# Catholic Record.

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

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NICHOLAS WILSON & CO.

INSPECTION INVITED.

### WHY AM I A CATHOLIC?

From the North American Review for

It is clear that my answer to this ques-tion "Why am I a Catholic?" must shape itself according to what I conceive to be itself according to what I conceive to be the religious position of my interrogator. I cannot well state a case until I know what I may take for granted, nor can I begin a line of proof until I know how far back my demonstration is expected to go. This is indeed the chief difficulty far back my demonstration is expected to go. This is indeed the chief difficulty which presents itself to one who undertakes to formulate, in a few pages of a review article, his reasons for the faith that is in him. Fortunately, however, in the present instance, I am freed from this embarrassment by the limits assigned by the editor. I am not supposed here to address myself to infidels but to Christians and "while assuming what is common to all—faith in the Christian revelation—briefly to explain the reasons why I chose briefly to explain the reasons why I chose to enter, or preferred to remain in the Church to which I belong."

Supposing, therefore, the fact of revel-ation, I assume that whoever admits the

ation, I assume that whoever admits the existence of the Christian religion, and its importance, will, of course, admit that the profession of it, as taught and defined by Christ, is not a mere matter of choice. It stands to reason that religion, if once defined by the Supreme Legislator, is, as so defined by Him, of strict obligation. Hence it is not optional with the believers in the Christian revelation to adopt any form of religion they please, or to use the words of a well known Unitar an writer, "to make their own formula of belief or conviction, or to make none."

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Christian revelation assures us that Jesus Christ taught but one religion, and that He made the belief and practice of it a divine law. In virtue of that supreme power which He had in heaven and upon earth, he gave to His Apostles, whom He specially called and chose from among the many disciples that surrounded Him, the divine mission He had received from His Heavenly Father, "As the Father hath sent me, so also I send you." He commanded them to go and preach His Gospel to all nations, to teach them "to observe all things whatsoever He had commanded them" (Matt. xxviii. 20). Nay, He made the belief in His Gospel, as preached by His Apostles, an essential condition for salvation, emphatically declaring that "he that believeth not shall be condemned" (Mark xvi. 16). The doctrines, therefore, of this one religion, taught us by Christ through His Apostles, are the objects of our belief; its precepts alone have the power to bind our will.

Moreover, as Christ taught but one religion of the established but one (Parchelling). conviction, or to make none."

Moreover, as Christ taught but one re-ligion, so He established but one Church employed by film and fils Apostles to denote the Church, necessarily imply the same oneness. It is a "fold" a "kingdom," a "body," etc., not invisible, but visible, founded for the purpose of carrying out his own visible mission among all men to the end of time. To this Church He committed the contract of the contrac mitted the sacred trust of His religion (Matt. xviii. 19, 20), and promised that in teaching His Gospel it should be directed by the Holy Ghost (John xiv. 16); that "the gates of hell should not prevail against it" (Matt. xvi. 18), because it should have his own divine assistance (fall days away to the consumpration of "all days, even to the consummation of the world" (Matt. xxviii. 21). These words are addressed to the Apostles not merely as individuals; for as such they merely as individuals; for as such they were not to live "all days even to the consummation of the world;" but inasmuch as they, with their lawful appointed successors, form one moral body instituted by Christ to perpetuate on earth His own divine mission. And because of this His own unfailing assistance. He could say to own unfailing assistance, He could say to His Church: "He who heareth you hear this Church: "He who heareth you heareth me, and he who despiseth you despiseth me" (Luke x. 16). "He who doth not hear the Church, let him be to thee as a heathen and a publican" (Matt. xviii. 17). The Church, therefore, is His organ, His voice, His representative. Hence, as we are not free to embrace any religion we please, but must embrace His religion, so to this one Church, which He established, and to no other, we must belong in order to be saved. The Church is "the body of Christ" (1 Cor. xii. 27). Whoever, then, is not a member of this Church is not in

Union with Christ, the head. Hence, to the question proposed as the heading of this paper, "Why am I a Catholic?" my answer is plain: I am a Catholic, because a careful examination of the nature and notes or characteristic marks of the religious society founded by Christ convinces me, beyond the possibility of a doubt, that the Catholic Church is the one true Church established on earth by Jesus Christ.

