmonger's Lane, in London, took down the images and pictures of eaints, and the crucifix out of their church, and psinted many texts of Scrip-tures upon the walls according to a per-verse translation; and in the place where the crucifix was they set up the King's arms, the lion and the unicorn, with some texts of Scripture about it." (His. Retor.)

"The Gospelers, as they were then called, presuming on the countenance of the court, over run the motions of the State and over run the moston of the scale dust ventured to reform without public author-ity; and under pretence of taking away the remains of superstition, took a great deal of unjustifiable libertles in churches and chapes " (Collier's Excles. Hist.)

and chape's " (Coller's Excles. Hist.)
PROTESTANT RELICS
There are some relics distinctively
Protestant. The ink blot on the walls of
Wartburg chamber, where Luther threw
the ink bottle at the devil, is still shown
to Lutheran pilgrims with pious reverence. Prof. Goetz published a Latin
volume devoted to the relics of Luther,
under the title of "De Reliquiis Lutheri."
Lo 1820 Luther's beer jug was sold for In 1820 Lather's beer jug was sold for In 1820 Luther's beer jug was sold for the consideration of yearly peusion. On the 27th of July, 1841, a tree under which Luther sat was blown down by a storm. The truck was brought into tho church at Steinbach amid singing of hymns and a sermon by the preacher. This tree was called the "holy tree." ('Des Heitigen Baumes.") Luther's wedding ring is preserved also as a holy relic. The Grand Masonic Catholic Caurch went in great part to feed the hungry, to clothe the naked, to loige and feed the stranger, to sustain the widow and the orphan, and to heal the wounded and the sick; that, in short, a great part, and, indeed, one of the chief parts of the business of this Caurch, was to take care that no person, however low in life, should suffer from want, either of sustenance or care; and want, either of sustenance or care; and this Church in a golden urn, when it is entrusted to the safe keeping of the grand master. Gen. Grant being present once, they said: "Permit us to place this sacred relic in your hands" Suppose it had been a relic of our Saviour-a nail, or a of the Cross? Opinions and tastes

FATHER FLANNERY S PICNIC.

For years Father Flannery's picale hes been one of the events of the scanon st St Taomas, and yesterday there was added another to the large list of successful entertainments which have been gotten up by the popular priest and his congregation. The picnic was held at Fairview Park, just outside the city limits, and a large crowd of clitzens were present, who found meny things to entertain and amusa them. There were all kinds of games and sports, which afforded great amusement to the younger portion of the crowd, while the speeches, always an interesting feature of such pleales, were this year more than ordinary, by reason of events which have recently transpired in the country. The distance of the park from the centre of the city, and the absence of proper means of transportation, prevented many from attending, but the affair was a great succoss. Mr. James Brady, of Ingersoil, was chairman, and introduced the several speakers. Among those who addressed the audience were Messrs. Jss. Armstrong, M. P., Capt. McBride, N. A. Gilbert, ex-President Board of Trade : A. McCdmmon and Fathers Tiernau and Northgraves.
Much interest was taken in a contest
for a gold headed cane, the caudilates
being Messrs. Andrew Darragh and James Smith, employes of the M. C. Railway. Mr. Darregn's friends were in the majority, and over \$300 was realized. During the day the Oddfellows' Band, of St. Taomas, discoursed music. This band has im-

proved greatly during the past few months, and is now second to none in the country.—Free Press, August 14,

AUGUST 24, 1889.

Count the Mercies. Count the mercles! count the mercles!

Count the mercles, though the tria's
Seem to number more each day;
Count the trials, too, as mercles,
Add them to the grand array.
Trials are God's indees blessings,
Sent to prompt our up ward flight,
As the eagles' nest—all proken,
Make a them fly to lottier height;
Count them mercles! count them mercles
That brings heaven within our sight.

Let us number all our jewels,
Let us estimate their worth;
Let us thack the gracious Giver,
Strewing blessings o'er the earth.
Let our hearts o'et flow with gladness,
Let us tell the wonders o'er.
Till our multiplying treasures
Seem a countless, boundless store,
Then let praites grateful praises,
Be our language evermore.

CATHOLICS OF SCOTLAND. ALEXANDER CAMERON, ALEXANDER PA

Written for CATHOLIC RECORD

ERSON, ÆNEAS CHISHOLM AND THEIR TIME. BY THE REV. ANEAS M DONELL DAWSO L L D., F. R S.

ALEXANDER PATERSON (1816 1831)

Was one of those distinguished eccle

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a nead for the diplomatic acting of learned bishop. In the year 1821, accordingly, he repaired to Paris and comment the difficult work of negotiation. He vylgorously opposed by a board consist of both French and Irish members.

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cardineshire, six hundred agrees in external beautifully situated on the ribank of the river Dee, six more from Aberdeen. The mension has was enlarged and adopted for the poses of a college. There remained to transfer to it the establishments Lismore and Aquerties. This happily done; and a seminary for happily done; the a seminary for Scotland was at once in full operati It was prosperous at its commenceme and it continues to prosper. A bis and two archbishops have already spre-from the ranks of its slumni, toget with others who have won distinction their ecclesiastical career.

It is said to be an evil to mult

It is said to be an evil to multiprinces. But this saying does not at to the princes of the Church, who are shepherds of the flock, appointed guard them and lead them into whome pastures. The more they are mighted, therefore, the better are the stoft the fold protected and sustained by salutary food of sound doctrine. Sometherations as well as the actual meaning the state of the fold protected and sustained by salutary food of sound doctrine. considerations as well as the actual ne considerations as well as the actual ac-sities of the mission called for the p ence in Scotland of a third bichop. V this end in view, the country was div-into three missionary districts. T divisions were termed, respectively, Eastern, Western and Northern Vicari Apostolic. In 1826 the bishop vic Rome in order to obtain Papal sand for this arrangement and the spoolatt of a bishop. In February, 1828, he ceeded the deceased Bishop Camero ceeded the deceased Bishop Camero Vicar-Apostolic of the Lowland dist In September of the same year he co crated the Ray. Andrew Scott, who came Vicer Apostolic of the Western trict, in succession to Bishop McDon the Rev. James Kyle appointed V Apostolic of the Northern district, reserved for himself the Eastern and reserved for himself the baself and least important division of the cour On occasion of his visit to Rame he appointed a domestic chaplain to His The French revolution of 1830 cs

the students of the Scotch mission were pursuing their studies at to return home. Bishop Paterson gardless of personel danger, proceed

Count the Mercles. Count the mercles! count the mercles!

Number = ...

Keep a daily faithful record
Of the comforts from above.

Look at all the lovely green spots
In life's weary desert way:
Think how many cooling fountains
Cheer our fainting hearts each day.
Count the moicres! count the mercies!
See them strewn along our way.

Count the mercles, though the tria's
Seem to number more each day;
Count the trials, too, as mercles,
Add them to the grant erray.
Trials are Goo's richest blessings,
Sent to prompt our up ward flight,
As the eagles' nest—rail broken,
Make s them fly to loftler height;
Count them mercles! count toem mercles
That brings heaven within our sight.

Let us number all our jewels, Let us estimate their worth Let us estimate their worth; Let us thank the gracious Giver, Strewing blessings o'er the earth. Let our hearts o'er flow with gladness, Let us tell the wonders o'er, Till our multiplying treasures Seem a countless, boundless store, Then let praises grateful praises, Be our language evermore.

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

ALEXANDER CAMERON, ALEXANDER PAT-ERSON, ÆNEAS CHISHOLM AND THEIR TIME.

BY THE REV. ANEAS M DONELL DAWSON, LL D., F. R S.

ALEXANDER PATERSON (1816 1831) Was one of those distinguished ecclesiastics whom the mission owed to the Cath olic Enzie. He was born at Pathhead, in that country, in March, 1766. In his youth he spent a year of study at the seminary of Scalan. At the age of thirteen he entered the college at Donal, and remained there till that house was broken up by the outbreak of the French revolution in 1773. The great ability of which Mr. Paterson gave proof and the unexception. able conduct which graced bis early years won for him the favor of his sentors; and he was appointed sub-Principal of the colne was appointed suc-rincipal of the col-lege before he reached the end of the time usually allotted to study. On returning to Scotland he was stationed at Tombee, Banffehre, and remained there till 1812 In the remote district which became the scene of his labors, he was looked upon as nothing less than an oracle, by the Pro-testant as well as the Catholic community. More than this, he ever showed timself the frierd and protector of the poor. In this relation he was powerful, and accom-plished much good, having great influence with the Duke of Gordon and other local with the Duke of Gordon and other local proprietors. Paisley, where missionary duty was one rous in the extreme, was his next mission. He had been there only four years when he was nominated Bishop of Cybistra and coadjutor, with right of succession to Bishop Cameron. The consecration took place at Paisley. The French revolutionists, not satisfied with bresking up the Scotch colleges at Paris and Doual, seized and conficated ail the properties connected with them. It was properties connected with them. It was hoped that under the rule of a more regular government those properties might, in a great measure, be recovered. Here was a field for the diplomatic ability of the a nead for the diplomatic solity of the learned blehop. In the year 1821, accord-ingly, he repaired to Parls and commenced the difficult work of negotiation. He was vigorously opposed by a board consisting of both French and Lish members. But with all their ingenuity and cunning contrivances, they were no match f r the skill and diplomatic power of the bishop. They were completely be filled; and the greatest success possible in the circumstances was schieved on behalf of the mission. All

ures for carrying out this laudable design, and he was cordially and ably seconded by the late John Mer ziee, Esquire, of Pitfodele, This Carbolic gentleman liberally presented the fine estate of Blairs, in Kirposes of a college. There remained only to transfer to it the establishments of Lismore and Aquorities. This was happily done; and a seminary for all Scotland was at once in full operation.

It was prosperous at its commencement; and it continues to prosper. A bishop and two archbishops have already sprung from the ranks of its alumni, together with others who have won distinction in their ecclesiastical career.

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It is said to be an evil to multiply princes. But this saying does not apply to the princes of the Church, who are the three quarters of au hour in length, his tokepherds of the flock, appointed to shepherds of the flock, appointed to guard them and lead them into whole-some pastures. The more they are multiplied, therefore, the better are the sheep of the fold protected and sustained by the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such considerable and the salutary food of sound doexine. Such the salutary food of the salutary food of such the salutary food of the salutary food of such the salutary food of the salutary food of such the salutary food of the shepherds of the flock, appointed to guard them and lead them into whole-some pastures. The more they are multi-

all expectation; so much so that he obtained from the existing Government the same management of the funds in question that he had exercised under the reign of Charles X. In consequence of this strangement the students were enabled to return to Parls and recommence their studies. During the last three years of his life the bishop resided chiefly at Edinburgh. Nothwithstanding the various cocupations that necessarily claimed his time, he was able to keep the church in good repair and even add to its decorations. The cause of education had its due share of attention. None understood better how advantageous sound education was to the Catholics of his charge and the period of his untimely death he was en gaged in devising measures for the important of the cause of the church and the period of his untimely death he was en gaged in devising measures for the important of the cause of the church and the period of his untimely death he was en gaged in devising measures for the important of the cause of the church and the welfare of his fellow Catholics. He was of the strictest principle, and never gaged in devising measures for the im-provement of the Catholic schools and stablishing them in a state of greater effi

clency and respectability.

The final deliverance of the Catholics of the United Kingdom or Great Britain and Ireland from almost all the remaining legal disabilities took place during the portificate of Bishop Paterson. The "Cath olic Emancipation Bill," as it was called, passed through both Houses of Parliament and received the royal assent, after having surmounted all the difficulties that were thrown in its way, by the still existing bigotry of the country. It was at last conceded to the fears, rather than granted by the liberality and good will of Parlia-ment. The words of the Duke of Wel-lington leave no doubt as to this unpleas. ant historical fact. In moving the escond reading of the bill in the House of Lords, the Dake of Wellington said: 'My lords, I am one of those who have probably passed a longer period of my life engaged in war than most men, and principally, I may say, in civil war; and I must say this, that if I could avoid by any sacrifice what ever, even one mouth of civil war in the country to which I am attached, I would sacrifice my life in order to do it. I say there is nothing that destroys property and prosperity and demoralizes character to the degree that civil war does; by it the hand of man is raised against his neighbor, against his brother and against his father; the servant betrays his master, and the whole scene ends in confusion and devastation. Yet, my lords, this is the resource to which we must have looked, theresource to which we must have looked, these are the means to which we must have applied in order to have put an end to this state of things if we had not made the option of bringing forward the measures for which I hold myself responsible." The eminent state-man, Sir Robert Peel, in his memoirs, corroborates the testimony of the temporate. Welliamton, "I can with of the immortal Wellington: "I can with truth affirm, as I do solemnly affirm in the presence of Almighty God, 'to whom all hearts be open, all desires known, and from whom no recrets are hid,' that in advising and promoting the measures of 1890. I was awared by no fare except the 1829, I was swayed by no fear except the fear of public calamity, and that I acted throughout on a deep conviction that those measures were not only conducive to the general welfare but that they had become imperatively necessary in order to avert from interests which had a special claim upon my support, the interests of the Church and of institutions connected with the Church—an imminent and in-creasing danger."

bishop bestowed his efforts in regaining for the Irish college its confiscated property; and with the like success.

Bishop Paterson conceived the happy idea of uniting the two colleges of the Highlands and the Lowlands, in order that there might be one thoroughly efficient college. He lost no time in taking meas appear to the feelings of his audience in the college. He lost no time in taking meas appear to the feelings of his audience in appear to the feelings of his audience in royalty; lons, that for centuries speed the light of religion, like a glory, over the surrounder words, produce a most favorable impression. His text was from that passage of the sings of so the land, and where lesser potentiates, the most of the light of the honors usually done to appear to the feelings of his audience in royalty; lons, that impervious to time appear to the feelings of his audience in royalty; lons, that impervious to time appear to the feelings of his audience in royalty; lons, that imprevious to time appear to the feelings of his audience in royalty; lons, that does not reconsidered the logical feelings of the surface. favour of the excellent institution in behalf of which he was preaching. Speaking of the liberality which distaguished the management of this institution, he said: cardineshire, six hundred acres in extent, and beautifully situated on the right bank of the river Dee, six mites from Aberdeen. The mansten house was enlarged and adopted for the river cardineshire, six hundred acres in extent, legislature the day has now gone by when the was enquired of our suffering fellow-brethren, whether they were Protestant or Catholic." In another part of bits and the cardineshire, six hundred acres in extent, legislature the day has now gone by when the was enquired of our suffering fellow-brethren, whether they were Protestant or Catholic." In another part of bits and the cardineshire, six hundred acres in extent, legislature the day has now gone by when the was enquired of our suffering fellow-brethren, whether they were Protestant or Catholic." brethren, whether they were Protestant or Catholic." In another part of his ser mon, as it anticipating what was so soon to happen, he said: "Let not your hearts be dejuded by the love of that wealth which perisheth, let not your eyes be dazz'ed by the gittering of gold and silver.
All these shall soon pass away. You and
I shall soon bave to appear before the tribunal of the Soverelan Judge to give an account of the use which we have made of the mammon of this world; and made of the mammon of this world; and nothing shall remain except what we shall have employed in relieving the miseries of the distressed." Towards the close of his discourse, which was about three quarters of an hour in length, his voice began to faiter. Nevertheless, he was able to conclude with a glowing enlegium of the infirmary, and insisted on the necessity of contributing towards

Paris in September of the same year, in order to save if it were possible the college desire to be present that it was found funds belonging to the Scotch mission from the success was great beyond His Eminence Cardinal Latil and the

of the strictest principle, and never and just. He generally formed his reso-iutions with exquisite jadgment and carried them out, not unfrequently in the face of formidable opposition, with unflinching firmness. His negociations in regard to the Spotch property in France, which proved so successful, showed that he was possessed in no small degree of ciplomatic skill. At home the simplicity of his life, his kindly manners and truly apostolic character gave him an influence which nothing could resist. He was an enemy to controversial disputation, which seldom results in conviction, but, on the contrary, widens the breaches, already contrary, widens the breaches, already unhappily existing between Christians. Such discussions are scarcely ever con-ducted with that coolness and regard to charity, which slone could render them useful and instructive. Hence, the vener-able bishop believed that they militated against that mutual forbearance and good will among all classes and denominations which he constantly preached.

RANALD MCDONALD (1820-1832).
This prelate, although born at Edinburgh, was of Highland parentsge. In very early life he was sent to the Stouch College of Doual. He there passed through the usual course of study in a most creditable scholar. As soon as his studies were completed he was ordained priest and returned to his native country. From this time (1782), till he was raised to Episcopal dignity in 1820, he ceased not to discharge with exemplar was land to dicharge with exemplary zeal and more than ordinary ability the onerous duties of a missionary apostolic. His first station was in Glenga irn, Aberdeenshire, where he labored for a few years and was thence transferred to Giengarry. His next mission was in the Island of Uist, where there was a numerous and scattered where there was a numerous and scattered congregation. On the demise of Bishop Enes Chisholm he was nominated Bishop of Aeryndela and Vicar-Apostolic of the Highland district. The Briefs appointing him were issued in autum, 1819, and he was consecrated bishop by Bishop Paterson at Edinburgh towards the end of February 1820. Daning his Ediscounts he led a at Emburgat towards insent of February 1820. During his Episcopste he led a very secluded life; but never lest that grace of manner which distinguishes the Christian gentleman. Although remote from what is called society he possessed more true refinement than-many of those who spend their light in the light torses. who spend their lives in the highest circles. who spend their fives in the biguest circles.

His attainments as a scholar were of the highest order; and, even in his old age, he could write and speak Latin with the utmost facility, purity and elegance. It was due to his literary acquirements creasing danger."

The great change, with its accompanying friday, 28th Ostober, 1831, Bishop Paterson left Edinburgh for Dundee, in order to conduct the services in the latter city on occasion of a contribution being raised towards the funds of the infirmary of that place. On the following Sunday the bishop celebrated and preached after Mass. The church was crowded, many respectable Protestants being present. The bishop's dignified appearance in his gorgoous episcepal robes tegether with his earnest words, produced a most favorable impression of a color of the color of and war, survived the depredations of the Heathen Dane; Ions, the very thought of which and its holy associations so moved the critical mind of Doctor Johnson that he exclaimed: "That man is little to be envied whose devotion would not grow warmer amid the rulns of Iona!" Iona the odor of whose centuries of excellence still hangs around its rained walls; Iona, place of pilgrimage, to which repair de vont Catholics in order to offer up their prayers and renew their fervor at the fallen temple and the broken shrine Iona, the scattered stones of which endowed with the eloquence of Columba, proclaim aloud the long-discarded truth

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L. VANKOUGHNET.

Deputy Superintendent-General of Indian Affairs.

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London, Sat., August 24th, 1889.

LORD CHURCHILL'S PRO-

Lord Randolph Churchill's speech at Birmingham has brought dismay into the ranks of the Tories, but more so in those of the Liberal Unionists. The Tory electors of Central Birmingham have given him such a reception as to produce the conviction that he does not overrate his strength in that constituency, and he declares that the Tories have no need of ylelding to the domineering spirit exhibited by Mr. Joseph Chamberlain and the Liberal-Unionists. He maintains that they can win the seat for a candidate of their own party. While this is believed to be gulte true most of the Conservatives fournals, from the Times down, fear that this action will lead to the disruption of the coalition, and they are abusing Lord Mandolph. But he cannot be controlled. and he proposes towards Ireland a con ciliatory policy which is decidedly contrary to the Coercionist course of the Irish Secretary and the combination. He sacknowledges that there are "unpleasant festures" about the treatment to which Frishmen are subjected, such as "evictions of tenentry on a large scale," and "the continual sending of Wish members of Parliament to prison." He does not like to see the 'vio-Nont conflicts which had taken place between the police and the people of Ire-Mand, and the grave indication that over a wery large portion of the country the Government does not think it prudent to

allow public meetings to be held " He added : "In no period of the world's mistory has a policy of police conciliated the discontent of the people. It is rather to the legislation of a conciliatory charac ter to which they ought to look, to legisla detion which should show that we trust the Iriek neonle as we have trusted the E c'ish and Scotch."

He proposes an imperial loan of #100,000,000 to enable tenants to purchase their holdings, thus creating a peasant proprietorship on a large scale, and a system of local government. He declares that the rule of Ireland, which produces wholesale evictions, the imprisonment of popular representa tives, and advocates of better government, is brutal and savage, and therefore not ex'culated to produce peace and prosper-

Lord Churchill evidently feels sore because he is not taken into the Cabinet, wet there is a large section of the Conserwative journals which declare that his policy is that of the great bulk of the Tory party, for the settlement of the Irlsh problem. The Nationalist press put no confidence in H's Lordship's offers, first because they want Home Rule as a reality, and not the fiction of local government. and that they will gain their point is evident from the growth of Liberal senti ments among the people of England; and, secondiv, because they believe that Lord Randelph's programme is merely a policy propounded as a scheme for getting into office, which would be laid aside as soon as its purpose were attained. Th Nationalists cannot be induced to abandon Mr. Gladstone by any such delusive pro possis, especially as they know that they are on the eve of victory. Lord Ran dolph's meanderings will have the good affect of disorganizing the corrupt coalition which is endeavoring to pacify Ire and by means of savagery and brutality

and in this way it will result in good. The closing words of his speech would be as an olive branch held out to Ireland Af only the Irish people could trust Lord Churchill, but they have not confidence An his distnterestedness. He said :

"He hoped at no distant date to see Ireland not only prosperous, but free-free in the full and proper sense of the word—free as the English, Scotch and Welsh are free. Then a strong conviction of the benefits, and a strong affection for the ties of unity with Great Britain would pervade and fill Irish minds; then the memories of former strife between the nations would be forgotten, and our chil dren would wonderingly inquire how it happened that for so many years Ireland was a source of danger and distress to the British Empire."

"There's a clean pride and a dirty pride. It's a clean un as make us refuse to cringe to the equire. It's adirty un as make us think we're too good t' mak' butter for think "-F F is fax Byrrae

Clauricarde's agent, Mr. Tener, was shot at by one or two men on the night of the 11th inst. He was, however, not in jured. It is lamentable that this system of outrage should be recurred to again in revenge for cruelties practiced upon tevants, but the vindictiveness and brutality with which the Marquis and this agent have carried on their work of extermination makes it not to be wondered at that some one of those who have been irreparably injured by the utter destruction o their property, and by being thrown out on the roadside to perish should seek to revenge himself on the most heartless among the heartless landlords of the unhappy country. Only a short time since the tenants made reasonable offers for the settlement of their rents, provided that those who had been evicted should be reinstated, but, in spite of this, seven families were evicted on the 26th ult, with all the brutality co usual on the estates of this Marquis. Two boys, aged thirteen and fifteen respectively, were very badly treated, being struck with a hammer, so that one o them was obliged to jump from a twostory window to escape. Before his leap he was bruised by blows of the hammer

on his head and hands. The Portumna Board of Guardian passed resolutions strongly condemning the "injustice, cruelty and savage barbarity of Lord Clauricarde, his agent, and the Government" in regard to these evictions. They declare that it pauperizes the union and increases the rates, and they appeal to the Poor Law Unions of Ireland and the electorate of England to use all their influence against so diabolical a policy towards a thrifty, honest and unoffending tenantry. The only opposition to this Indignant protest was offered by Tener, the agent, himself, who is a dishonest spend. thrift from whom his creditors cannot get their just demands, yet he has been appointed by the Government as a magistrate for the district, and he is ex officio one of the guardians of the poor.

Lord Clanricarde's conduct towards his tenantry has before now caused him to be denounced both for cruelty and dishonesty even by the Times as a "public nuisance and a public danger," and with such cruelty have his clearances been carried or that Chief Justice Palles sald in Court that he was doing "the devil's work," yet in this kind of work he is aided by all the power of the Government, which places at his disposal the soldiers of Her Majesty for his diabolical purposes.

The evictions which have been lately

carried on on this estate have been pecullarly heartrending. The tenants, anxious for peace, offered the extreme amount which they were able to pay, namely one year's rent, for a temporary respite. A force of forty policemen, a company of forty Scotch fusiliters, and a band of emergencymen Cormed the attacking party. One tenant. Diamond, was at his breakfast of potatoes with his family when they ardyed, and all were driven out, together, with their furniture, and their table was overturned. In the house where the two boys were injured, the tenant's wife's mother was in a dving state when the eviction was begun, and the very unusual thing occurred, much to the dissatisfaction that the Divisional Commissioner Byrne who directed the whole proceedings, wa moved with pity, and would not allow the dying woman to be dragged out. Two comfortable and well-built cottages belonging to two industrious tenants named Minegue and Twohy were pulled down and left a heap of ruins, while their wives and families took refege under such shelter ss they could get in an old barn and under an unturned cart.

Much as it is to be deplored that the tenantry should have recourse to evil means for revenge, the feeling of venge ance is a natural result of such proceed ings as have taken place under Mr. Tener's direction. In the work of eviction it is his part to command the Emergencymen. the most brutal of the three classes of which evicting forces are made up.

THE MINISTER OF JUSTICE ON MR. GRAHAM'S PETI-TION.

In an important document addressed to His Excellency the Governor-General Sir John Thompson gives his opinion on the application of Mr. Hugh Graham, of the Montreal Star, to have the Jesuit Estates Act and the Act of Incorporation of the Jesuits referred for adjudication to the Supreme Court of the Dominion, As Minister of Justice he reviews the circumstances under which it is proper that such a reference should be made, and shows that they do not occur in the present instance. As regards the incor poration of the Jesuits, he points out that Mr. Graham offered no objection and did not ask the interference of His Excellency, until long after the matter had passed beyond His Excellency's control, nor did he petition for interfer ference with the Estates Act until after the Government had signified its inten. tion to allow it. The object of a refercace by the G vernor General to the

obtaining of the advice of the court in and platform of Mr. McCarthy, but Mr. of their Protestant fellow citizens, they of the matter, it lets the cot of

A cable despatch tells us that Lord his own ministry. It would, there fore, be the proper course for Mr. Graham to follow to ask the Attorney-General of his own Province to prosecute the Jesuits if they had violated the provisions of their Act of Incorporation, or if they had in any way forfeited their corporate rights. If this were proved against them, not only would they cease to be a corporate body, but the Estates

Act would itself be null and void, Had Mr. Graham done this, the matter would ultimately come in proper course of law before the very court to which he desires it be referred in an unprecedented and improper manner. The matter in question could be brought before the Supreme Court of the Dominion only on appeal, and as it is not in this form that the petitioner seeks to bring the matter forward the Minister of Justice recommends that Mr. Graham's request be not complied with.

The cheque of \$5000, deposited by Mr. Graham to secure to the Government the expenses of the reference, is to be returned to bim.

The Mail, speaking of the minister's able document, without publishing the document itself, declares that it is simply a repetition of the arguments with which the public are familiar through the umns of the Conservative journals. It virtually acknowledges that it has never ventured to publish these argu ments itself, even for the purpose of re futation. Such is the manner in which the Mail furnishes reliable news to its readers.

The Globe also endeavors to belittle the document by asserting that "the minister, in fact, chaffs Mr. Graham, and "treats as farcical" his petition. Sir John Thompson's document is an able and serious presentation of the case, but we presume that even the serious exposure of the false grounds on which a farcical petition is founded may in a certain sense be regarded as ridiculing or chaffing the farcical petitioner. It must be borne in mind that even at the bogus Equal Rights' Convention, Mr. Graham's petition was regarded as a farce. This being the case Hon, Minis ter of Justice necessarily "chaffed" Mr Graham, merely by telling the truth.

THE MANITOBA AGITATION.

Mr. Martin's utterances on the abolition of the French language and of the separate school system of Manitoba do not, after all, indicate that the Greenway Government intend to adopt the no Popery cry as their party shibboleth. Mr. Greenway, on being interviewed by a reporter, is said to have stated that Mr. Martin's pronouncement is personal and that he did not give the sentiments of the Government. Mr. Greenway denies that he made the statement, but the reporter insists upon the curacy of the report. There seems, therefore, to be some doubt that the Mantohan Government Intend to accept the dictation of the fire breathing Bullet Dalon McCarthy: nevertheless, Mr. McCarthy has expressed his intention to stir up all Manitoba by making a speech in every constituency against Jesuits, separate schools and the intolerable French lan-It is to be presumed that Mr. McCarthy

has discovered that he has been playing a osing game in Ontario. It has been proved that the French schools in this Province are making all the progress which could be reasonably expected in both languages, and the Minister of Education has announced his intention to encourage the study of English in them, while refusing to ostracise French, or to keep the French children in ignorance until they are thoroughly acquainted with English literature, on the principle of keeping children away from the water till they have thoroughly learned how to swim. The separate schools in Ontario are also on too firm a basis to be made inefficient by any of Mr. McCarthy's efforts, and as to the Jesuits they are to be allowed to exist, and the Orangemen who imagined, that in accordance with Dr. Wild's theory, they might shoot Jesuits with impunity, have unwillingly made the discovery that Jesuits have civil rights, and that the laws will afford them as much protection as is accorded to the rowdies of the lodges. They are, of course, railing at Lord Stanley and the Government for giving them this lesson. so roughly, and Mr. McCarthy seeks his consolation in far-off Manitoba. The Mail, too, is rapidly ceasing to fire its shots at the Jesuits of Ontario and Quebec. It finds that it has spent much bad powder to no purpose. It has discovered that even though it be true, as it so wisely put the matter, that "Jesuitism is not Roman Catholicism." that Roman Catholicism will not abandor an illustrious and highly appreciated association of priests to the tender mercies of parsons of the stamp of Drs. Wild, Hunter and Carman and Bishop Usher. The Mail, too, having failed' to enlighten Ontario and Quebec, has betaken itself in earnest to obtain a follow-

ing in Manitoba.

to the Government. As he indicated that he would resign if the Government adopted Mr. Martin's no Popery platform, it is possible that they have determined to adopt it. Mr. Prendergast is Provincial Secratary, and he represents the French element of the Province.

The Toronto Globe, while expressing itself in favor of the supposed new programme of the Manitoba Reform Government, in itself, advises Mr. Green way to proceed very cautiously. Toe population of Manitoba is of a very mixed character. Religiously, the last census shows 87,798 Protestants, 14 651 Catho lics, 543 Jews, 45 of no religiou, 5,619 with religion not given ; but in nationality there is a great diversity, there being 20,840 persons whose language is neither French nor English, 25 949 of English origin, who, with 3.597 English halfbreads, make a population of 29,546 who may be accounted of English origin, There are 21,180 of Irish, 25,676 of Scotch, 178 of Welsh, origin. Those of French origin number 6,821, who, with 4,369 French half-breeds, mske a French population of 11,190. The Globe con siders it very uncertain that the foreign population will join in a movement which aggressively Eoglish; and as the English population is very evenly divided between the two parties, Conservative and Reform, it cautions Mr. Greenway not to enter upon an aggressive policy, unless he be assured that it will prove successful, lest the Conservatives of the Province regain power, and the position of Sir John Macdonald be thus much

strengthened. Further, the Globe reminds the people Ontario that the question is one for Manitobans, and not for Ontarionians, to settle. On this point it has the following sensible remarks:

"The matter, however, is one for Manitobans, Ontario is not charged with the government of that Province. Attempts to regulate its affairs from thi Province will be met with a sharper mind your own business' than ever came from much-lectured Quebec, There are, indeed, those who seem to presume that Ontario—nsy, a very small portion of Ontario-is entitled Provinces. Fortunately, the people of our excellent Province have better sense han to approve the impudence

We hope that the Globe is correct in saying that the "meddlers" constitute but "a very small portion of Ontario," but we must say that in our opinion they are much too numerous, though we are loath to believe they form a majority in the Province. It is well for such to be occasionally snubbed, and the snub which has already been given to them for their interference with Quebec was richly deserved. We trust that Manitoba will administer to them a dose of the same kind.

The Catholic school systems of Ontario and Manitoba have their justice not so much in the will of the majority as in the inalienable right of parents to educate their children in the religion to which they conscientiously adhere. Ever Protestants now very generally acknowledge that children should be educated religiously. Many Protestant ministerial associations, both in the United upon this, and in Canada it is but a few months since a deputation of ministers waited upon the Hon. Mr. Ross to urge a sort of compulsory religious curriculum in the schools. Their conduct was indefensible, unless religious teaching be expedient. The Hon. Mr. Ross very properly would not adopt the course rged upon him, because of the great diversity of belief among children who attend the public schools : but, even as the school system now stands, religious teaching is recognized to some extent The Bible is used as a text book, and the schools are opened and closed with

prayer. From all this we may justly infer that Protestants as well as Catholics recognize the importance of religious teach ing; but Catholics hold to it strongly with well defined conscientious conviction. If Protestants were universally of the opinion that there should be no religious teaching, but that children of all denominations should agree for peace sake to suppress religious teaching in the schools, the question would then be: "Is it fair to force our opinion on this subject down the throats of our Catholic fellow citizens? Is it just to educated in the same school-rooms?"

Catholics, whether of Ontario or Manitobs. We believe that children will not be too moral or too religious, with all the religious teaching we can impart to them, and we wish not to be im. Mr. Mowat's head for the passage of an ious education. That Catholics have control whatsoever. There can be no

pay an extra tax from their own pockets | bag in the following style : for the religious education of their own. We maintain that such a state of affairs is an outrageous injustice inflicted upon a respectable minority, simply because the mejority are intolerant. The intolerance is all the more outrageous from the fact that the Protestant majority are in reality convinced that a religious education is a desideratum. In endeavoring to deprive Catholics of it they must be influenced only by an insane hatred against the Catholic Church. Yet this is the evil and the injustice which the fanatical party desire to introduce into Manitoba and Ontario. It is well for the Catholic minorities in these two Provinces that there is a Protestant minority in Quebec which is in precisely the same position with ourselves; for the fanatical proposals cannot be carried out without exposing the Quebec Protestants to the same injustice to which the fanatics wish to reduce the Catholic minorities here mentioned. It was not the love of justice or of equal rights which impelled the bogus Equal Rights' Convention to abstain from putting the abolition of separate schools on their programme, but, avowedly, fear for the

situation of the Protestants of Quebec.

Like the separate school systems of Ontario and Quebec, that of Manitoba is guaranteed by the Act of Confederation. This guarantee is part of the Confederation compact, and the principle of "public polity of the Dominion," on which the Mail and Rev. D. J. Macdonald, of Toronto, insisted so strongly, and which was inserted in the petition for disallowance of the Jesuit Estates Act, is justly applicable here. As the fanatics maintained this principle, it meant that "public pelity" demanded that the Jesuits should be branded as immoral It was a matter of "public despotism" instead of public polity; but the principle, as applied to the continuance of separate schools, whether in Manitoba or Ontario, means that the rights of three minorities should be regarded, those of the Catholics in two Provinces and of the Protestants in one. We maintain, therefore, that Mr. Green way's cabinet should not be permitted to tipker with the Act of Confederation at the risk of destroying the whole Confederation compact, and of endangering the rights which have been assured to minorities wherever separate schools exist in the Dominion or wherever they may be instituted in future. The question is not one for Manitoba alone to de cide, as the Globe maintains, but for the whole Dominion. Let those who maintained that Quebec had no business to pass the Jesuit Estates Act, on the pretence that it was ultra vires, unite in telling Manitoba that she must not pass Acts which are altogether ultra vires.

THE FREE PRESS ON "PAPAL AGGRESSION"

The Free Press of this city says would be well to know just what the members of the Ontario Legislature have to say on the Jesuit Estates Act." By all means let them record their opinion on the subject if they will, but as this will not affect the result they might as on some other matters of equally general interest-for instance, the kind of weather which will be allowed in Quebec next year, the height to which the tides may rise in future in the Bay of Fundy and other matters which equally con cern the Ontario Legislature. But the trouble with the Free Press is "the Minister of Justice." It acknowledges that "it may not be possible to undo what has been done or to expunge from the Canadian statute books the sign manual and permission of the Pope," but it is possible by some sort of unex plained future combination to make Jonaha of Sir John Toompson and Mr. Mowat, and to throw them overboard to appease the ire of the parsons and

Orangemen. It is easy to understand why the Minister of Justice comes in for so large a share of wrath. Some one must be sacrificed to satisfy the Moloch of fanaticism and out of the one hundred and eightyeight members of the House of Commons who voted that Quebec has the rights of a Canadian Province, Sir John Taompson, besides being a Catholic, has dealt to the fanatics some hard blows from which they have not recovered deprive them of their right to teach | The Free Press is quite willing that Sir their religion in schools which they are John Macdonald, Hon. John Carling, willing to support from their own etc., should be condoned easily-though pockets, merely because we think it they are certainly, as members of the would be well to have all the children Dominion Cabinet, equally responsible with Hon. J. Thompson for the allow-We maintain that no greater injustice ance of the Quebec Act, and though the than this could be inflicted on the Orange Grand Lodge resolved at Goderich, that Protestants who voted for it are more guilty even than the Catholics,

The Free Press also very strongly hints that special vengeance should fall upon

LORD CLANRICARDE'S AGENT Supreme Court, he explains to be the Government will adopt the leadership to pay for the education of the children Quebec. But that there may be no doubt

"It (Ontario) will demand at its next session that opinion should be taken on the uhole question of Papal aggression, no matter in what quarter it may have presented itself. And it is the fear that it will be done, the knowledge that it will be done, that causes the Globe to cry peccar and to tell us that the discussion on the Jesuits' estates is 'played out.'"