There can be no doubt that if Jesus Christ obliges all men to "hear the Church" which He established, and, con-Church" which He established, and, consequently to obey her, and to be subject to her, He must have given all men the means to know her with certainty. He must have impressed upon her certain prominent characteristics, by which she could be clearly recognized as the divinely authorized teacher of men, to lead them in the way of truth and salvation. His perfect justice required it; otherwise He would have given a command, without making its fulfilment possible. As we should have to become strong and making its fulfilment possible. As we should have to become strong and making its fulfilment possible. As we should have given a command, without to the state of sin (Rom. v. 12), and, therefore, that before we can live the life of grace, that while all heretics would fain have them sure to be purified from our guilt—we must receive a spiritual birth (John iii. 5).

And this she gives us by means of the catholic Church held? they would not dare to point out their own basilica or house." [C. Ep. Fund, c. 4].

By "Apostolic Church" is meant the Church which Christ established by means of His Apostles, whom, as the Gospels tell."

admit, therefore, that He obliged us to hear His Church, we are bound to admit also that he gave His Church these distinctive notes or marks by which she can heed of nourishment—our souls must be

be recognized.

But what are these important mark by which all ages have infallibly recognized the true Church of Christ? They are well known. Thus the Apostles' Creed and the Nicene Creed, which are so peculiarly sacred to all Christians, and which "may be proved by the most certain warrants of Holy Scripture" (8th of 35 Art. of the Church of England), expressly affirm the existence of these marks. They are four —Unity, Holiness, Catholicity, and Apostolicity. I believe in the One, Holy, Catholic and Apostolic Church." These four marks, therefore, when found together, manifest the Church which all ages have recognized, as the true Church of Christ—the Church in which our forefathers believed.

Now all these marks I find nowhere except in the Catholic Church. Therefore, I must conclude that the Catholic Church

is the only true Church of Christ.

A mere glance at the profession of faith of the Catholic Church, at her catechisms, of the Catholic Church, at her catechisms, or theological treatises, at her books of instruction as they are published in various countries, will suffice to show that her members "keep the unity of the Spirit in the bond of peace." And as they have but one Lord and one baptism, so also they have but one faith (E<sub>p</sub>h iv. 3, 5). "They are," as Tertullian well said of the primitive Christians, "each what all are and all what each is." Catholics, however far apart in time and large. however far apart in time and place, however separated by conflicting interests, inclinations, or national prejudices, are all intimately united in religion, and constitute one great people, one fold, one kingdom, professing the same doctrines, and acknowledging one supreme authority, viz.: the authority of the Roman Pontiff, the Vicar of Christ, and the Suc essor of St. Peter.

This twofold unity of faith and govern This twofold unity of faith and government is an essential property of the true Church of Christ. And, indeed, if the members of Christ's mystical body were not animated by the same faith, how could they be said to be "members of member," or, as we may read in the re vised version, "several members there-of?" (1 Cor. xii. 27). How could their unity be compared to that which exists between the Eternal Father and His Divine Son, and be a proof to the world. between the Eternal Father and His Divine Son, and be a proof to the world of the divinity of Jesus Christ? (John xvii. 20, 21). And if the Church were not one in Government, how could it be said to be a kingdom? A kingdom necessarily conveys the idea of a society strictly one, and this implies one supreme authority. It is a fact, moreover, that our Lord ordained that His Church should have one universal paster. It was to Peter alone universal pastor. It was to Peter alone that he addressed these words: "Blessed art thou, Simon Bar jona . . . and I say to thee that thou art Peter (Cephas) and upon this rock (Cephas) I will build my Church, . . . and I will give to thee the keys of the kingdom of heaven" (Matt. xvi. 18, 19). That Peter is "the rock" is not only evident from the context and the common interpretation of the fathers, but is also admitted by the most learned Protestant commentators Thus Bloomfield (Comm. in loc) testifie that this is the interpretation of "almos every modern (Protestant) expositor of "Thou art Peter, and upon this rock I will build my Church (Matt. xvi 18). He always speaks of "His Church,' never of "His Church,' and the different types employed by Him and His Apostles to manifested My divinity to thee,' he says,