It is clear, then, that the object of the Free Press in harping upon this subject, is simply to make political capital to Mr. Mowat's embarassment, out of a question with which it does not concern either Mr. Mowat or the Ontario Legislature to interfere. Dishonesty of purpose could not be more plainly manifested; and the honesty of the Free Press may well be questioned in its attack upon Sir John Phompson, for it knows well that the Minister of Justice is altogether independent of any influence it can exert.

But cannot the Dominion be governed without Catholics at all? For example. might not Quebec be treated as the parish of the Provinces? Might she not be ruled by a clique of Ontario parsons And might not Catholics in Ontario and the other Provinces be entirely deprived of the franchise?

It is needless to say that though we know there are people of Ontario who would be delighted with such a state of things, it would be no easy matter to bring it about. Such persecution did exist in Great Britain during the last and in the first part of the present century, but even when such was the policy of England at home she did not attempt to introduce it into Canada. The climate and surroundings of this country are not favorable to the growth of such despotism. Class ascendency is a dying plant now, even in Ireland, but on the free soil of North America it would not

thrive for a single day.

At a recent period in this century one penal law was passed by the Britist Parliament. It was success fully defied. and not even an attempt was made to enforce it, down to the time when a few years afterwards it was wiped from the statute book by almost a unanimous vote. Even, as both Sir John Macdonald and Hon. Edward Blake said in our House of Commons, the British Parliament and people were ashamed of

In Canada the case is very different

from that of Great Britain. Catholics

are almost 43 per cent, of the population, and on such a proportion of the people it is useless to attempt to impose penal laws or restrictions. Cathoics must, therefore, and will, exercise their influence in the government of the Dominion, and no Government can be carried on without them. No attempt to deprive Catholics of their influence in proportion to population can succeed, and the Free Press ought to know that even though it may follow the Mail's lead, and join in the No-Popery crusade of which the latter journal is the chief spirit, its efforts will only be followed by disaster to itself and to any party which may follow such leadership. We do not believe the Conservative party will do so, but it may become a necessity for that party to repudiate formally the Free Press as the Conservative organ of the West, and to establish in London a respectable Conservative journal like the Toronto Empire, which was established on the ruins of the Mail, The Mail, which takes up or lays aside a policy on "commercial principles," has surely not found its course to be commercially profitable, or it would not have made the abject bids to become once more a recognized organ of one party or the other, which it made even since it donned the garments of pseudo-independence. It plainly enough offered itself, more than once, to the highest bidder, but both parties received its overtures with chilling contempt,

The past history of the Free Press would lead us to expect from it a better spirit than it has exhibited of late. At time when there was more likelihood than now of the success of a no-Poperv cry, the Free Press nobly abandoned its party rather than adopt a war-cry which was calculated to divide Canada by a disastrous dissension arising out of differences of race and creed. We regret to see it now adopting a contrary course, which will end in failure, as it did before with those who adopted it. The Catholics of Canada are, on the whole, pretty evenly divided between the two great parties which are contending for the mastery, just as Protestants are. On the political questions of the day there is naturally, as much diversity of opinion among Catholics as among their Protestant fellow citizens, and as a Cath. clic journal the RECORD casts no blame upon the adherents of either party. In fact, both parties proved by the almost unanimous vote of the House of Com mons on the Jesuit Estates Act that they could rise above the petty consideration of making political capital out of the peded in giving them a thoroughly relig. Act over which that gentleman had no ravings of bigotry, when it was desired to force them to brand a stigma upon an strong convictions on this subject is evi. other object in its proposal that the illustrious and virtuous order of priests. dent from the fact that in the United Ontario Legislature should declare its The ablest statesmen of the country It is not yet cortain that the Greenway States, while they are by law compelled spinion on an Act of the Legislature of showed that they were not to be mered

wy an insensate uproar to deal unjustly with one of the Provinces, and, indeed, with the whole Catholic population of the Dominion ; and both parties deserve all credit for their patriotic action. We have no reason, therefore, to accuse one party, more than another, for the baseless and dangerous anti Catholic move. ment which has been initiated by sore heads from both : dangerous, we call it, not that we fear its consequences, but because it endangers the peace and wellbeing of the country. But our friend with the Jewish præ-

nomen, in his new-born zeal for Protes-

tantism, tells us that the Jesuits' Estates

Act is a "Papal aggression." Wherein

is the aggression? Is it that it attacks

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representative in Canada and the ablest

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assure us that it does nothing of the kind. Is it because it names the Pope? Lord Stanley and the constitutional lawyers, again, are our authority for saying that the Pope is only mentioned in it historically and as the arbitrator chosen by the parties who have a financial interest in the Act. As the Pope is a certainly historical personage, there can be no great aggression in naming him historically. Is it because it appor tions property to one or more religious communities? The Octario Government have also very recently made property apportionments to various religious denominations, and no Ontarionian bas made complaint ; though this was more the business of the people of Ontario than any apportionment of property made by the Quebec Legislature. Besides, it must be remembered that the property was apportioned in order to compromise a moral claim, and we are told by Lord Stanley that similar moral claims have been frequently recognized and compromised by the British Government. It is, indeed, not long since the Ontario Legislature compromised a moral claim in its disposition of the Mercer estate. On what principle can the right of the Quebec Legisla lature be questioned to do similarly ! Is it because the Jesuits are immoral? But the immorality of the Jesuits has not been proved, and no less an authority than Lord Stanley has assured the public that he has good reason to believe the Jesuits to be fully equal in morality to those who presented the petition against them. We may add to this our own opinion that if a comparison were rigidly made, the petitioners might be made to blush at the result.

aggression. The aggressiveness is altogether on the part of the noisy agitators who have maligned a virtuous and illus trious community, and who have en deavored to violate the compact by which the Provinces of the Dominion have had their autonomy secured to them.

In the Jesuits' Estates Act there is no

The Free Press and others who are making the Jesuits' Estates Act a pretext for exciting dissension are very apt to find their weapon of offence a boomerang which will inflict more injury on those who use it than on those at whon it is aimed.

£500 FROM AN ENGLISH MAN.

Did the Home Rule agitation in Irehas already been accomplished, its presence in Great Britain should be con sidered as a national blessing. Hitherto and for centuries the English and Irisi people were strangers to each other and knew as little of each others characte and feelings as though they lived thou sands of miles apart and not under the same skies and surrounded by the same waters. The latter believed that the English people were stolid, brutish, un-Christian tyrants, the enemies of the faith and the traditions of Ireland; whereas the former were taught and made to believe that the Irish were s superstitious people, steeped in ignorance and barbarism, ever quarrelling among themselves, and it was a heavenly blessing and a mercy that the British Government was able and willing to care for them and prevent them from self-destruction. By the advent of the agitation for Home Rule in Ireland the true state of things began to dawn on the English mind. Irish orators were invited to address English audiences in

large cities and country towns. English representative men crossed the channel and visited Ireland to be able to see and judge for themselves. Irishmen of distinguished talent and irreproachable reputation, who had suffered in Balfour's dungeons for the crime of having spoken at a public meeting, addressed enthusiastic audiences and made a profound impression on the British public. On the other hand, the representative men who visited Ireland on the part of guilds and of liberal associations in England brought back to thier fellow countrymen the news that the sufferings and degradation of the Irish people had not been half told. They had themselves been present at eviction scenes. They had seen the inhuman, devilish work of the crowbar brigade in levelling houses and

tearing down the roof-trees that shel- of

tered the aged and the infirm.

wy an insensate uproar to deal unjustly with one of the Provinces, and, indeed, with the whole Catholic population of the Dominion ; and both parties deserve all credit for their patriotic action. We have no reason, therefore, to accuse one party, more than another, for the baseless and dangerous anti Catholic move. ment which has been initiated by sore heads from both : dangerous, we call it, not that we fear its consequences, but because it endangers the peace and well. being of the country.

But our friend with the Jewish prænomen, in his new-born zeal for Protestantism, tells us that the Jesuits' Estates Act is a "Papal aggression." Wherein is the aggression? Is it that it attacks the Queen's sovereignty? The Queen's representative in Canada and the ablest constitutional lawyers in the country assure us that it does nothing of the kind. Is it because it names the Pope? Lord Stanley and the constitutional lawyers, again, are our authority for saying that the Pope is only mentioned in it historically and as the arbitrator chosen by the parties who have a financial interest in the Act. As the Pope is a certainly historical personage, there can be no great aggression in naming him historically. Is it because it appor tions property to one or more religious communities? The Octario Government have also very recently made property apportionments to various religious denominations, and no Ontarionian has made complaint; though this was more the business of the people of Ontario than any apportionment of property by the Quebec Legislature. Besides, it must be remembered that the property was apportioned in order to compromise a moral claim, and we are told by Lord Stanley that similar moral claims have been frequently recognized and compromised by the British Government. It is, indeed, not long since the Ontario Legislature compromised a moral claim in its disposition of the Mercer estate. On what principle can the right of the Quebec Legisla lature be questioned to do similarly ! Is it because the Jesuits are immoral? But the immorality of the Jesuits has not been proved, and no less an authority than Lord Stanley has assured the public that he has good reason to believe the Jesuits to be fully equal in morality to those who presented the petition against them. We may add to this our own opinion that if a comparison were rigidly made, the petitioners might be made to blush at the result.

In the Jesuits' Estates Act there is no aggression. The aggressiveness is altogether on the part of the noisy agitators who have maligned a virtuous and illustrious community, and who have endeavored to violate the compact by which the Provinces of the Dominion have had their autonomy secured to them.

The Free Press and others who are making the Jesuits' Estates Act a pretext for exciting dissension are very apt to find their weapon of offence a boomerang which will inflict more injury on those who use it than on those at whom it is aimed.

£500 FROM AN ENGLISH-

Did the Home Rule agitation in Ire has already been accomplished, its presence in Great Britain should be considered as a national blessing. Hitherto and for centuries the English and Irish people were strangers to each other and knew as little of each others character and feelings as though they lived thou. sands of miles apart and not under the same skies and surrounded by the same waters. The latter believed that the English people were stolid, brutish, un-Christian tyrants, the enemies of the faith and the traditions of Ireland; whereas the former were taught and made to believe that the Irish were a superstitious people, steeped in ignorance and barbarism, ever quarrelling among themselves, and it was a heavenly blessing and a mercy that the British Government was able and willing to care for them and prevent them from self-destruction. By the advent of the agitation for Home Rule in Ireland the true state of things began to dawn on the English mind. Irish orators were invited to address English audiences in large cities and country towns. English representative men crossed the channel and visited Ireland to be able to see and judge for themselves. Irishmen of distinguished talent and irreproachable reputation, who had suffered in Balfour's dungeons for the crime of having spoken at a public meeting, addressed enthusiastic audiences and made a profound impression on the British public. On the other hand, the representative men who visited Ireland on the part of guilds and of liberal associations in England brought back to thier fellow countrymen the news that the sufferings and degradation of the Irish people had not been half told. They had themselves been present at eviction scenes. They had seen the inhuman, devilish work of the crowbar brigade in levelling houses and tearing down the roof-trees that shel-

tered the aged and the infirm.

They had witnessed the heroic resistance made by unarmed boys and girls in defending the homes of their fathers from the assaulting police and emergencymen. These representative English men came back with the recital of un. told miseries, crushing the national life out of a whole nation through the un scrupulous despotism of Castle rule and the apathetic indifference of the Imperial Government. They could tell how the poor, toiling peasant, after reclaiming a waste hill-side and having made the desert to blossom with fruit and fertility, was cast out from his home and all the result of his life long labors grabbed from him by the rapacious landlord. All these were heart-rending tales, but only too true and too oft repeated not to impress very deeply and forcibly the English people as a nation and cause a general outcry for justice and mercy to an oppressed and long. suffering sister kingdom.

The present rulers of Great Britain and Ireland know all this and shudder for the consequences at the next general election. They are just now endeavoring to offset the story of Ireland's grievances by misrepresentation and lies, of which English Tories have always on hand an abundant supply. The impression left on the public mind by the failure of the Parnell Commission, by the detection of the forgeries of the Times, by the tragic suicide of Pigott cannot be so easily resuicide of Pigott cannot be so easily removed as Tories lead themselves to fancy. And now we learn that Mr. Balfour is about to go on a lecturing Balfour is about to go on a lecturing tour in Scotland to make a desperate effort to undo, by lies and caluminies, the effect of the honors conferred on Mr. Parnell by the city of Edinburgh

But all the efforts of Balfour and Salisbury to blind the English and Scotch people to the inhumanity and shocking cruelty of their acts in Ireland will prove utterly unavailing. Their Government is doomed to fall under the first blow of a general election. Gladstone is robust and vigorous enough to live another decade of years and witness the triumph of his Irish home rule policy. The God of nations will spare him and other justice loving English leaders to contemplate the happiness of regenerated Ireland and to receive the homege of a nation's gratitude for having undone the stepping Protestant horse leaders can wrongs and healed the wounds inflicted by centuries of atrocious misgovern-

ment. In proof of the change which has con over the hearts and the minds of the English people towards their Irish fel. low-subjects, struggling for existence and for freedom, we append the following letter to Mr. William O'Brien. It is from an Englishman, Mr. Charles E. Schwann, who is member of Parliament for the Northern Division of the city of Manchester, and who encloses five hundred pounds sterling in behalf of the cause for which the martyr O'Brien has suffered so long on the damp floor and plank bed of Galway, Clonmell and Tullmore bastiles :

House of Commons, July 22. My DEAR ME. O'BRIEN—Feeling the greatest admiration for your splendid exertions on behalf of the oppressed and suffering tenantry of Ireland, whose cause you have defended so nobly and so effectively, though at the cost of many months of trying imprisonment and consequent loss of health and strength to ation, but the action of a Catholic priest ourself. I feel that your self-sacrifici efforts should have the support of all those who respect your courage and who sympathize with the cause of the oppressed. I, therefore, have much pleasure in banding to you a cheek for £500, to be applied to the Evicted Tenants' Fund, or in any other way which you may deep necessary and good which you may deem necessary and good in support of the victims of the class of Irish landlords represented by creatures of the Clanricarde type who have found a champion in Mr. Smith Barry, and financial supporters, it is said, in sundry Tories and Unionists, who are too ashamed of their deeds to give their names.

Your coadjutors, Mr. John Dillon and Sir T. Esmonde, are forwarding large sums from friends of Ireland at the Antipodes, and it is well that your English friends should show also in some tangible form the faith which is in them -faith in the Irish leaders and faith in

the Irish cause. I am,
Yours faithfully,
CHARLES E. SCHWANN.

HOW AMERICANS VIEW IT.

Our respected and able contemporary the New York Catholic Review has the following commentary on the reception accorded by Lord Stanley to the anti-Jesuit deputation which waited on him. Our contemporary is mistaken in enumerating the Right Hon, Sir John Macdonald among "opponents to the deavoring to excite. The warning voice Jesuits." We have pleasure in stating that no one more nobly vindicated the | His Excellency spoke in the name of the character of that illustrious order than did Sir John Macdonald in the House of Commons when the anti-Jesuit resolution was brought up. The veteran Baronet, despite all the faults which have been attributed to him by friends or a statesman's views when critical questions involving great diversity of opinion | they appeal from the queen to the were before Parliament for consideration. Few men are always right; but and revenge is decreed. Whether the perhaps Sir John Macdonald has been general interests of the country suffer or

know. We must, at the same time, ac. THE NEW "ELIXIR OF LIFE." cord to his able opponents, Messrs. Laurier, Blake and Mackenzie, the credit of showing on the occasion of this specially critical vote a courage and onesty not inferior to that of the Prenier of Canada.

The Review says : "A rather dramatic scene occurred this week in the historic city of Quebec, when a deputation from Ontario waited on Lord Stanley, Governor General of Canada, and asked him to veto the Jesuit Act of Quebec's Provincial Parliament, Their demand was based upon the declaration that the Act imperilled the Queen's supremacy in Canada, and made the Pope sovereign in her place, that it threatened the rights of the Protestant minority in Quebec and the the constitution of the protestant minority in Quebec and the constitution of th that every other means had been tried before resorting to the veto. The delegation was not surprised when Lord Stanley promptly declined to grant their request. He denied that there was any truth in their declarations. The Queen was as supreme as ever in Canada, and he read them a lecture on bigotry and the advantages of harmony in the Dominion which was received with disgust. The demand on the Governor General is simply formality, an incident in the genera movement going on in Ontario. The agita-tors are evidently making preparations for some grand coup, to which all other strokes of policy are trifling. The sum total of their efforts so far has been to strengthen the position of the Jesuits and the Mer-cier Government. They have at the same time bound the hands of Sir John Macdonald, and stifled the voices of other opponents to the Jesuits who might

THE FREE PRESS HOWLS.

Sometimes it happens that the most expert at discrimination cannot strike the difference between the knave and the fool. The problem of the sanity or the knavery of the London Free Press, however, is not surrounded with insuperable difficulties. Any man who has been in the habit of reading its lead. ing articles for some months can arrive at no other conclusion than that its sole aim just now is to act the fool itself, and, if possible, to befool also a certain class of its readers. Its no Popery highbe accepted as genuine and honest only by the few ignorant fanatics who are at all times ready to swallow any lie, however gross and patent, and to accept any misrepresentation, no matter how unjust and misleading. A few weeks ago it had a whole column dedicated to the task of making its subscribers believe that Protestant tenants must pay their taxes to the support of Catholic separate schools if the owner of the property happen to e a Catholic. Every one acquainted with the school law must know that such statement is a most infamous "whopper." Again, it assumed the role of spiritual adviser to all priests and Bishops who dare to direct their people how to vote, when certain political parties threaten the destruction of Cath olic separate schools. The Revered Drs, and Venerable Deans and Principals of colleges, if Protestants, may stamp the country and agitate all they please to well nigh the smashing of Confederor Bishop, in advising on such matters, is styled "the machinery of the palace." or the "secret workings of the hierarchy." In last Saturday's Free Press the public were treated to a lecture in politics equal to the worst and and most incendiary pages of the Toronto Globe, as it raged and stormed full thirty years ago. The Free Press of that date said :

"This country is fast becoming an appanage of Rome. It is on the road to be numbered with with thos other countries, such as Spain and Portugal, where the Church is every thing and the State nothing and where the clergy may be said to own the people as well as to direct the Government. And this is felt to be the case all over. Public sentiment is become aroused to the danger that is shead, and though the Globe has been saying lately that the discussion on the Jesuits' estates is 'played out' it will be found that it is but beginning."

We can assure the Free Press and its readers that there is no danger ahead, except what may come and must inevitably proceed from the blind fanaticism of a few zealots who want to drive every Catholic voter in the Dominion into the ranks of the Reform party and to build up a future for themselves and their adherents on the war of races and creeds they are enof the Governor-General is unheeded. queen, whom he represents. He requested the rev. ministers who called on him to return to their homes and promote peace and happiness by respecting the religious opinions and Christian faith of their fellow-citizens, But, like Robesfoes, has never hesitated in taking pierre and the other infidels of the French Revolution, with the Free Press, "sovereign people," and a war of hate oftener right, and less often wrong, than the Dominion is smashed concerns them any other member of Parliament we very little, if at all,

The idea of looking for a preparation which will preserve human life perman. ently is one which comes from very remote antiquity. It was asserted by Paracelsus that he had discovered the means of immortality in a stone, and others have made profession of having discovered a true elixir of life the use of which would put off indefinitely the day of death, but none of these nostrums of quack and charlatens have had the virtue which was claimed for them. But Dr. Brown-Sequard, an eminent English physician, claims to have discovered in the glands of several animals, as lambs, pigs and dogs, a fluid by means of which the human organism is so strengthened that the problem of prolonging human life to an extraordinary degree has been practically solved. The discovery has been called the elixir of life, and in many cases it seems to have had an extraordinarily beneficial effect. Dr. Brown Sequard used in on himself, and the effect was wonderful, as he describes it in the London Lancet of July 20. Dr. Variot also tried it on a number of patients with similar results. The elixir is injected under the skin.

But there is another side to the matter. A few days ago in Cincinnati this elixir was injected into a patient who was suffering from paralysis, and soon he suffered intense agony, and his thighs became swollen as if from gangrene. He then fell into a fever, and he is now hopelessly crazy. Another patient at Shamokin became delirious and suffered great pain after the injection and died within two hours. Two patients at Birmingham, Ala., showed symptoms of blood poisoning after being experimented on, and also suffered in tense pain, and in Philadelphia, out of seventeen who were treated, five developed abscess. Two newspaper reporters, who were experimented on, were likewise thrown into a dangerous condi-

Several eminent physicians ridicule the claims of this new medicine, and say that Dr. Brown Sequard must be in his dotage. Certainly the results in America do not justify the extraordinary claims which have been made in its favor.

ST. JOSEPH'S PASCHAL CANDLE.

We learned the following from the "Lilies of Mary," in Naples: A good country priest who had a great devotion to St. Joseph, found himself one day in

trouble.
The feast of the Resurrection of Our Lord was at hand, and he had neither a Paschal candle prepared nor the money to buy one. His three hundred parto buy one. His three hundred parishioners were so poor, that all, more or less, had difficulty to support themselves, and took with thanks the small alms which their pastor, nearly as poor as themselves, was able to offer them. A collection in church, therefore, would have been useless, for how could these

Some time previously, this good priest had formed the grand idea of re-building, without asking any assistance from his flock, the parish church, which was fall ing into ruins, and, like Solomon, to erect a temple to the Most High.

a temple to the Most High. His determination being taken, he girded his pilgrim's dress, and knocked first at the door of the bishop. A lovingly given blessing, and as a foundation stone, a sum of 1,000 lire (about £40), were the result of this right. eginning could not have been expected. For three years did this zealous priest continue his laborious wanderings; often over muddy roads or slippery roads or slippery ice, and frost, or exposed to through rain eat of the burning sun, or what comes still harder to human nature, to humiliations and contradictions of all kinds. After enduring all these trials with the greatest patience and cheerful ness, he at length returned to his flock and one Sunday morning announced to them the joyful news that their church was about to be rebuilt.

Quickly he summoned architects builders, bricklayers, masons, carpenters, even sculptors, and after unleard of labors, and numberless sacri fices, the courageous priest at last saw his dream realized. The bishop came to consecrate the new house of God, and the Holy Sacrifice was offered in it. But the unwearied zeal of the good pastor created for him new duties and fresh toils. He now longed to gild the altar, to silver the candle sticks, to procure new pulpit, to erect a confessional, etc. Thus the little money which remained over from the building was soon ex-pended; and so it came to pass that, at the time our story began, Easter was fast approaching, his purse was com-pletely empty, and there was no Paschal

What could be done? Should he buy one on credit? No, decidedly not! It was one of his nviolable principles, never to go into

So, instead, he began a Novens to St Joseph, under whose patronage the church was erected; for, ought not that glorious Patriarch to aid those who, fol-lowing his example, provide a lodging for the same Lord Jesus Christ, who could find no shelter in the city of Beth happened:
"The chief of the village," he said, "told in the world protect us

into money for the completion of his great work.

On the morning of Maunday Thursday, a strange idea presented itself to his mind. There was living in a castle, about fifteen miles distant, a Jew, a retired banker, who was immensely rich. The good priest had never before asked an alms of him, because it was well know that he never gave alms to a Christian, much less to a priest.
One moment the holy man hesitated it was not at all agreeable to go to the Jew, but he considered this thought as an

the simplicity of a chil; to receive an in-spiration from God and to obey it, was like one action for him. After holy Mass, he set out, saying the rosary on his way. Now the "Kieine Pastor," as his parishioners fondly called him, besides being a very spiritual theologian and a saint, was also a poet.

Like St. Francis of Assissi, he delighted

nspiration of St. Joseph; and, possessing

to entertain himself with the beasts and the birds, and, as he went along the road, the wonder of creation and the power and wisdom of their Creator, evinced even in wayside flowers, were to his pure mind rich and sublime lessons.

When he entered the castle court, he met the carriage of the master, who cast a cold and contemptuous glance on this uninvited guest, who even dared to walk into his private grounds. The step of the priest became very

The banker had just sat down to his dinner, when a servant entered, asking whether he would receive that poor man whom he had just before met.

"Give him a piece of bread," replied
the master, "and tell him to leave me in

"But he insists on seeing you, and speaking with you," continued the ser-

The good priest, not daring to sit down n one of the velvet chairs in the salon, and seeing a little bench in the court humbly retired to it, fervently beseeching St. Joseph te help him. After dinner, the lord of the castle lighted a cigar, and again his servant, who felt pity for the poor little man who looked so tired, and was all covered with dust, ventured to remind his master.

"Will your lordship now receive that

poor man "What! Is he still here? then let him

ome in, but tell him to be short."

The priest saluted the Jew reverentially nd made known his request. The banker broke out into a short laugh, which seemed a bad presage. Was it not indeed strange almost impertinent, to ask from him, a Jew, the means of celebrating the resur-rection of Him whom his ancestors had

But how was it possible to be angry with eggar, who was so gentle and humble? Herr——, who always liked to find out the motives of people's actions, was sur-prised that this priest seemed quite unconscious of having come just to the

wrong person. He already began to take the mistake more favorably. On the other hand, he thought it a good opportunity to learn what kind of a man a priest might be.

"We will see," he said, assuming again his rough and severe deportment; "sit down, sir, and tell me your story." The humble priest, who was not accustomed to speak about himself, felt for a moment very perplexed. Nevertheless he obeyed, and with winning sweetness described his dear home, in which he had been the eldest of ten children. Then he spoks of the seminary, his second home, the wind had been the children. second home, which was in a manner like the vestibule of the Sanctuary; and he became wonderfully animated at the remembrance of those happy times. Then he described his parish, and the church as it was now (by whose merits it had become so, he did not tell), and spoke about the piety of his parishioners, and of the peace of the solitude of his country life, which he dedicated to God and His creatures.

What touching eloquence did not God and His good angel place on his lips as he betrayed all these things! Scarcely had he finished, when Herr

N arose, and with reverence and emotion said: "Sir, allow me to express to you my sympathy and admiration. I do not know which of us two possesses the truth, but I envy you. You are the truth, but I envy you. happy in a faith which inspires such great sacrifices. You shall have a Psschal candle, Rev. Father, and from this moment I give you an unlimited credit for your church, for your poor, and for yourself. Consent to make me

'Kleine Pastor," who left the castle in a carraige, carried in his pocket a purse well filled with bank notes. Without doubt St. Joseph had inter-osed here, and the whole neighborhood ad much to say about the splendid

Paschal candle given by Herr N Every day the priest prays in church for his generous benefactor, and every Sunday he visits him, and it is fully believed by the parishioners that St. Joseph will not stop half way in the lead this man, who so willingly complied with his desires, to the true faith.

A NARROW ESCAPE.

A Haussa soldier named Alakai in the A flaquest solder named Alaxai in the service of the Congo State, had a thrilling experience a while ago, which Captain Coquilhat says is one of the most dramatic incidents that has come to his notice in Africa. He was one of the three soldiers when Capt. Han sens left at the mouth of the Aruwimi to man a little station which Hanseens established there. The Captain steamed away, leaving these men alone among the worst cannibals in the Congo basin, and several months later Alakai told Capt. Coquilhat this story of what

lehem.

This novens ended on the 25th of March, which this year fell on Mannday Thursday. This true imitator of the poverty of Christ had now nothing more to sell. He had parted with his watch; with his silver tea pot, which had been given him by his mother on the day of his installation as parish priest; with his arm; clesir, the gift of one of his great friends at the seminary; with the cushion, which his eister had so beautifully embroidered for him; all—all was gone with the exception of an ivory crucifix, the legacy of a little after night fail the cances of the

dearly loved friend; all had been turned returning fishermen touched the shore, but I did not see my two comrades among thew. Fearing treason, I bid myself in an abandoned hut. Soon after a fire was built near the place where I was concealed, and after a while I could smell the odor of cooking meat. I believed they were roasting the flesh of my frierds, and the thought filled me with horror. I crept thought filled me with horror. I crept out into the darkness, and, lying in the tall grass, I could see everything that was going on at the fire. Large pieces of meat were roasting over the coals, and soon the cannibals took out of a large jar two human heads, which I recognized as those of my comrades. Many men were laughing around the fire and others were attending to the cookery. ing to the cookery.
"I crept away through the grass and hid

in the forest, but did not go very far from the Basoko villages, for l hoped that one of our steamers would come there before of our steamers would come there before a great while. For weeks I lived on rocts and wild fruits and a little raw manioc that in the night time I took from the fields. In about a month I was discovered by a woman who was looking for medic-inal plants. She gave the alarm and I was selzed, taken back to the village and delivered to the chief who had made the alliance with Capt. Hanssens. When I was alone with him I told him he had a was alone with him I told him he had a terrible account to settle with the whites for what he had done. The chief said he was not responsible for the death of my friends, for if they had followed his counsei they would have been safe. He told me that if I would promise to tell the Captain my friends had been accident ally drowned he would protect me. I promised to do so. The chief put a guard over me, but did not confide me and fin some weeks I hoped to escape the fate of my friends.
"Then the people of the village went to

the chief and demanded my body for a feast. 'It is useless,' they said, to hope to satisfy the write man by restoring to him only one of his men. Since we have killed the other men it is better to make away with this witness of the act.' For days the chief refused to give me up to his men, but I saw at last that he was certain to yield to the solicitations, which were beseized an opportunity one dark night to take refuge a second time in the forest. Believing then that our boats would not reach the Aruwimi egain for three or four enths I buried myself in the interior. Not daring to approach the fields I no longer had maniot to eat, and my strength diminished day by day. "After living in great misery for over

three months I cautiously advanced to-ward the villages. One day I heard the puffing of a steamer. It was the missionary vessel Peace. I went down to the bank but the steamer was far away and did not see me. I saw the white men take some villagers on board, evidently to get news of us. The native said, without doubt, that we had gone away, for they were soon released and the steamer went

"Some of the natives who at sight of the vessel had fled into the forest discovered me and I was again pounced upon, and this time I was closely guarded. I heard them say that I was too thin to eat and that they wouldn't kill me just yet. After my frightfui privations I was nothing but skin and bone. They fed me all I could eat and I could not resist my appetite. As I had no exercise and lived on the fat of the land I rapidly increased in flesh and of the land I rapidly increased in fisch and In a few weeks I was regarded as in fit condition to eat. I saw them preparing the manioc and the beer for the feast. I felt that my last hour was approaching. On the afternoon of the day when I was to be killed my arms were tied behind me. The sun was still high when all of a sudden was supplied to the sudden was a subject to the sum of the s den we heard a great noise in the villages near the Congo. 'The Arabs are coming,' everybody shouted, and the men se'zed their spears. The women and children hurried off into the woods. Presently the Arab slavers came near enough to pour a volley of shot into the town, and the men took to flight. In the midst of the retreat the Basoko said I ought to be taken along and a warrior was assigned to this task. All the others disap My guard stepped into his hut to get his shield. Seizing this unexpected opportunity I leaped, tied as I was, into the neigh-boring bush. The man hurled himself The man hurled himself after me, but just then the Arabs burst into the village and the warrior turned and fled. I stuck my head out of the ticket and the Arabs saw and seized me. They thought I was a Baseok, tut I shouted. 'I am one of Stanley's men.' I bore the tatoo marks of the Haussa, with which they were familiar. They unbound me and I was saved. A few days later Capt. Von. Gale appeared with his steamers and I was turned over to him."

The Haussas are natives of the Soudan. many of whom have served in the Congo State as soldiers. When Alakai was re-stored to his fellows they bore him around on their shoulders and had a great jubilation. Capt. Coquilhat says he was fat and sleak and laughed heartly when he spoke of the good nourishment the canni-bals had given him during the last month of his captivity.

HOW ENGLISHMEN LOOK ON THE ROYAL FAMILY.

It is perfectly true that, if all the money voted annually to all the various members of the royal family were distributed among the poor of England, the national distress would not be sensibly alleviated. But hungry people do not argue in that way. They only see that enormous sums of money are yearly paid to a certain family, and they ask what that particular family is doing to earn the money. In London, at all events, the newspapers in by far the the largest circulation among the poor are the radical Sunday papers, which are lways attacking and denouncing the manner in which the public money is lavished on the royal family. Take a very dif-ferent sort of paper read by a very different class; I mean my friend Mr. Labou-chere's Truth. Truth is high priced; it lies on drawing room tables and club tables : it is not read by the poor; it is a "society" paper altogether. Yet it is constantly showing up the cost of royalty, the sham offices created to gratify royalty's relatives and friends, the waste of public money on royalty's empty palaces and disused parks. Society, as I have said, is decidedly loyal; yet it reads, and perhaps quietly chuckles over Mr. Labouchere's remarks, all the same.—Justin McCarthy in North American Regiow for July.

THE DAILY SACRIFICE.

The holy sacrifice of the Mass is being

The holy sacrifice of the Mass is being offered in some parts of the world every hour of our lives. When it is mideight in New York, Mass is beginning in the churches of Italy. Ancient alters, at which saints have knelt, are lit up with tapers and the Vicar of Carist and thou sauds of priests are lifting holy hands to heaven. A little later and the hele of

Heaven A little later and the bells of a thousand towers in France begin to sprinkle the air with hely sounds, and in

every city, town and hamlet, kneeling crowds adore the chastening hand of

God and pray for sinners who despise His ordinances. Chivalric and religious Spain catches the echoes, and, when it is one o'clock, in New York, offers the great

sacrifice in countless splendid churches.

And then Catholic Ireland, the Isle of

Saints, which has during the many cen-uries suffered for the faith, rallies anew around the altars it would never forsake.

around the alters it would never forsake.
At two o'clock and after the priests of
the islands of the Atlantic—perhaps the
Cape Verde—white-robed and stoled,
and wearing the great cross on their
shoulders, bend before the tabernacle.

four the secred lamps tw inkle through the fogs of Newfoundland; and at five,

An hour later a cours geous missionary lifs up the chalice of salvation on the ice-bound coast of Greenland. At half past family

Nova Scotia's industrious population be gin the day by attending Mass. And a sad, now all the Canadian churches and taken

chapels grow radiant, as the faithful she o people—the inhabitant of the country, the devout citizen, the consecrated nun, youth

WELCOMED HOME.

Bishop McQuade, of Rochester, who preached the dedicatory sermon of our London cathedral, has just returned from Rome and has been accorded an enthusiastic reception in his episcopal city. The difficulty between His Lord ship and Rev. Father Lambert has been amicably settled. The following is taken from our American exchanges :

The Right Rev. Bernard J. McQuaid, Bishop of Rochester, who returned home last week after nearly nine months ab-sence in Rome and on the continent of Europe, was, on last Sunday, July 28, the subject of a magnificent welcome from his people. He had gone directly from New York to his summer residence at Hemlock Lake, and here, on the after-noon of Sunday, a large deputation of priests and laymen, representing every one of Rochester's fourteen churches, came out to meet him and conduct him to came out to meet him and conduct him to his episcopal city. Bishop McQuaid was accompanied by Archbishop Williams, of Boston, the Rev. John J. Gray, rector of St. James' Church, Salem, Mass., and the Rev. A. Rossi, rector of St. Columb-kille's, Brighton, Mass. The train reached Rochester at 7 p. m. where an immense assemblage of people of every form of belief greeted the bishop with enthusiasm. All the Catholic societies were out with bands, banners and torchez. were out with bands, banners and torches. After reviewing a procession of several thousand persons, the bishop was driven to the Cathedral, where he briefly but affectionately addressed his people and gave benediction of the Blessed Sacra

Being interviewed a few days ago by Being interviewed a few days ago by a representative of the New York Sun, Bishop McQuade said, among other things: "I expressed some of my American ideas very strongly while I was Italy. I told them that the days of kings and thrones, dukes and lords, and the rule of the mean har the form were feat passing. the many by the few were fast passing away, and that the people, under the influence of this new impulse for free institutions, were going to step forward and demand their own."

"And the Italians-what did they say

"And the Italians—what did they say
to these views?"

"Well," with a laugh, "they probably
did not say what they thought."

"The Pope," he continued, "is a man
of vast learning, a ready conversationalist, and most cordial and approachable to all who secure an audience with him He knows or is told something about them before the interview, and seldon fails to find some topic upon which he can converse and in which they are cially interested. Some American to the custom of kneeling to object to the custom of kneeling to him, but, as a rule, he extends his hand to prevent the obeisance which suggests itself as a natural tribute to his fatherly bearing and to his years. All these points were illustrated by the interview between Mr. Charles A Dana and His Holiness, at which I had the good fortune to be present. In fact, I was there by Mr. Dana's request.

"The conversation naturally fell upon America and American institutions, and

America and American institutions, and America and America institutions, and the Pope spoke of the necessity of preserving the present social order and the danger of Socialism and Anarchy. He then said that he understood that Mr. Dana was an admirer of Dante, and forthwith recited the first few stanzas of the Inferno, and recited them in a manner I have never before heard them spoken with a vim and enthusiasm of a schoolboy, in spite of his white hair and eighty years. So the talk passed pleasantly for the space of half an hour, and the audience came

T. P. O'CONNOR DESCRIBES MR. PARNELL, THE IRISH LEADER.

In a letter to the New York World Mr. T. P. O'Connor, M. P., writes: What a strange creature Parnell is. You might know him for a long time and think him one of the most docile and pliant of men. and it is a trite saying that you never learn so much about a man as when you travel with him. I believe there ar men with whom you cannot take a walk if there be any chance of cross roads on the way, for if you wanted to go to the the way, for if you wanted to go to the right they would be certain to risk your friendship and the chance of getting safely home rather than not go to the left. Other men there are who when travelling never cease to grumble from the time they start till they return.