paraphrasing Christ's address to Peter, "I make known to thee thy excellencies : for thou art Peter, that is, as I am the inviolable Rock, who maketh both one, I, the foundation, other than which no one can because thou art strengthened by my spower, so that those things which belong there let the multitude of believers be; to me by nature are common to thee with me by participation." (Serm. 4 de Assumpt). And Christ fulfilled His promise, for, as St. John relates in the twentyfirst chapter of his Gospel, our Saviour, after His resurrection, addressing the same Apostle, committed to him the care of His Church. "Feed my lamb, feed my sheep." St. Ambrose (A. D. 370) declares that Christ appointed Peter to feed the lambs and the sheep, "in order that He, who was the more perfect, might hold the Government" (in Lucam. 1, 10, n. 176). St. Jerome (A. D. 385) assigns the reason why our Lord constituted a head for His Church. "One is chosen amongst the twelve, that a head being established, the occasion of schism may be removed."
(Ad. Jovin l. 1. n. 26); and St. Optatus (A. D. 368), addressing the Donatists, says that the Episcopal chair in the city of Rome was bestowed first upon Peter, "head of the Apostles, whence he was called Caphar," and that "in communion with that chair unity was to be preserved by all." The Catholic Church preserves this communion with the chair of Peter,

the See of Rome, and this is the reason why it is commonly called "The Roman Catholic Church." In the Catholic Church, agair, I find that holiness which must characterize the true Church of Christ. By her doctrine and the administration of the sacraments the true Church of Christ is to carry on the work of Christ, and so attain the end for which she was instituted-the sanctification of her members. And this is precisely what the Catholic Church does.

Let me take for instance her doctrines oncerning the sacraments, and it wil clearly appear how, by her ministry, she sanctifies every stage and condition of life. She teaches that we are born in a

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ner the Sacrament of Confirmation (Acts viii, 15, 17). Furthermore, as in temporal life, so also in the spiritual, we stand in need of nourishment—our souls must be frequently fed with the "bread of life"

frequently fed with the "bread of life" (Jonn vi. 48); and this she gives us in the Sacrament of the Holy Eucharist, which, as we know again from her divine teaching, is the true body and blood of Christ under the appearance of bread and wine (John vi. 51, 52; Matt. xxvi. 26-28). But to be perfect is not human. We are liable to fall into sin and lose thereby the state of Grace. We stand in need, therefore, of some healing remedy for sin. This necessary remedy she provides for us in the Sacrament of Penance, in which by the priest's absolution, given to us by the authority of Christ delegated to him (John xx. 22, 23), joined with contrition, confession, and satisfaction, the sins which confession, and satisfaction, the sins which were committed after baptism are for-given. Again: the Church knows that it is at the time of our death that we are in our greatest spiritual need. Weakened by disease, we are less able to withstand the attacks of the enemy of our salvation. This special assistance which we need then she communicates to us in the Sacrament of Extreme Unction, the anointing of the sick mentioned by St. James (v. 14, 15). In religion to sanctify ourselves we stand in need of spiritual teachers and we stand in need of spiritual teachers and guides—of men who are "ministers of Christ and stewards of the mysteries of God" (1 Cor. iv. 1); and these are supplied, together with the powers and graces necessary for them, by the Sacrament of Holy Orders (2 Tim. i. 6). And finally she sanctifies the married state by the Sacrament of Matrimony, which she considers as the emblem of that Sacred union which exists between Christ and His Church (Eph. v. 25, 32). This she teaches us, has been instituted to give to married the doctrines of the Catholic Church.

us, has been instituted to give to married persons the graces required for the fulfill ment of their duties and for the religious training of their children.