Parnell is entirely free from any o

these faults. He takes things as the come in a most agreeable and good humored way. Once I was with him in a small town in the North of Ireland The town had gone greatly to decay, and the hotel shared in the ruin. Some o its rooms apparently never were opened except on very remarkable occasions. There was one room, the odor and look of which I remember to this day as dis tinctly as though it were but yesterday There was a close, dank smell, a jug o withered flowers was on the table, the shades were drawn and the whole place suggested that some tragedy—a squalid and tranquil tragedy—had been there enacted many years before, and that the room had been closed as a living tom of dead hopes. When we went up to our bedrooms we found that the sheets were suspiciously moist, and we had to throw them off and sleep be

PARNELL LAUGHED
quietly at the whole affair, calmly took
out the revolver with which he always travelled at the time and soon slept the

sleep of the just.

I have spoken of Parnell's pliancy and good humor in small things. Even in larger affairs he is occasionally content to allow other people to do his thinking for him, and he has rarely, if ever, objected to anybody doing his writing for him, though when he likes he is one objected to anybody doing his writing for him, though when he likes he is one of the clearest and most forcible penmen living. But there comes a moment when Parnell, the pliant and easy-going, becomes one of the most inflexible, and, if he is opposed, one of the fiercest, men I ever saw. During the campaign of 1885 there used to be meetings of the Irish party in Morrison's Hotel, Dublin, to discuss the slate. These discussion were of a very prolonged and sometimes of a of a very prolonged and sometimes of a rather vehement character. When even the best of friends get to discussing who Pellets. One a dose.

are the proper persons for a political position, there are sure to be differences. One of the persons discussed was a man who had been for several years a member of Parliament, but he had many enemies and had done some very questionable things politically. He was painfully anxious to retain his seat. He had many friends and then Irishmen are many friends, and then Irishmen are

GOOD NATURED CREATURES that they are capable sometimes or ruining a cause rather than disoblige a

friend. The result was that when this man's The result was that when this man's name came up there were several members of the party who put in a good word for him. The poor fellow was in the vestibule of the hotel below, with tears in his eyes. It was known that if he were driven to the wall he would fight desparately and would not be too particular as to the weapons he would use. The result was that, while several voices were raised in his favor, no voice was raised against him. At last Parnell was raised against him. At last Parnell looked coldly round the meeting, asked if anybody else had anything to say, and, when there was nothing in reply but an awkward and constrained silence, pro-ceeded to speak himself. He declared that wader pro-circumstances would be that under no circumstances would he ever sit in the same party with this man again, and that he would never consent to his having a seat in the Irish party. Everybody saw that the game was up, and even the best friends of the man

and even the best friends of the man saw that his case was impossible.

Occasionally in the House of Com-mons, though not often, Parnell shows the same spirit of fierce and unshakable resolve. His passion, like that of most quiet and self restrained men, is TERRIBLE TO SEE.

His face gets pale, and there is a savage though cold ring in his voice that for the moment suggests any possibility. It have seen even the large House of Commons with nearly seven hundred members grow silent and almost visibly quail before Parnell when in one of these before Parnell when in one of these moods. I say all this to explain the action which Parnell has taken in the action which Parnell has taken in the Commission case. For weeks he has been restive under the enormous expense which this inquiry entails upon the Irish party. But he has been just as restive under the plain and palpable proofs the Court has given of their prejudice when the Court finally declined to give Parnell an opportunity of revealing to the world the name of the big men who were behind Pigott and Houston in their hideous conspiracy, Parnell, I believe, has some evidence on this subject which is of a very startling character and which, if published, would have placed the Government and many of their supporters in a very awkward

position : When the Judges produce their repor —if it be the partisan document that everybody expects—it will be completely discounted beforehand and be merely looked upon as the political judgment of political partisans. It is now thought that the case will come to an end before many weeks. The Times did think of going into a strong rebuttal case, and they have purposely dragged out the inquiry for many weeks, but they now see that the game is up.

SENSUAL NOVELS. Rev. A. Fasanotti, S. J., delivered

Rev. A. Fasanotti, S. J., delivered a forcible sermon against seasual novels on Sunday evening from the pulpit of St. Francis' Church, on Vallejo street. "In making my regular visits around among the parisnioners," he said, "I have of late frequently noticed the works of Zolo, Ourga, and numbers of Amelian of late frequently noticed the works of Zolo, Ouica, and numbers of Amelie Rivers' story, "The Quick or the Dead," lying promiscuously on the parlor tables. When I made irquiries to accertain who were the perusers of these publications among the families visited, young ladies have acknowledged to me that they read the works because the authors were famous and through a desire to familiarize themselves with the literature of the book never can justify one in perusing it, if its tendency is to develop evil passions in youthful and innocent hearts. "I am sorry to say that amid our

boasted civilization there is one glaring form of immorality that is popular, and that immorality is the reading of sensual novels. The vile, though adroidy told, stories by the authors I have mentioned should never be found in a Caristian home. "It is not simply a venial offense to

peruse such works, but a grievous mortal

"When I was but a boy of twelve a volume of the character referred to fell into my hands. The hero was an indi-vidual who had spent his life in all sorts of iniquity, and the author, who glorified him in elequent, attractive language per mitted this hero, though a Catholic, to die without the reception of the sacra-ments or the ministrations of a priest. I remember still how that volume, by the incidents and persons it presented, con-fused in my mind the pious teachings instilled there by my parents, and from personal experience I can consequently declare that mental corruption, if not actual moral degradation, will inevitably result from habitually reading the vicious though gilded literature of the period. any books of the kind I have spoken against remain in your homes, I hope you will not fail to consign them

Her Face Was Her Fortune. She was as pretty as a picture and so animated and lively that it did one good to look at her. She was all this, but she is not now. Poor soul, the roses linger no more in her cheeks, the former luster of her eyes is gone. She is a wee-begone looking piece of humanity now. She has one of those troubles so common to women and needs Dr. Pierce's Favorite Prescrip-

the flames."-San Francisco Ex-

THE END AND THE MEANS. TATHER WHELAN SAYS DR. HURL

BERT HAS MADE DEFAULT. Edutor Free Press—An editorial note, appended to a Montreal despatch in the Journal of Tuesday last, says: "Thursday, August 29th, was the day named by Father Whelan, in his letter to the Free Press of Jaly 11th, for the meeting of the arbitrators," This states but helf the truth; the other half is that Monday, July 29th, wa the day named for the production of Dr the day named for the production of Dr. Hurlbert's quotations from Jesuit authors, in order that the case might be proceeded with on the 29th August. My proposal, however, was not agreed to by Dr. Hurlbert, who, on the 12sh July, wrote; 'I have appointed my two arbitrators, and when they, with Father Whelan's two, appoint the fifth and set the time of argument. I shall be prepared to comply with ment, I shall be prepared to comply with the other conditions." On the 13:h-I replied: "My arbiters are the Rev. A. G. Jones and the Rev. W. Deberty: the former, whose address is St. Mary's Col-lege, Montreal, is now ready to acrange replicators. Its days to acrange preliminaries, including the appointment of a fifth member of the board; * * * I insist that the opening of the trial shall not be deferred beyond the 29th day of August." The Journal and Dr. Huribert both understand full well what is meant

by "the opening of the trial," and they know moreover that one of THE CONDITIONS OF THE CHALLENGE requires that "copies of all extracts from Jesuit authors or other approved Catholic theologians shall be filed with the comtheologians shall be filed with the com-mission at least thirty days before the inquiry begins." If the Dr. meant bust-ness, there was lots of time between the 13th and 30th July for his representatives to meet mine ; and arrange for the open

Had they done so, and had he pisced before the commission on or prior to the 30:h July the required documents, the opening could have been set for the 29 h

dsy of August, or an earlier date.
In his letter of acceptance, June 22ad, the Dr. said: "On receiving an acknowledgement of the receipt of this letter, I shall appoint two representatives for the inquiry, and COMPLY WITH THE OTHER CONDITIONS "

Strange to say, he has failed up to date to comply with the other conditions. On June 25th the Journal told us: "Dr. fifth, to complete the tribunal." Nine teen days ago I named my two, and called for a meeting at St. Mary's coilege, Montreal; so far the representative of the other side

HAVE FAILED TO APPEAR upon the scone. The consequence of Dr. Hurbert's unnecessary delay "to comply with the other conditions" is that the opening of the inquiry cannot take place, as proposed by me on or before the 29-h day of August; his repre-sentatives have failed to meet mine, and his alleged proofs have not been produced within the thirty days, as specified by me on March 3rd, and agreed to by him in his letter of the 22rd June Over five months have elapsed since I challenged the maligners of the Jesuits to make good their accusations, to cite even one instance of a Jesuit teaching that "the end justifies the means," as that maxim is vulgarly understood, and I now leave it to the public to say whether the tactics of the factions champion, in seek ing to postpone the issue indefinitely, are not contemptible and cowardly.

M. J. WHELAN. Ottawa, Aug 1, 1889.

A GAME FOR TWO TO PLAY AT

Mr. Smith-Barry, having peace with his Tipperary tenants, put himself at the nead of a combination of landlords for nate the tenantry. on the Ponsonby estate, and as a conse quence of this combination, thirty families have already been evicted on that property, the object being to reduce the tenants throughout Ireland to a state of terror, and to make them submit to ex-iortionate rents. The men of Tipperary, however, are not disposed to furnish the sinews of war for this new exterminating campaign.

Colonel Saunderson, one of the most

obsequious servants of the Government, said, a few days ago in Parliament, referring to the position taken by Mr. Smith-Barry, "the Irish landlord has a personal concern in the property of every other landlord in Ireland. Surely honorable members opposite would admit that was perfectly reasonable. They stand or fall together."

From this admission it is to be seen that the landlords, knowing that the day is at hand when they will be no longer able to impose extortionate rack rents on their tenantry, have combined rents on their tenantry, nave combined to avert their doom, crushing the ten-antry, by evictions, that they may delay the day of victory for tenant right, Mr. Smith Barry's Tipperary tenants, however, have taken the first step

toward checkmating this new conspirac against the rights of man. An immens and enthusiastic meeting was held by them on the 23rd ult, at which it was resolved that as their landlord had taken advantage of the peaceful relations which exist between himself and his tenants, to enter upon a combina-tion with other landlords to exterminate the Ponsonby tenants, who had already agreed upon a settlement, and as in consequence of this combination four hundred tenants are exposed to the destruction of their homes and confiscation of their property, notwithstanding their willingness to pay a fair rent. Mr. Smith Barry's Tipperary tenants insist upon his withdrawal and the withdrawal of his agent from said combination. If this demand be not acceeded to, they threaten also to enter into a counter-combination whereby the interests and rights of the menaced in which the protest is couched is moderate but firm, and as the landlords have already been made to feel the power of tenant combination, it is hoped that Mr. Smith Barry will withdraw.

The tenants say in their letter to Mr.

Smith-Barry:
"We repudiate the right of any body
of speculators, whether for purposes of
gain, or of political capital, to purchase
over the heads of the tenantry, while a settlement was imminent. . . We have read with horror the sufferings that have been caused to a poor and overburdened tenantry by the evictions already executed by the syndicate of which you are the principal. We declare that proceedings so utjust and revolting to human feeling are calculated to prejudice and to inflame the worst antsgonism between landlord and tenaut, and cannot fail to produce a counter combination for the tenants' protection to which we would feel our protection to which we would feel our-selves forced by every feeling of human-ity and self-protection to adhere." In conclusion they urge him in the interest of tranquility on his own estate to re-licquish the work of extermination elsewhere, which must result in creating ill will and disturbance throughout the

country.

At the tenants' meeting, Mr. Wm.

O'Brien was the chief speaker. In terms about which there can be no mistake, he they could bring decisive pressure on Mr. Smith Barry to induce him to let the Cork landlords fight their own battles. He said :

"Remember that Mr. Smith Barry is the aggressor. He has abused your patience. He has taken advantage of the peacefulness of his own estate in Tipper-ary to organize a conspiracy of English speculators to exterminate a body of tenantry who never injured him. The unity of the Irish race in our time is not bounded by parishes or by counties. The Irish cause does not stop at the Galtee Mountain. If the landlords of Carke Mountain, if the landlords of Cork and Tipperary can combine for hate, then, I say, the tenants of Cork and Tipperary can com-bine for love. If these landlords of Tipperary are determined to create desolate homes on the Ponsonby estate in Cork, their tenants may possibly be driven to leave them a de office of their own in Tipperary. It is the case of the Ponsonby tenants to day it may be your own case to morrow, if once the landlords get it into their heads that the tenantry of one country can be bribed to look on mutely while they are destroying the tenantry of a neighboring

county, county."

It was pointed out by another speaker that if the syndicate be allowed to carry out their full programme, seven hundred or eight hundred families will be evicted, representing about three thousand five

representing about three thousand five hundred persons who will be deprived of their homes and means of living.

It is the general opinion of the Nationalist press that the determination of the Tipperary men will be the death blow to the disbolical combination of landlords. The Kilkenny journal says: "There was a time, of course, when a protest of one time, of course, when a protest of one a time, or course, when a process of the hundred and fifty mere tenants could be treated as a good joke, but, considering the present condition of the country, we are very much inclined to believe that are very much inclined to believe that the landlord to whom the protest is ad dressed will regard it as anything but a jesting matter. William of Mallow means work, and he has shown both landlords and the Government, over and over again, that he is a man not to b

It is to be noted that on a total pur chase money of £114 000 the difference between Mr. Barry's offer and that o the tenants was only £6000, and for that amount the whole district is to be laid waste, and the property of the tenants ruthlessly confiscated or destroyed. The rights of the tenants exceed by far in value the amount of this difference.

THE EMERGENCY GANG.

The brutalities which the Irish police have been permitted to exercise upon themselves with the literature of the day. I therefore want all to plainly understand that the widespread reputation of tenants, thus furnishing means to extern the people with impunity have been in the people with impunit ment is fit to govern the country properly, but the horror of the situation has been of late much aggravated by the has been of late much aggravated by the fact that the same privilege of impunity for excesses the most gross has been ex tended latterly to the emergencymen. The police were bad enough, when per tended latterly to the emergency.
The police were bad enough, when permitted to do as they pleased, but they were somwhat restrained by the responsers their official position. But sibilities of their official position. the emergencymen are under no re straint; yet, in all their innocent frolic they are sustained by the high mind and impartial magistracy which Chief Secretary Ballour has ap-pointed far the administration of pointed far the administration of Coercion law. The people of Ire-land are peaceful and virtuous. The almost total absence of crimes on the Quarter Sessions and Assize calendars are sufficient proof thereof; but the emer gencymen are the very opposite of all this. The office for which they have sold their services would be enough to show this, for none but the most degraded beings would for hire devo e an oppressed tenantry to the roadside to starve, and this by such means as batter-ing down their houses, bludgeoning men, women and children alike, and taking away the stock and crops which are necessary for the substance of the poor people.

The facts of the case fully justify the character which we would be induced to give the emergencymen when we would know their occupation, for they are acruited solely from the lowest purhens and the jails. It would disgrace the Sultan of Turkey to let loose such a gang, worse than Bashi Bagouks, upon a virtuous community, but the Salisbury Government seems to be already so deeply disgraced that it imagines that the basest conduct cannot degrade it

More.

A few instances of the ruffianism of A tew instances of the runnism of which these dregs of society have been guilty recently will illustrate what we have said. On Sunday, the 16th ult, three of these rowdies went from house the back of the said. to house on the Ponsonby estate, kick ing in the doors and helping themselves by force to liquor wherever they could find it. At the heads of the inmates they presented revolvers, and threatened to shoot them. They also brandished clubs in their faces, and when some persons came to ascertain the cause of the com-

motion, they fired five shots, which luckily did not take effect. The police, partners with these rowdies, took no steps o arrest them, or to bring them to jus punishment.

The Irish magistrates are in lesgu with these people. At Cappawhite, Mrs. Franklin, the wife of an evicted tenant Fracklin, the wife of an evicted tenant, prosecuted an emergencyman named Harris for threatening to shoot her. Major Waring, one of Balfour's too's, was the presiding magistrate. Mrs. Frank lin deposed that he had threatened to shoot her, because she had prevented him from killing some of her fowl. The magistrate sneered at her during the whole time that she was giving her evidence, and a witness was brought up by Harris to rebut Mrs. Franklin's testimony. This witness was a son of Harris' employer, Valentine Ryan, J. P., but though he would not swear that the word "shoot" was employed, he deposed word "shoot" was employed, he deposed that Harris had threatened to "kill" Mrs. Franklin.
The megistrate, with the kind of justice

which is usual in Ireland, was thus forced to admit that Harris had been unruly, so he dismissed the case - i flicting, as "You should have been more guarded," said this paragon of justice, "but we dis miss the case."

A case against another emergency man named Houston was brought before Magistrates Bourke and Harvery, at Fal-carragh. An old man named McGinley had an action against Houston for a brutal assault. Houston had struck bim on the bead with a bludgeon, splitting it to the bone, and felling him to the ground. McGinley had been resisting an attempt to evict him, but, as the police and emergencymen proved more powerful, the defenders yielded. It was then, after al resistance was over, that Houston was guilty of his bratal conduct. This case was also dismissed by the accommodating magis rates, on the risa that McGinley was realising the law.

Is it now time that the country should

be delivered from the allen rule by which such proceedings are openly counten anced and encouraged ?

BE GRATEFUL.

Gratitude is so elequent, so graceful, so persuasive a missioner. It is not only a virtue in ourselves, but it makes others good and virtuous also. It is a blessed, humbling thing to be loved, a veritable abasement to be effectionately remembered by those about us. And gratitude makes our benefits look so little that we long to our bearts and drives from them all man-ner of little autipathies, mean j salousies, petty rivalries, of lauspictons. It is the sign of a vulgar man that he caunot bear to be under an obligation. A grateful man eannot be a bad man; and it were a sad thing, indeed, if either in the practice or the esteem of this virtue the heathen should surpass the disciples of that and in the busy pageant of the Judgment, will remember and repay the cup of cold water given in His name.—Father Faber.

Mrs. E. H. Perkins, Creek Centre, Warren Co., N. Y., writes: She has been troubled with asthma four years, had to sit up night after night with it. She has taken two bottles of Dr. Thomas' Eelectric Oil, and is perfectly cured. She strongly recommends it, and wishes to act as agent among her neighbors.

Our of Sorrs.—Symptoms, Headache, loss of apoetite, furred tongue, and general

loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease, It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Fills on going to bed, and one or two for three nights in succession, and a cure will be effected. loss of appetite, furred tongue, and genera

Mr. H. McCaw, Custom House, Tor Mr. H. McCaw, Castom House, Tor-outo, writes: "My wife was troubled with Dyspepsia and Rheumatism for a long time; she tried many different medicines, but did not get any relief until she used Northrop & Lyman's Veg table Discovery and Dyspetic Cure. She has taken two bottles of it, and now finds herself in better health than she has been for years."