Assisted by the Holy Ghost, who gives efficucy to her ministry, the Catholic Church is ever gathering new members into her fold, and implanting in them the principle of supernatural life, and by the practices of devotion she inculcates, she fosters that life in all. And if some of her children are not actually saints, it of her children are not actually saints, it it is only because they do not live in accordance with their faith. In fact, in every age and in every land, she has been and is the fruitful mother of saints, and thousands of her sons and daughters renounce all worldly honors and enjoyments in order to consecrate all that they have, and all that they are, to the service of God and of their fellow-men, always ready to lay down their lives for them. Witness those heroic men who vowed to attend the lepers, and bear the awful consequences of their self-devotion; witness those who solemnly vowed to remain in slavery themselves, if they could not otherwise redeem the captives: witness those many themselves, if they could not otherwise redeem the captives; witness those many priests and sisters of charity who lay down their lives in every epidemic. In a word, with an activity and zeal for souls, which even her enemies are forced to admit, the Catholic Church leaves nothing undone for the conversion of sinners, for the instruction of the ignorant, for the relief of the reach of the conversion. the poor of Christ. Her many missions in every land, her schools of every degree for the rich and the poor, her books of devotion in every tongue, her hospitals, asylums, and charitable institutions of

cording to those words of the Apostles' Creed: "I believe in the holy Catholic Church." Hence we find the term Catholic used by the Fathers as a distinctive mark of the true-Church. St. Ignatius even as where Jesus Christ is, there is the Catholic Church." This catholicity of the true Church, instituted by Christ, is three fold—catholicity of extension, "going teach all nations;" catholicity of doctrine, "teaching them to observe all things catholicity of duration, "I am with yo all days even to the consummation of the world." Catholicity, then, implies a multitude of members spread throughout the whole world, in all ages, and professing the same doctrines. Now this is exactly what I find in the Church to which I belong. Her members far outnumber all the other Christian denominations taken together. According to the London "Scientific Miscellany," there are over 254,000,000 Catholics. These are spread all over the world, so that there is no civilized or savage country known where the Catholic Church is not actually estab the Catholic Church is not actually established, and carrying out the work of Christ. "The Catholic Church is so called," says St. Augustine, "because it is diffused throughout the world" (Ep. 52, ad Sever. n. 1). Catholics can repeat toad Sever. n. 1). Catholics can repeat to-day what Tertullian (A. D. 199) said of the Catholics of his time, "We have filled every place, cities, islands, castles, towns, assemblies, your very camps, your tribes, companies, palaces, senate, forum! We leave you but your temples" (Apol. 22). And what is more important, the Church so diffused holds everywhere the same faith, has the same constitution, the same sacraments, the same form of government. She is Catholic as she is one. To the question, then, "Why am I a Catholic?" tion, then, "Why am I a Catholic?" I might well answer in the words of St. Augustine: "Many things detain me in the bosom of the Catholic Church. The name itself of the Catholic Church keeps me: a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of, that while all heretics would fain have

That the Catholic Church has an Aposindefectibility.

But if the true Church of Christ was tained by early and well attested tradi-tion" (Works, vol. 6, p. 253, London, 1838). "It is the universal testimony of tion" (Works, vol. 6, p. 253, London, 1838). "It is the universal testimony of tradition," says Dr. T. Schaff, "that Peter labored last in Rome" ("Hist. of the Ap. Church," p. 362, N. Y., 1853). And Dr. Whiston, another Protestant, speaking of the same subject, expresses himself in the same subject. whiston, another Protestant, speaking of the same subject, expresses himself in a still stronger way. "This is so clear," he says, "in Christian antiquity, that it is a shame for a Protestant to confess that it has ever been denied by Protestants"
("Memoirs," London, 1750). It will suffice, then, to cite a few testimonies from the early doctors of the church. Thus St. cessor of Peter" (E2. 53, n. 2).