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† John Walsh, Bp. of London.



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STAIR SD GIASS

THE LAST CATHOLIC QUEEN OF queen victoria can claim to descent more honorable that that she derives from the ducal house of D'Este of Modena. A former daughter of that house, Mary Beatrice d'Este, was once Queen of Eng Mary (afterwards the Princess of Orange) ing very nearly the age of his youthful ide, who had just completed her sixword reflecting on her honor or fair fame was ever uttered by the most inveterate of

her foss.

Soon after coming into England, the young Queen had, at the request of her husband, att for her portrait to Lair, the famous artist. He had just completed a series of portraits of the Beauties of the Court of Charles the Secons, and had de-

atening for the neglect of others, and prometing our own cancification.

ENGLAND.

and the innocent—haste to unite their prayers around the sanctuary where the priest is awaiting them. At six, how many sculs are flocking to the churches of New York, eager to begin the day with force the boliest set of religion! Many young people, (co, gather around the altar there at a later heur, like the fresh flawers which open with the morning, to offer their dewy fregrance to Heaven. An hour later the bells of Missouri and Louis time. iana are ringing; and at eight o'clock, her a Mexico, true to the faith, bends before heir t its glittering alters. At nine the devout people tribes of Oregon follow their loved black ery, gowns to their goy chapels, and California extle, awhile loses its grasp on its gold to think fellow of the treasure that doth not corrupt. land And when the Angelus bell is ringing at moon in New York, the Unbloody Sacri-fice is being offered in the islands of the

imes)

he po and she

heart !

spirit.

Pacific, where there are generous souls laboring for our Lord. And so the bells are ringing on, or, over the waters, and one taper after another lights up as one scul after another catches the light of poor, fellov faith, making glad all the isles of the sea.

At two, the zealous missionaries of Australia are murmuring with haste, cager for the ecoming of our Lord, Introlo ad altare Dei. And all the spicy islands of spent the East catch up the sweet sounds, one after another, till at four in the afternoon, In China proves there are many souls who daug' are worthy of the name of Celestial by their rapt devotion at an early rite.

Then in Thibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of bungry souls. At six the alters of Hindostan. where St. Frances Xavier ministered, are arrayed with their flowers and lambs, and the sacred vessels and unweary priests are bastening to fortify their souls before Him who is their Life and Strength. At nine, in Siberie, where many a poor Catholic exile from Poland has no other solace for his woes but the foot of the alter and the Bread of Heaven—God help

alter and the Bread of Heaven—God help him! During the hours when New York is gay with parties and balls and theat-rical amusements the holiest of rites is going on in the Indian Osean and among the sable tribes of Africa, whose souls are so dear to the Saviour Who once died for all, and Who is now daily offered by all. At eleven, in Jerusalem, the Holy City over which Jesus wept, where He wrought so many miracles, where He suffered and offered Himself a sacrifice for the whole world. When midnight sounds again in New York the silver belis sie tinkling again in every chancel in Rome. And so it goes on; the Divine Host is constantly rising, like the sun in its course around the earth. Thus sre fulfilled the words of the prophet Malachi: "From the rising of the sun even to the going down there. of, My name is among the gentiles, and there is offered My name a clean obla tion; for My name is great among the sentiles saith the Lord of Hosts." Every bour we can and should units curselves to the Masses going on in some part of the world, thus uniting to God's glory,

Queen Victoria can claim 10 descent land, wearing the crown matrimonial as the wife of James II. Her story is fully and graphically told by Agnes Strickland in her "Lives of the Queens," and is re-plete with faccinating and striking incldents. Mary Bestrice came into England as the bidde of the then Duke of York and heir presumptive to the throne of his brother, the second Charles. James was a widower with two daughters, the elder,

teenth year.

Mary Beatrice was at once plunged into the vortex of society in the gayest and most dissipated court of Europe. Young, beautiful, and admired as she was, her innate purity of mind and heart and the governing influences of conscience and religion kept her unsullied in the midst of the contaminating associations which sur-rounded her. She, in common with her husband, became the object of sectarian baired and persecution from those who opposed the Catholic succession, but no

THE DAILY SACRIFICE.

The holy sacrifice of the Mass is being The holy sacrifice of the Mass is being offered in some parts of the world every hour of our lives. When it is midnight in New York, Mass is beginning in the churches of Italy. Ancient alters, at which saints have knelt, are lit up with tapers and the Vicar of Christ and thou sauds of priests are lifting holy hands to Heaven A little later and the belis of a thousand towers in France begin to sprinkle the air with holy sounds, and in every city, town and hamlet, kneeling very city, town and hamlet, kneeling rowds adore the chastening hand of God and pray for sinners who despise His ordinances. Chivalric and religious Spain catches the echoes, and, when it is one o'clock, in New York, offers the great sacrifica in countless splendid churches.

And then Catholic Ireland, the Isle of Saints, which has during the many cen-uries suffered for the faith, rallies anew around the alters it would never forsake At two o'clock and after the priests of the islands of the A'lantic—perhaps the Cape Verde—white-robed and stoled, and wearing the great cross on their shoulders, bend before the tabernacle An hour later a coursgeous missionary lif sup the chalice of salvation on the icebound coast of Greenland. At half past four the sacred lamps tw inkle through the fogs of Newfoundland; and at five, Nova Scotia's industrious population be gin the day by attending Mass. And now all the Capadian churches and chapels grow radiant, as the faithful people—the inhabitant of the country, the devout citizen, the consecrated nun and the innocent—haste to unite their prayers around the sanctuary where the priest is awaiting them. At six, how many sculs are flocking to the churches of New York, eager to begin the day with the boliest set of religion! Meny young people, too, gather around the altar there at a later hour, like the fresh flowers which open with the morning, to offer their dewy fragrance to Heaven. An hour later the bells of Missouri and Louisiana are ringing; and at eight o'clock, Mexico, true to the faith, bends before its glittering alters. At nine the devout tribes of Oregon follow their loved black tribes of Oregon follows tribes of trengtions ambition of his own children, the first drom invading foes and faithless subjects to seek refuge and sid from the friendly and powerful kingdom of France. His devoted wife was with him in this time of grief and humiliation, bearing in her tribes of the forest tribes of treather's throne. Many of their powerful kingdom of France. His devoted wife was with him in this time of grief and humiliation, bearing in her arms their infant some their loved black tribes of Oregon follows. awhile loses its grasp on its gold to think of the treasure that doth not corrupt. And when the Angelus bell is ringing at moon in New York, the Unbloody Sacrifice is being offered in the islands of the Pacific, where there are generous souls laboring for our Lord. And so the bells are ringing on, or, over the waters, and one taper after another lights up as one soul after another catches the light of faith, making glad all the isles of the sea, At two, the zealous missionaries of Australia are murmuring with baste, eager for the coming of our Lord, Introite ad altare Dei. And all the spicy islands of the East catch up the sweet sounds, one after another, till at four in the afternoon, China proves there are many souls who are worthy of the name of Celestial by sre worthy of the name of Celestial by their rapt devotion at an early rite. Then in Thibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of bungry souls. At six the altars of Hindostan, where St. Frances Xavier ministered, are arrayed with their flowers and lambs, and the correct vessels and lumbers. and the sacred vessels and unwears priests are bastening to fortify their souls before Him who is their Life and Strength. At nine, in Siberia, where many a poor Catholic exile from Poland has no other solace for his woes but the foot of the alter and the Bread of Heaven-God help bim! During the hours when New York is gay with parties and balls and theatrical amusements the holiest of rites is going on in the Indian Ocean and among the sable tribes of Africa, whose souls are so dear to the Saviour Who once died for all, and Who is now daily offered by all. At eleven, in Jerusalem, the Holy City over which Jesus wept, where He wrought so many miracles, where H suffered and offered Himself a sacrifice for the whole world. When midnight for the whole world. When midnight sounds again in New York the silver bells sre tinkling again in every chancel in Rome. And so it goes on; the Divine Host is constantly rising, like the sun in its course around the earth. Thus are fulfilled the words of the prophet Malachi: "From the rising of the sun even to the going down thereof, My name is among the gentiles, and there is offered My name a clean obla tion; for My name is great among the sentiles saith the Lord of Hosts." Every cur we can and should unite curselves to the Masses going on in some part of the world, thus uniting to God's glory, atening for the neglect of others, and promoting our own sanctification.

THE LAST CATHOLIC OUEEN OF ENGLAND.

Queen Victoria can claim 10 descenmore honorable that that the derives from the ducal house of D'Este of Modena. A former daughter of that house, Mary Beatrice d'Este, was once Queen of Eog land, wearing the crown matrimonial as the wife of James II. Her story is fully and graphically told by Agnes Strickland in her "Lives of the Queens," and is re-plete with faccinating and striking incldents. Mary Bestrice came into England as the bride of the then Duke of York and heir presumptive to the throne of his widower with two daughters, the elder Mary (afterwards the Princess of Orange) ing very nearly the age of his youthful who had just completed her sixteenth year.

Mary Beatrics was at once plunged into the vortex of society in the gayest and most dissipated court of Europe. Young beautiful, and admired as she was, her in Young nate purity of mind and heart and the governing influences of conscience and religion kept her unsulled in the midst of the conteminating associations which sur-rounded her. She, in common with her husband, became the object of sectarian batted and persecution from those who opposed the Catholic succession, but no word reflecting on her honor or fair fame was ever uttered by the most inveterate of

her foes.
Soon after coming into England, the Soon after coming into Lagrand and dysentery and all summer complaints bushed, at for her portraft to Lair, the last safe and reliable at children and famous artist. He had just completed a click at the Beauties of the Management State of the Resulties of the Management State of the Oue. series of portraits of the Beauties of the Court of Charles the Second, and had de-

picted them (as was the fashion of those times) in character as the several fair god-desses of mythology. But Mary Beatrice he portrayed as "Innocence," in the modest robe of white, her fair hair falling in natural waves over her graceful neck ment. A distinguished Protestant traveller who visited the Royal Gallery of Hamp ton Court, where the portrait has now hung through the lepse of two centuries, wrote of it that "the face is touching in its innocent loveliness and no one with heart or sensibility could gaze on it with out emotion."

Before her marriage, Mary Beatrice had carnestly desired to embrace the religious life and to enter the novitate of the devout community is which she was edu-cated. In that hely retreat her pure heart had been imbued with the supreme love of God, and desire for the fulfilment of His holy will, which proved her tower of strength in the dangers which beset her youth and inexperience—her ark of refuge when the storms of life gathered around her, and the bitter waters of effiction seemed ready to ingulf her sore stricken

spirit.
The brilliant alliance offered her at the English court proved too dezz'tog to her family and the State, and she was compelled by absolute authority to relinquish her own choice of life and yield up her chertshed desire. She came into England a sad, unwilling bride; but, once she had taken upon herself the vows of wedlock, she obeyed assiduously those precepts of duty that had been inculcated on her youthful soul, and was throughout life a model of every wifely excellence and de-

votion. All know the fate of the unfortunate James II. Driven from his throne by the force of religious intolerance and the fellow sufferers; for their estates in England were thus confiscated, and they became a charge upon their sovereigns, themselves dependent upon the generosity of their royal klusman of France.

The Queen's constant devotion to her afflicted husband, her careful and anxious training of their son, her charities to the training of their son, her cusnities to the poor, and self-sacrificing kindness to their fellow exiles, fill many pages of her beautiful biography. The remnant of King James' life was spent in fruitless efforts to recover his lost throne; and his son, inheriting his father's evil fortune, spent his own last years in the same hope. ess endeavor.

In the first year of their exile s daughter was born to Mary Beatrice, who proved a very ray of sunshine on her gloomy and darkening path. The child gave early promise of the intelligence and beauty which distinguished the mother, and it was a touching sight to witness the peculiar love and tenderness which from peculiar love and tenderness which from
the first dawn of reason she evinced to
ward her unhappy father. He called her
lovingly "La Consolatrice," and said he
now had one daughter who had never
"sinned against him." She became tha
comfort and stay of her soon widowed
mother, her tender and sympathetic child,
companion and friend.
Mary Beatrice in her adversity and dependence was still admired and revered by

Mary Seatrice in her saversity and de-pendence was still admired and revered by those who knew her worth, and her presence was often and urgently desired at the great carnivals and festivities of the court. But from all such scenes she shrank instinctively, finding no enjoyment in worldly pleasures and magnifi-cence. On one of the few occasions when State etiquette demanded it, she paid a visit of ceremony to the court and the royal family at Versilles. All were impressed with the charm of her conversation and the grace and elegance of her manner, and after her departure the aged King exclaimed with enthusiasm to those t him : 'See what a Queen ought to

But the extled Queen was now called But the exiled Queen was now called upon to bear the heaviest grief that had yet befallen her, in the loss of her idolized clergymen. The Paulist order alone is an daughter, whose premature death resulted impressive instance. Some of the condays' illness, and in the very bloom of her youth and beauty. The stricken mother bore even this crushing blow with a resignation which was saint-like, blessing the Divine Master of life and death in the words of holy Job, redoubting her acts of love and mercy, seeking consolation at the foot of the Cross, and uniting her suffer-ings with those of the bleeding and adorable Heart of Jesus. She spent the rest of her life in the retirement of the convent of Chollet, where the gifted superioress and a few other chosen spirits consoled her solitude, shared her devotions, and cheered with their gentle ministry the years which

remained of her earthly pilgrimage.

After she had been thirty years an extle. bereft of home and fortune, husband and children, and for many months a prey to a painful malady, Mary Beatrice breathed out her beautiful and blameless life, strengthened by the consolations of relig ion, and surrounded by sorrowing friends The Duchess of Orleans, a German Prin-cess by birth and education (and withal a as the blace of the them but one of his friend of William of Orange), wrote thus brother, the second Charles. James was a to her friends at home, from the French

> "The good and excellent Queen Mary Beatrice is no more! She is universally lamented. She never in her life did harm to any one. Of the large pension she received from the Government, she only a bare subsistence for herself, giving all to the needy and unfortunate. She never spoke an unkind or reproachful word of others, though she had been cruelly dealt with by many. She has died at peace with God and with a world

What is to be resigned? It is to put God between ourselves and our sorrows.

— Mme, Swetchine.

Safe and Reliable.

I HIGHLY recommend Dr. Fowler's Extract of Wild St-awberry for curing cholera cholers morbus colic, cramps, diarrhæs is safe and reliable ar children and

Hayworth, Que.

THE BLESSING THE "HAIL MARY" BROUGHT.

We have taken pains to transfer to ou We have taken pains to transfer to our columns the following incident, related in the "Life of Monseigneur Depanloup,"—a deeply interesting and edifying book, by the way, which we would earnestly recommend to all our reeders. The incident is given in the words of the saintly prelate himself. It was published in the "Ave Maria" during his life-time, but the story is well worth repeating:

"There are moments in a priest's life when a certain grace lights up the soul, and leaves an infinite sweetness which one can never forcet. One day I had one of

can never forget. One day I had one of these revelations; it was at the death bad of a child who was very dear to me—a young girl to whom I had given her First Communion. I had the habit of always Communion. I had the habit of always recommending to my children fidelity in one powerful prayer—the Ave Man's; and this child, who was then only twenty, and whose marriage I had blessed the year before, had been faithful to this practice and said her beads daily. The daughter of one of the most eminent marshals of the Empire, adored by her father, mother and husband; vich young beautiful on. husband; rich, young, beautiful, en-chanted at having just given birth to a son -well, in the midst of all this happiness she was to die, and it was I who was to

she was to die, and it was I who was to bresk to her the terrible news. "I went in. Her mother was weeping, her hueband in despair, her father broken hearted—even more than the mother; for I have often remarked in great sorrows that a really Christian woman bears her appaish better than the bravest warriors. I scarcely knew how to begin to speak to the poor, little dying wife and mother. To my utter suprise, she met me with a bright smile on her lips! Death was has-tening on. She knew and felt it. And yet she smiled, though with a certain sad-ness after a moment although joy floated above it. I could not help exclaiming, "O my child, what a terrible blow!" But she, with an accent which moves me even now when I think of it, replied: Do you not believe that shall go to heaven? 'Yes,' I replied; have the firmest hope that you will. And I, she answered quickly, am quite sure of it.' 'What gives you this cer-tainty ?' I exclaimed. 'The advice you gave me formerly. When I made my First Communion you advised us to say the Ave Maria every day, and to say it well. I have obeyed you; and for the hat four years I have said the Rrary every day of my life, and that makes me eure of going to heaven.' Why? I could not help adding. 'Because I can not believe,' she replied, gravely—'and the thought has been present to me ever since I knew I was to die,—that I have for four years said fifty times each day, 'Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death, and that she will abandon me at the last. I feel sure that she is near me at this moment; that she will pray for me and con

"These were her words; and then I saw what I can never describe—a really heavenly death. I saw this frail and ten-der creature, suddenly carried off in the flower of her youth, from all that makes life dear to one-leaving father mother, husband, whom she adored and who equally adored her, her poor little baby boy, so dear and so carnestly wished for—all this, I say, she left, not without toars, but with a kind of radiant scranity; consoling her parents, encouraging her poor husband, blessing her little child, and in the milst of embraces which valuly strove to keep her to earth, seeing nothing but heaven, speaking only of heaven, while her last sigh was a smile, as if she already beheld the eternal beatitude.—

duct me to heaven!'

Ave Maria THE LESSON OF CONVERSIONS.

One of the marked features of Catholic Church history during the last fifty years is the number of conversions to the faith. A member of the New England Geneal-ogical Society continues in the New York Freeman's Journal an interesting list of American converts to Catholicity.

Among the names listed are more than Rev. I. T. Hecker, its founder.

Rev. A. F. Hewitt, formerly a Congre-

gational clergyman. Rev. A. M. Clark, a Paulist. Rev. Clarence S. Woodman, a Paulist Rev. George Deshon, now of the Paul ist Order, New York city. He is a grad-uate of West Point, and was a class-mate of General Grant, General W. B Franklin, General Fred, Steele, General Ingalis, General Potter and other prominent soldiers. He rendered gallant army ser

Rev. Thomas V. Robinson, of the Paulist Order, New York. Rev. Alfred Young, a Paulist.

Rev. Robert Tiliston, a Paulist ; de Rev. Lewis S. Brown, of the Paulist Community, New York. Rev. W. J. Simmons, of the Paulist

Fathers. We also subjoin here a partial list of converts from Protestantism who have occupied distinguished places in the gov-

ent of the American Catholic Church Most Rev. Samuel Excleston, D. D., suc ceeded Most Rev. James Whitefield, D. D., as Archbishop of Baitimore.

Most Rev. James Roosevelt Bayley, D.

D., late Archbishop of Baltimore. He was a native of New York City, graduated at Trinity College, Hartford, Ot., and was ordained to the ministry; made Archbishop of Baltimore in 1872

Rishop of Ogdensburg, N. Y.
Right Rev. Thomas A. Becker, D. D.,
Bishop of Wilmington, Del; recently
transferred to Savennah, Ga.
Right Rev. Richard Gilmour, D. D.,

Bishop of Cleveland, O. Right Rev. Sylvester Horton Rosecrans,

D. D., late Bishop of Columbus, O., and brother of General W. S. Rosectans. Right Rev. Alfred A. Curtis, D. D., the

Right Rev. J. M. Young, Bishop of E. de, Pa; died in 1866. Bishop Young was born in Shiple'gh, Me., in 1808. He

HON. MR. COSTIGAN IN QUE
BEC.

was a strict Universitat.

He was one of a family of ten children, all of whom, with a single exception, became Catholics.

This drift of some of the best and most

courageous minds among American Pro-testants towards the Catholic Church is not accompanied by any similar drift of Catholic clergymen towards Protestantam. Such a circumstance must have its significance with thoughtful mea and women. - Milwaukee Chizen.

WHAT MAKES A NOBLE MAN?

Samuel Smiles, "Salf Help," says: Truthfulness, integrity and goodness— nulities that hang not on any man's resth form the essence of manly character." "It was a first command and counsel of my carly youth," says Lord Erskine,
"always to do what my conscience told
me to be a duty, and to leave the couse
quence to God. I shall carry with me
the memory, and I trust the practice, of this parental lesson to the grave. I have hitherto followed it and I have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth; and I shall point out the same read to my children for their pur-suits." Without home virtues there can be neither private worth nor lasting public prosperity. "With our ancestors," says Kenelm Digby, "the Catholic religion was the base, the pervading spirit, the vital principle of every virtue. From it flowed the high sentiment of honor, the fervor of heroism, the contempt for riches, the zeal of loyalty, the constancy of filend.

THE HEART THE HOME OF HOLI-

The hidden life, which God imparts to his accepted people, may flourish in soli-tudes and deserts, far from the societies of gen and the din and disturbance of cities. From the cave of the hermit, from the cell of the solitary recluse, the fervent prayer has often arisen, which has been acceptable in the right of God. But it would be strange and fatal misconception, that re ligion, even in its most pure and triumph ant exaltation, can flourish nowhere else. The home of holiness is in the beart, irre epective of outward situations and alliances; and therefore we may expect to find it if there are bearts adapted to its reception and growth, in the baunts of business as well as in the silence of retirement, in the palaces of Rome as well as in the deserts of the Thebals. It is a fatal mistake to suppose that we cannot be hely except on the condition of situation and circum-stances in life such as shall suit ourselves. It is one of the first principals of holiness to leave our time and our places, our going out and our coming in, our wasted and our goodly beritage entirely with the Lord. Here, O Lord, hast thou placed us, and we will glorify thee here.

THE STORY OF THE WEEPING WILLOW.

We did not always weep; once we held our heads as high as any of our brothers and elsters, rejoicing in the bright sunlight and wooling breezes. We were as happy as any of Nature's children, but that was long, long ago; for many years we have wept and mourned and shall ever do so wept and mourned and shall ever do so until time is no more. One day there paused benesth our shade, to rest, a party of men weary and footsore. In their midst was one with a face inficitely beautiful, infinitely sad, whom they called Master. With His mid, gentle eyes He looked up at our green branches, and we bent and spread over Him our thickest shade, and cooled with softest, fresheat breezes His cooled with softest, freshest breezes His heated limbs, and feet sore and bleeding from many a weary mile over the hard stones and hot sand. Men believed not in Him; even out of the twelve who followed and loved and believed, one afterward betrayed and another denied Him. But though He stood under our branches, poor, humble and sorrowful, we thrilled with rapture and adoration, for we knew Him to be our Creator and our King. Some days after, a crowd of cruel, blasphemous men came and cut the longest and slender. est of us and then buond us tightly to-gether. Then they carried us into the city, and in the midst of a jeering, shouting, maddened multitude we again saw Him. Deserted, friendless, and alone He stood and only the shadow of a great sorrow lay in His sad eyes. Then they bared His shoulders, and with us they scourged Him until we were stained with His sacred blood; and though He made no moan, our hearts bled and broke. They led Him away, and we saw Him no more; but never egain did we hold up our heads in the sunlight, and we weep always.— Emma Howard Wight in the Catholic Mirror.

IRELAND'S LOVE FOR LEARNING.

The Idebman should be proud of the record of his country in the work of education. It is too true that we are taunted with our poverty and our ignorance, and we are told that it is because ance, and we are that he is because we are Catholies. It is because our fathers would not give up their Catholic faith that the Euglish robbers, after stealing the land, wanted to steal away the faith. Eugland, Protestant Eugland, by the most infamous code of penal laws, legis lated our people out of learning and held them for centuries in ignorance. We should not let the world forget that there Ancholshop of Baltimore in 1872

Most Rev. James F. Wood, D. D., late
Archbishop of Philadelphia.

Right Rev. Elgar Wadhams, D. D., late.
Bishop of Ogdeneburg, N. Y.

Right Rov. Thomas A. Becker, D. D.,
Bishop of Wilmington. Dal: recently at Career in S. 20. "whose igned" area. at Clonard in 530, "whence issued," says Usher, "a stream of saints and scholars like Greek warriors from the wooden horse at Troy." The Saxon clod was in barbarism when the Irish scholars went t The Saxon clod was in his laud to civilize him and teach him hi B. D. J. Let Sheap of Colombia, O, and birther of General W. S. Roserans.

Right Rev. Alfred A. Curtis, D. D., the present Bishop of Whimington, Del. He was ordained a Protestant minister in text, patieters, montalement says that "In the monastic schools were trained an entire population of philosophers, architecture, and afterward was stationed at various." Her inspirations arose from tous churches to Maryland. He was re-celved into the Catnoile Church in 1872. D. Conaty.

A MAGNIFICENT LEMONSTRATION.

Quebec, Aug. 13th -The Hon. Mr. Costi gan was to-day the object of a demonstragan was to-day the object of a demonstra-tion which, while it was wholly unexpected on his part, speaks volumes for his popular ity, not alone among those of his own nationality, but also among all classes of the community. Yesterday a deputation waited upon the honorable gentleman at "O'Haire's," where he is staying, and in-vited him to a sail down the St. Lawrence to-day. Accordingly this morning at ten o'clock, Mr. Costigan with his sister, Mrs. John Hartt, of Eimundston, who has accompanied him from New Brunswick, entered a carriage drawn by a pair of Campbell's splendtd horses, in company with the Mayor of St. Sauveur, Dr. Fiset, Mr. Wm. Lee, Mayor of the muni cipality of the Parish of Quebec, and Councillor Fortier, of the City of Quebec, and proceeded to the wharf, where they embarked on the fine steamer Vega, which lew the flag of Erin at the foretop. he found some one hundred and fifes ladies and gentlemen, including members of the city council and other prominent people, awaiting him, and who received him with rousing cheers. It would be a most impossible to name all those present, but amongst them may be mentioned Mr T Chase Casgrain, M P P, Councillor Foley, Mesus Jer Horan, C O'Leary, John Cameron, P J O'Sallivan, P Lynett, T J Walsh, Kelly, Marquette, Grogan, Robitsille, Madden, J Ellis, John McKay, B Leonard W H. Franch Grogan, Ribitalie, Madden, J Etts, John McKay, B Leonard, W H French, F. Gillaguer, Lorife, Laurence, McKendry, L A Brisvert, Vellee, ex M P P, J E Morrison, Turcotte, G T Phillips, Jeffery Roe, D Nolan, P Campbell, Duggan, W Power, McMarely, Jer Gillaguer, and other prominent centiemen, with their ther prominent gentlemen, with their "wive, daughters and sweethearts." As
Mr. Costign embirked, the "B"
Battery band who were on the
deck of the steamer, struck up 'St
Patrick's Day," to the enlivening
notes of which the steamer with all on board put off into the stream. After the party had taken a passing glance at the ouise embankment the Vega crossed over the new graving dock, which they inpected. Thence she proceeded down the orth channel to la bonne Ste. Anne, there the party disembarked and paid a visit to that celebrated shrine, remaining for about an hour. When they had re-embarked the Vega continued on and rounded the Island of Orleans at its eastern extremity, and then headed for Quebec which she reached at half past seven thi evening, after making a call at St Petronilla, where a number of the summer residents of the island, who were amor get the party, disembarked after giving the minister a cheer. During the

the particular of a magnificent lunch which was served in the salcon of the boat, Messrs. Fiset and Lee acting as chairman and vice chairman respectively. The former proposed Mr. Costigan's health in highly cuteg'staterm, to which the minister replied in happy terms Other gentlemen also spoke in his praise. As the Vega passed up stream the numerous steamboats in the harbour screeched their loudest applause of welcome to the popular Minister of Inland to the popular Minister of Inland Revenue. During the day of yesterday Mr. Costigan and Mrs. Hartt, accompanied by some personal friends, crossed over the river to the parish of St. Nicholas and they had once more the pleasure of visiting the house under whose roof they were born.
Altogether it was a day to be long remem pered, as well by the distinguished gentle man in whose honor the excursion was gotten up as by the joyous party of his friends and admirers who took this happy way of making his short stay in old Stada-

trip dancing and music and also song-French and Irish-were indulged in, the

only relaxation from amusement being

Death should set the seal of stlence upon lips that cannot praise.—Louisa M. Alcott,

cona a pleasant one -Ostawa Cidzen.

"If a man has a right to be proud of any. thing it is of a good action, done, as it ought to be, without any base interest lurking at the bottom."—Sterne.

"Envy is always an infallible mark of the basest nature; and merit in the lowest, as well as in the highest station, must feel the shaft of envy? a constant agents—lacehool and slander."—Charles Macklin.

If it were not for the outside world we should have no inside world to underetand things by. Least of all could we understand God without these millions of sights and sounds and scents and motions, weaving their endless harmon-ies. Taey come out from His heart to et us know a little of what is in it!-George McDonald, "Weat's Mune's Mine.

Crowned or Uncrowned.

The head of anyone suffering from constipation, biliousness or dyspepsia will harbor a sick headache By regulating the bowels, arousing the torpid liver, improving digestion and purifying the blood Burdock Blood Bitters banish sick headache, no matter how severe or obstinate it may be.

The Oaklahoma Boom

Forms an instance of a wild rush for an roams an instance of a wild rush for an uncertainty, which is just the opposite of the steady boom enjoyed by Burdock Blood Bitters. Bayers of this medicine get a certainty—an unequalled remedy for all diseases of the stomach, liver, bowels, kidneys and the blood.

Timely Wisdom.

Timely wisdom is shown by those who keep Dr. Fowler's Extract of Wild Straw berry on hand. It has no equal for cholera, cholera morbus, diarrhosa dysentery, colic, cramps and all summer complaints or losseness of the bowels. onsaness of the bowels.

The Four Cardinal Points.

the stomach, the liver, the bowels and the blood are the four cardinal points of health. These Burdock Blood Bitters acts upon to strengthen, regulate, cleanse and purify, thus restoring and maintaining perfect health. B. B. B. is nature's true tonic and renovator.

3 Years In Bed. GENTLEMEN, I tried your Fowler's Ex tract of Wild Strawberry and was perfectly cured from sickness. I was sick in bed for three years and after taking six bottles I was perfectly cured, and now I would not be without the medicine in the house.

Miss Edmyra Fuller, Vereker P. O., Ont.

Miss Edmyra Fuller, of Richmond. Vitalized air administer of fittle painless extraction of teeth.



How to Gure Skin & Scalp DISEASES > with the < CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp d seases, with loss of hair from briancy to old ege, are speedily, economically and permanently cured by the Curs and methods fait, when all other remediated and methods fait, ourse, and Curricular, the great Skin Gure, and Curricular, an exquisite Skin feautifier, prepared from it, externally, and Curricular Resolvent, the new Blood Purifier, internally, cure every form of skin and blood disease from plumples to scroftlia.

Sold everywhere, Price Curricula, 75; Saar, 85; Russer-Sold everywhere, Price Curricula

e CUTICURA, 75c; SCAP, 85c; RESOL-by the POTTER DRUG & CHEMI-

Rend for "How to Care Skin Diseases"

Pimples, blackheads, chapped and oily skin prevented by CUTICHA SOAP

Relter in one minute, for all pains and weaknesses, in CUTICHA ANTI PAIN
LASTER, the only pain skilling planter.

Minard's 'Liniment for Rhenmatism.

C. C. RICHARDS & Co. GENTS-I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all that it is recommended to do.

DANIEL KIERSTEAD, Canaan Forks, N. B.

John Mader, Mahone Bay, informs us hat he was cured of a rheumatism by using MINARD'S LINI-

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GT. MARY'S ACADEMY, WINDSOS, Ontario.—Phis institution is pleasant, located in the town of Windsor, opposite Detroit, and combinee 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 tuttion in French and English, per annum, \$100; Gorman free of charge; Music and nac of Placo, \$40; Drawing and palating, \$15; Bed and bedding \$10; Washing, \$20; Private rooms. \$20. For further particulars address:—Morner Superior.

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C. M. B. A.

We would call the attention of our C. M.
B. A. Branches and members to the fact
that we make a very pretty silk C. M. B. A.
Bedge, nicely trimmed with gold fringe, according to price, \$1.00, \$1.25, \$1.40, \$1.50, \$1.70,
and \$2.00, and can be used by branches when
attending funerals of deceased members. of
at a demonstration of any kind, and it imparts to a body of men a neat appearance.
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would call their attention to the fact the
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Branch No. 4, London, ets on the 2nd and 4th Thursday or y month, at 8 o'clock, at their hall in Block, Richmond street. Martin ara President; Wm. Corcoran, Rec

C. M. B. A.

The Medical Certificate Controversy. DEAR SIR—In the last issue of the C. M. B. A. Monthly of Detroit I notice a lengthy communication, dated at Montreal and signed "Muldoon," in which the writer makes some ascertions regarding the writer makes some ascertions regarding the Medical Certificate controversy, which are so much out of harmony with the opinions of the great majority of our members here that I cannot allow his effusion to pess unnoticed. As there is no member of the C. M. B. A. in this city by the name of 'Muldoon," this correspondent has evi-dently seen fit to bide his identity under a

True, he may lay claim to be one of the "solid Muldoons" of historic fame; but the utter lack of reason, logic or argu-ment in his letter is sufficient to annul

ment in his letter is sufficient to annul any claim to solidity.

After making his bow, "Muldoon" starts out by saying that a portion of Section 4 of the Beneficiary Fund Artic e in the minutes of the Supreme Council Convention (which he misquotes) commands to be done something which it is impossible to perform; ergo, the minutes must be wrong and the constitution must be right. The facts are that the particular line to which he refers is exactly the same in both minutes and conactly the same in both minutes and con stitution, and his effort to divert attention from the principal question by raising a side issue, does not hold good. Next, he accuses those who cannot see eye to eye with him bim on this question, of taking the posi-tion which they have in order to force separation from the United States. This is but another attempt to befog the real issue, so the question raised is in regard to the discrepancy between the new con-stitution and the minutes of the Supreme council Convention of 1888, and not otherwise. "Muldoon" proceeds to land the generosity of Brothers in the United States, and to act as a prophet of evil in regard to us Canadians; but he conventently forgets to offer any substantial reasons for his opinions. "Muldoon" says that it is very proper for the doon" says that it is very proper for the Sapreme Council to withhold the issue of beneficiary certificates to Canadian members under the present circumstances ; but, according to an interview published in the last C. M. B. A. Monthly, Supreme legal adviser J. T. Keena says that "all of igal adviser J. T. Reena says that "all of these members ciamoring for beneficiary certificates are entitled to them, irrespec-tive of the outcome of this controversy," and, further, "that they should not be held as a means of er forcing a duty f om the grand officers." In a matter of law and justice, between the opposite opinions of our supreme legal adviser and the unknown "Muldcon" your readers about our supreme regal advise and the that own in Muldoon' your readers should not have much difficulty in making choice. "Muldoon" intimates that if any of our members died before their Beneficiary Certificates were furnished them, the heirs would "Muldoon" your readers should not have much difficulty in making choice. "Muldoon" intimates that if any of our members died before their Beneficiary Certificates were furnished them, the heirs would not receive their insurance. He should know better, as there is a case ou record in Montreal where a member died before the issue of his Beneficiary Certificate, and his insurance was paid in due time. In conclusion, I beg to remind "Muldoon" that seven the aliar and delivered an instructive serbeg to remind "Muldoon" that seven branches in Montreal have already endorsed the circular issued by our Grand Council officers re retaining of our medical certificates, and in so doing have not found it necessary to conceal their identity under a fictitious name.

President Branch 26, C. M. B. A. Montreal, August 15th, 1889.

Yours fraternally, J. J. Kane.

E. B. A.

August 9th, 1889.

To the Officers and Members: GENTLEMEN AND BROTHERS-I have forwarded you copies of the revised edition of the constitution, and must re quest you to carefully read them, so as to see the changes made, as ignorance will not be taken as an excuse for your not carrying them out. I have also sent copies to the various gentlemen that have written to me respecting our organization, and shall have great pleasure in answering any questions that may be asked, Yours fraternally, W. LANE, Grand Secretary,

58 Bartlett Ave., Toronto. EXTRACTS FROM THE CONSTITUTION. The E. B. A. regards not the nationality or politics of its members, but, of whatever nationality or political creed, it requires every member to be a peace able subject of the civil powers of thi country.

Every member must be a yearly communicant, and a member of the Holy Catholic Church.

No person can become a member if he belongs to any secret organization condemned by the Church, and if he should join any such society after he be-comes a member, he will thereby forfeit all claims thereon and be immediately

The fee for Charter and supplies shall President's and two Steward's books, twenty five Constitutions, twenty five Cards, one hundred Orders on Treasurer, one hundred Treasurer's Slattery, B Bolton and J Oakley.

receipts, twenty of all blank forms, and The Subordinate Branches of this association shall consist of at least seven

The officers shall consist of a Chaplain,
President, Vice-President, Recording
Secretary, Financial Secretary, Treas.
urer, Stewards, Marshal, Assistant Marshal, Messenger, Librarian and Assistant
Librarian,
France

Librarian.

Every person, on being initated a member of this association, shall pay into the Treasury an initiation fee according to his age, vis: From the age of eighteen to twenty-five, \$2,00; from the age of twenty five to thirty-five, \$3,00; from the age of thirty five to forty five, age of twenty five to thirty. Ive, \$5,00; from the age of thirty five to forty five, \$5,00; except in the case of forming a new Branch, when a uniform initation fee of not less than \$1,25 may be charged, and continued for the space of three months, from the date of organization.

DUES. Every member shall pay a monthly due of thirty cents to general fund, and ten cents for surgeon, if the Branch

employs one.

Any member guilty of an offence that will bring discredit on the association shall be liable to be expelled.

HONORARY MEMBERS.