A careful examination, moreover, of the doctrines of the Catholic Church

will prove clearly to any unprejudiced mind, that she teaches whole and entire mind, that she teaches whole and entire the very same doctrines that were taught by the Apostles. This I find to be admitted by Protestants themselves, at least as far as it concerns those points, which they call "fundamental" or "the original elements of the Gospel." See ex. gr. Hodge "Systematic The See ex. gr. Hodge "Systematic The clogy" (p. 3, c. 17, § 3), and Hopkins, "End of Controversy Controverted," (Lett. 19). What they try in vain to prove is, that the Catholic Church, together with those doctrines, has taught many errors, that she has added many new points of doctrine to the original deposit of faith. I have diligently examined each and every one of these points, and the result of this study has been to convince me the more, that the so called additions are not new articles of faith, but only authoritative declarations of the teaching Church that the doctrines in question had been revealed to the Apostles, and had come down to

us either by Scripture or Tradition.
The last condition required for the Apostolic Church is an Apostolic ministry, that is, ministers who derive their power from the Apostes, and are in communion with the centre of unity which Christ established, and from which they derive their mission. The necessity of this communion with the center of unity is evident from the few remarks in every land, her schools of every degree for the rich and the poor, her books of devotion in every tongue, her hospitals, asylums, and charitable institutions of every kind, are so many proofs of her untiring zeal in fulfilling her divine mission to bring all to Christ.

The true Church of Carist has always been and must always been and must always be "Catholic" as.

In confirmation of this, it of members should be so united as to be "members already made on the unity of the church should be so united as to be "members should be so united as to be "members should be so united as to be members already made on the unity of mem of the Church, St. Jerome, thus addresses the Bishop of Rome, Pope Da-mascus: "I speak with the Successor of the Fisherman, and the Disciple of the Cross, Following no chief but Christ, I am joined in communion with your beatitude, that is, with the chair of Peter. On that rock I know that the Church was built. Whosoever shall eat the Lamb outside that house is profane.

Whosoever does not gather with you scattereth" (Ep. 15, n. 2).

It is an historical fact, which no scholar has ever denied, that the priests and bishops of the Catholic Church can trace their lineage back to an Apostolic origin. This is clearly demonstrated by origin. This is clearly demonstrated by following the succession of pontiffs from St. Peter to Leo XIII., in the Apostolic See of Rome, with which center of unity no other priesthood but that of the Catholic Church is in communion. I have had a thousand different political their claim on the fact of having re-ceived these orders from bishops that oeived these orders from bishops that had been in communion with the Roman Catholic Church. Again, therefore, with St. Augustine, I answer that I am a Catholic because "In the Catholic Church... the succession of priests from the See itself of the Apostle Peter [Rome] even to the present Episcopate, holds me" (Contr. Ep. Man. 19.2).

But, once more, if I consider the express will and purpose of Christ in establishing His Church on earth, I find that she shall continue to the end of time, unchanged in her internal and ex-ternal constitution, and possessing all the very same gifts, marks, etc., with which she was endowed by her Divine Founder. For the mission of the Caurch she must last, therefore, as long as there are souls to save. She is built on a rock, and "the gates of hell shall never the g prevail against her." Hence it is im-possible for her ever to become corrupt in her faith, in her sacraments, or in her government. For the moment she should fail in any of these, that moment

us, He selected, instructed, ordained, and commissioned to perpetuate among men to the end of time His divine mission. The Church, then, to be Apostolic, must not in her. The impudent assertion!" (Ps. 101., serm. 2, n. 8) If, therefore, that is, it must have an Apostolic origin, it must teach the same doctrine which the Apostles taught, and her ministers must derive their authority from those same apostles.

us, "who say: she that was the Church to teach, or were fallible in teaching?