Any person over forty five years of age, proposed by a member and approved of by the Branch (according to the law of Ballot), shall become an honorary member (without payment of initiation fees or dues), but shall have no claim on the funds of the Branch, or hold any office except Surgeon, and shall not be entitled to vote upon any question affecting the funds. ing the funds.

It shall be the duty of every member to use his utmost exertions to form a library in connection with this Branch.

OBITUARY.

James Patrick Foley, Brechin.

It is with feelings of heartfelt sorrow that I announce through the RECORD the mourtful intelligence of the death of James Patrick Foley, which took place at his reeldence on Tuesday, the 6th inst. Deceased was a prominent politician, being a life-long Reformer and was deemed coma life-long Reformer and was deemed competent to fill important positions. He was Justice of the Peace for over twenty years and at different times in his life filled the positions of Coronor, Post Master, Deputy Reeve, License Commissioner, etc, with credit. He was born at Killarney, in the County of Kerry, Ireland, in the year 1819, and came to America, like many of his fellow-countrymen, penniless, but succeeded, however, in amassing a large fortune. The deep interest which he took in the affairs of the Church urged him to will a considerable portion of his money to the charitable institutions of the archdiocese of Toronto—the House of Providence, of Toronto-the House of Providence the Convent of the Precious Blood and the Convent of the Prectous Blood and two others to be named by His Grace the Archbishop. Nor did he forget his own parish, to which he was so fondly attached during life. He was always ready with his money to help the priest in his under-takings in connection with the Church, and he it was who built for us, and for the control of the control of the control of the control of the control with the control of and he it was who built for us, and fur-nished it with seats, maps, etc, at a cost of about four thousand dellars, the hand-some brick separate school house, which to day is the pride of the archdiocese of Toronto. Nor did his generosity cease here, for he has left the sum of ten thousand dollars to be placed in chartered banks at 5 per cent, the prin-cipal not to be touched; thus making the separate school a self-supporting one for solemn High Mass De Requiem was sung the aliar and delivered an instructive ser mon, reviewing the life of the deceased and eulogizing the many sterling qualities with which he was endowed. The rev. gentleman is a plain and forcible speaker, and we feel assured that the entire congregation were pleased with his discourse The inhabitants of the village of Bre

sister Mary of the Nativity, Toronto. "Rest sweet sister, rest, in the Sacred Heart thy home."

chin and its surroundings have reason to regret the death of James Patrick Foley,

and I feel sure that their prayers have up to the throne of Grace for the eternal

repose of his immortal soul. Requiescat in

ace. - Com.

Again Loretto Abbey was shrowded in gloom, when, one month after the decease of the loved and venerated Rev. Mother Teresa, another dear Sister took her fight to her home above, Sister Mary of the Nativity, a much loved and valuable assistant in the education of the young ladies of the Holy Institute, of which she was an accomplished member. She died on August 2nd inst., fondly loved and deeply regretted by all her Sisters, four m are of her own family, and one brother, Mr. George Magim, of Toronto.

ELECTION OF OFFICERS.

At the last regular meeting of the Father Mathew Temperance Association of Almonte, the following officers were

elected for the ensuing six months Reverend Director-Rev. D. F. Felev President-John O'Reilly First Vice President-Patrick Daly Second Vice President-T W McGarry Secretary—R J Slattery
Assistant Secretary—J Hourigan

ARCHDIOCESE OF TORONTO.

AN AFFECTIONATE ADIEU. The Rev. Father Allain, P. P. of Mer-ritton, who left last week for Europe, was called upon by a deputation and presented with the accompanying address:

REVEREND AND BELOVED FATHER-We

REVEREND AND BELOVED FATHER—We, the congregation, assemble here to-day to tender you a sincere and heartfelt "God speed" as you are about to leave for a short time, to take a vacation which you have well earned by many years of self-sacrifice and untiring zeal, in the performance of the duties of your holy vocation. We take this opportunity of manifesting to you our love and esteem, and of assuring you that, though separated in person from you, we will be with you in spirit and we earnestly hope and pray that God will spare so worthy a servant and return to us with increased vigor and strength to renew your ministrations amongst us for many years to come; that your tour to renew your ministrations amongst us for many years to come; that your tour will be pleasant and enjoyable and in every way agreeable to you is our earnest wish. We most fully recognize untiring efforts in behalf of the youth of this parish in devoting yourself so assiduously to the erection of our beautiful school bouse and hall, which shall stand as an enduring memorial of your zeal in promoting the moral and intellectual improvement of our youth committed to your zare. During your absence you shall indeed be missed, but by none more than the poor and the needy who have not indeed be missed, but by none more than the poor and the needy who have not received abundantly of the "good things" of this world, and who many times have been the recipients of your kind favors. When the span of life is over, and we are alled to think an executive of constraints. When the span of life is over, and we are called to "give an account of our steward ship," it is our earnest prayer that both pastor and people may have a happy re union in heaven, where we shall not know the sadness of this earthly separ ation, which shall be the best proof of the success of your priestly labors amonatt us. amongst us.

Signed on behalf of the congregation of St. Patrick's Church,

JAMES CCGAN, WM. O'REILLY. OWEN MULLARKEY, JOHN O'REILLY, HENRY HOREY.

Merritton, August 11, 1889. The reverend gentleman was deeply touched by this friendly manifestation of kindly feelings on the part of his congregation. He feelingly referred to congregation. He feelingly referred to their generous co-operation with him in the advancement of the spiritual and material work of his mission. He disclaimed the exclusive honor they would confer upon him in attributing the existence of the present school building to his exertions, conferring on the trustees and needle conferring on the trustees and people the distinction of initiating the work and carrying it to a successful conclusion. He trusted that he would continue to merit their good opinion, and hoped on his return to receive their co operation in his efforts on their behalf.

THE HOMESTEAD OF THE HON. JOHN COSTIGAN.

VISICTO ST. NICHOLAS-THE HOUSE IN WHICH HE LIVED.

On Sunday last the Hon, John Costi. gan, Minister of Inland Revenue for the Dominion of Canada, visited, in company with his sister, Mrs. Hart, and several friends in Quebec, including M. P. Lynott and Mr. T. J. Walsh, his old homestead in the parish of St. Nicholas, in the county of Levis. The party crossed the river to the St. Nicholas wharf in the Government steam yacht and on landing received quite an ovation from some of the oldest residents of the place. After a hearty shaking of hands the whole party drove through the parish and alighted at Mr. Costigan's house, where he was born and where his father and family

dwelt beneath the antique and romantic roof on landing on the shores of the St. Lawrence from Ireland, After going Lawrence from Ireland. After going through the house Mr. Costigan visited the parishioners whom he knew as some of the oldest acquaintances of his father. Particularly amongst them was Mr. Sexton. The old man recognized the bon, gentleman as soon as he entered the house, although the latter was a mere boy when he left the place. Mr. Sexton is eighty five years of age and it was with pleasure Mr. Costigan congratulated him as being the oldest resident of the place, as well as the fact that a friend of his father in Canada was still in the land of the living How the Costigan family got into Madawaska led our reporter to put the question to Mr. Coatigan, when he said that the Hon. Sir. John Caldwell he said that the Hon Sir. John Caldwell was at tout time the leading lumber merchant in the port of Quebec. His father on arrival here entered into an engagement with him in the lumber business. He was one of Mr. Caldwell's right hand men, and in any important work connected with the manufacture of lumber Mr. Castican was always converted. Costigan was always consulted. When Mr. Caldwell identified himself with the lumber interests of the Madagascar he entrusted the work to Mr. Costigan, hence the removal of the family of Mr. Costigan, including his son John, now the Hon. John, at about five years of age, from St. Nicholas to Madagascar.—Quebec Tele-

The Sisters of St Joseph, Mount Hope, London, are prepared to supply yestments, altar linen, flowers, etc., to the clergy or communities wishing to purchase.

graph, August 13.

The above advertisement must be good news to many of the clergy in this diocese who sometimes have to add to the price of vestments the expense of a trip to Montreal or New York. We are very sure money and time will be saved by a visit to Mount Hope, or by sending a full description of what is required.

The C. M. B. A. Bazaar and Drawing of The C. M. B. A. Bazaar and Drawing of prizes, under the auspices of Branch 75, Penetanguishene, in aid of the Martyrs' Memorial Church, will be held during the first week in September, and promises to be very successful. The object is a laudable one, and should have the hearty support of all C. M. B. A. Branches and the faithful generally throughout Canada and the United States. The price of a book of tickets has been placed at \$5.

ST. AGATHY'S PASTOR.

There existed in 1793, in one of the most remote and unknown part of one of the French Dapartments a little village of poor peasants under the name and patronage of St Agathy.

It contained about forty houses, which might properly be called huts, for their roofs were composed of reeds and straw, and their walls a miserable union of woodwork and clay.

There lived here, however, a community distinguished both for simplicity of manners and firmness of religious principle. Its pastor had taken his post here at the age of twenty-five and had ever since shared the joys and sorrows of his flock, satisfied with the same meagre fare, and doing his duty in every respect with that faithful zeal which only a deep in ward pity can stimulate.

Thus had he spent fifty years and thus had ward pity can stimulate.

Thus had he speut fifty years and thus had
he wou the hearts of all his parishloners,

who loved and reverenced him as a father.

He had, during this time, declined all propositions for bettering his position; partly for love of those under his charge, partly for love of those under his charge, partly from fear that no other pastor would remein long in such a poor parish, and therefore, he became old on the same spot, amid the same poverty, doing all the good he could in his narrow sphere, for which he felt himself richly rewarded by the child-like love of his flock.

As the French revolution broke out the pastor began to fear that neither he nor his flock would be spared from the all-visiting storm.

One day he received orders from the Chief of Police of the Department to swear to what was then called the civil constitution of the clergy to give up immediately

to what was then called the civil constitu-tion of the clergy to give up immediately his post and quit his parish.

The good man was so little acquainted with political matters that he did not know at first what was required of him; but as a copy of the constitution accom-panied the order he lost no time in study-ing its contents and came to the constiing its contents, and came to the conclusion that he could neither acknowledge

nor swear to it.
Still less did he think himself bound to obey the orders by leaving the parish. He continued therefore, to remain at St Agathy and to perform his clerical offices as if nothing uncommon had happened, believing himself acting according to his

duty and conscience.

Meanwhile this measure, to which other clergymen also refused to conform, began to create trouble, particularly in the Department of the West.

After the authorities had removed many of the opposing clergymen, the discontented parishes formed themselves into an alliance and prepared to defend themselves by arms against all violence. Thus was developed by degrees an insur-rection which from a mere spark became a raging flame.
The National Convention, informed of

the state of things, ordered out troops to restore tranquility whenever it was dis-

turbed.

Commissiaries were appointed with full powers. Such a commisstory came to Niorte, the chief place of the Department of which St. Agathy was situated. This man was of a cruel nature and believed himself bound to act with severity against all who resisted. He ordered all insubordinate clergymen to be taken prisoners, putting a price upon the heads of such as could not be found.

The pastor of St. Agathy could evi-

The pastor of St. Agathy could evidently not escape the prescription, and one evening accordingly the news spread and the next day a company of soldiers was to come from Niorte to take him

The communal council immediately assembled. Of resistance there could be no question, as it would be useless. Yet no question, as it would be useless. Yet the worthy pastor, whose safety was the subject of universal anxiety, could not be forsaken. It was, therefore, resolved to bring him to a place of safety which had already been found out.

already been found out.

He opposed at first and said he would
willingly ensure whatever heaven had
ordained for him. He suffered himself
finally to be led by his fathful parishion-

old man.

The leader of the troops made the in abitants acquainted with the object of his visit, and demanded of them in the name of the law to deliver up their pastor without besitation,

As the command was not obeyed the soldiers began a search. They searched every room and corner of the parsonage, every room and corner of the parsonage, but in vain—broke open the doors of the church, ravaged and descrated every part of it, but found not what they sought; and finally went again from house to house, but all to no purpose. The priest of St. Agathy was now declared a criminal before the law and the pries of twenty thousand france set

the price of twenty thousand france set upon his head. The whole village was then set on fire and amid the desolation they had produced, marched forth the soldiers to the sound of fife and drum, Towards evening the pastor was in-

formed that the danger was past, but he did not know what price his parishioners had paid for his safety. He returned with those who had accompanied him not to the village of St. Agathy, but to the smoking ruins where it had once been.

rd can express the deep pain he felt as he saw the desolation of the scene in which the families to whom he had a long administered were gathered in the open air, robbed of their all. With streaming eyes he reproached them for not having hindered so great a misfor-

"Would it not have been better to have delivered the old man of three-score and ten, who at the most had but a short time to live, and thus have saved the

rest ?' They answered him that he was the father of the community, and that no good children should shun any sacrifice for their father. He rejoined that such a sacrifice was worthy of equal love, and that he hoped to show them on his part what he was atle to do for his children.

of a priest sadly the worse for the wear.
The old man approached and said:
"Citizen representative, you have
made known to St. Agathy that twenty
thousand francs will be given to him
who shall deliver up the head of the
pastor of that villegs. I am ready to

if I kept my word? I ask you again do you accept my offer?"

"I accept."

"Pacit to you will not me the sum."

"Be it so - you will pay me the sum promised?"

"Thou shalt have it."
"Can you not add something to it?"
"Thou old miser, dost though not find thyself well enough paid for thy base. "Well, well, we let it stand at twenty

thousand francs. I have one thing still to remark. You must promise me to let me use the money as I wish."
"As soon as thou hast received thy reward it is thy property, and thou canst do with it as thou wilt." "I know that, but I have my reasons

for being perticular on this point.

"Little as I see thy reasons, I give my word of honor that no difficulties will be raised that will affect thee in laying out

"That is enough. I am myself the pastor of Agathy, and deliver myself into your hands, give me now the money."
"You are?" exclaimed the representa

tive in surprize,
"I am," answered the old man, calmly.
"What do you wish to do with the
money? and do you know the punishment that awaits you?"

ment that awaits you?"

"I know all that and your threats are superfluous. Let me now receive the promised sum, and be brought once more to my parishioners at St. Agathy."

"What do you wish to do there?"

"You will learn that. I have per-

formed my promise, now perform yours.'
'It shall be done."

The representative ordered twenty thousand francs in assignats, to be paid over to the old man, who after putting them in his pocket and repeated his wish to be brought once more to the ruins of his desolated parish. The inhabitants of St. Agathy had been filled with the greatest unes

As they went to call him one morning for prayer, they found the hut which they had built in baste for him empty,

at the sudden disappearance of their

and they had sought him everywhere in vain, till finally they saw him coming in a waggon, escorted by soldiers.
Old and young rushed to meet him, lifted him from the waggon, surrounded him, kissed his hand and the hem of his gown. After the first salutations were over he addressed them as follows:

"You have been discontented with me, my dear children, and have thought I had left you without a farewell and without thanks, but it is not so. "Friends who have lived together fifty years in joy and sorrow do not part thus. I had some business to do at Niore, and

as I feared you would not agree to my journey there I went without your knowledge."
"My business is now arranged accord-"My business is now arranged according to my wish, and I come back to speak a word of confidence with you. To save the life of weak old man you have sacrificed all you possessed. It is my duty to be thankful to you for it, and I bring you, therefore, the means to repair the

loss. In this pocketbook are twenty thousand francs, which you can share among yourselves in proportion to the

ers to a coal hut in the forest, where four armed men remained with him, both to prevent him from delivering himself so voluntarily and to defend him in case of necessity.

The following day eighty soldiers, with two cannons, made their appearance at the village, to get possession of the weak old man.

The following day eighty soldiers, with two cannons, made their appearance at the village, to get possession of the weak old man. nave been, industrious, honest and pious, and at peace with each other as good children. Love one another, be brotherly, live in the fear of the Lord, and forget not your old paster, whom you will all see again where there is peace and rest, undisturbed by the storms of life. Kucel down was deer abilities that I. down, my dear children, that I may give you my blessing.

At these words they all fell upon their knees even the hard-hearted soldiers them-The old man raised his eye towards heaven, clasping his hand upon his breast, and called down the blessing of the Almighty both upon his friends and

als enemies.

After closing his prayers, he turned and said to the soldiers that formed his escort:
"Gentlemen, I am now at your service." They put him back upon the wagon and drove back to Niorte; the whole parish followed behind.

He was not given to the executioner, The representative would not take the responsibility of executing such a man, but sent him to Nantes, where, however, three months after he found a martyr's death in the waves of the Loire.'

The village of St. Agathy was never re-built. The families composing it, who were long in uncertainty about the face of their pastor, became separated, and settled in different neighboring places, and the ploughshare now passes over the hallowed spots where their infancy was cradled, and where the bones of their forefathers rest. -San Francisco Monitor.

The drawing of the gold watches to the profit of St. Joseph's sanctuary, Presentation Convent, St. Cesaire, P. Q. took place the 3rd inst. The fortunate winners are: Mr. Joseph Lafleche, residing at Ste. Anne de la Cerade, P. Q., and Mrs. Noe Verret, Manchester, N. H., U. S.

A retreat for ladies opens at the Sacred Heart Convent, Dandas street, on Morday Three days after as the commissary of the convention sat in his cabinet at Niorte, an old bald-headed man was led before him, supported on a stick, his shoes covered with dust, and wearing the gown HOW TO READ.

When Mr. Gladstone reads a books, when Mr. Gadstone reads a books, he does so pencil in hand, marking off on the margin those passages which he wishes to remember, querying those about which he is in doubt, and putting a cross opposite those which he disputes. At the end of the volume he constructs a kind of index of his own, which enables him to refer to those things he wishes to nim to refer to those things he wishes to remember. Darwin records a meeting with Buckle, in which he learned the with Buckle, in which he learned the historian's system of collecting facts. "He told me that he bought all the books which he read, and made a full index, to each, of the facts which he thought might prove servicable to him, and that he could always remember in what book he had read anything, for his memory was wonderful. I asked him bow at first he could judge what facts would be serviceable, and he answered that he did not know, but that a sort of instinct guided him. From this habit of making indices, he was enabled to give the astonishing number of references on all sort of sutjacts which may be found in sort of sut jacts which may be found in his 'History of Civilization.'" Darwin's own method, as described by his son, was not very dissimilar. 'In each book, as he read it, he marked passages bearing of the passages of the state of the sta ing on the work. In reading a book or pamphlet he made pencil lines at the side of the page, often adding short re-marks, and at the end made a list of the pages marked. When it was to be catalogued and put away, the marked pages were looked at, and so a rough was made.—Pail Mail Gezette.

Does any man wound thee? Not only forgive, but work into thy thought in-telligence of the kind of pain, that thou may'st never is flot it on another spirit. Toen its work is done; it will never search thy whole nature sgain. O, love much, and be forgiven -- Margaret Fuller.

DIED At Port Arthur, on Tuesday, the 13th August, 1889, Lizz'e Nagle, only sister of Mr. John Nagle, aged 32 years and 9 months.

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For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street.

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