Those who deny this authoritative and infallible teaching of the Church, if consistent, must give up all divine faith "I should not believe the Gospel," says St. Augustine, "unless the authority of the Church moved me thereto" (C. Ep. Fund, c. 5). The Bible, without this reformation is an explicit denial of her

tolic origin is a fact which cannot be questioned. Dr. Lardner, a Protestant writer, speaking of the foundation of the Church of Rome by St. Peter, assures us that "this is the general uncontradicted," Apostles to our own. It existed, therethat "this is the general uncontradicted, disinterested testimony of ancient writers in the several parts of the world," and he adds, "it is not for our honor, nor for our interests, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradiction" (Works.

It is evident, therefore, that the "Re formers," and consequently those who have followed in their footsteps, have no divine anthority to preach, to administer the sacrament, and to govern Christ's mystical body. They certainly did not receive it from the Catholic Church, from which they were separated, and by which they were condemned. Luther was a priest, but never a bishop. Calvin was a simple cleric, and never received the order of priesthood. Henry VIII., "the spiritual head" of the Church of England, was a layman. By whom then, were they sent? And "how can they preach unless they be sent?" (Rom. x, 15). Did they receive an ex raordinary mission from God himself But where are their credentials, where their proofs? No account of these has ever come to light. And it seems plain ever come to light. And it seems plain enough to me, at least, that they all could not have been sent by the same God to preach contradictory doctrines and vilify each other. Henry VIII. wrote against Luther, Luther against Calvin, and Calvin against both.

As this sulject is of vital importance, I will consider my position as attack.

As this surject is of vital importance, I will consider my position as stated above from another point of view, briefly touching on a point of doctrine charac teristic of the Catholic Church.

My reason for being a Catholic is drawn from the fact that the Catholic drawn from the fact that the Catholic Church, i. e., the Church in communion with the Successor of St. Peter, the Bishop of Rome, is the true Church of Christ. This I briefly proved, by showing that she possesses all the notes, which must, according to the intention of Christ, characterize His Church, and distinguish it from every other segistry. distinguish it from every other society. I now add, that since I am obliged to be a Christian in order to be saved, and since the choice is only between Catho-licity and Protestantism, if I were not a Christian Catholic, I ought to be a Christian Protestant. Now is it proved that Christian Protestants constitute the Church of Christ? This should be one in faith and government; its members should be so united as to be "members only principle of this unity is denied and a principle is set up in its place which necessarily causes dissension. This false principle is their rule of faith. As long as they are told that every man has the right and duty to interpret the Scriptures for himself, as long as the private interpretation of the Bible is to settle all religious controversies, so long will religious division be perpetuated, not only among different denominations, but even among the members of the same denomination. If Washington and his colleagues in promulgating the Constitution of this Republic had said: "Let each one read this Constitution for himself, explain it for himself, and follow out in practice his own interpre-tation of it," we certainly should not be "known and read of all men" as one may add, also, that those denominations which lay any claim to apostolicity of orders, as, for instance, the Church of England, and its daughter, the Episcopal Church in the United States, found this a supreme tribunal, and an authoritative power, which should interpret its mean-ing ultimately and definitely, by whose decision all, without exception, from the

and safeguard of unity. I have already shown that Christ, our Lord, established in His Church an authority to whos teaching the faithful must submit. While it is nowhere said in the Scriptures that Christ gave to His Apostles who then constituted the Church, a mission to write, we find it expressly stated in the last verses of St. Matthew' Gospel that He committed to His Church the mission of teaching all nations. We know also that He made sub-mission to this teaching a condition of salvation (Mark, xvi. 16), assuring us that he who hears the Church hears Him. Because He is always with His teaching Church, and the Spirit of truth, the Paraclete, abides with her forever (John, xiv. 16). How could Christ make obedience to this teaching should fail in any of these, that moment the gates of hell would have prevailed against her. To assert that at any time the Church of Christ failed is to deny the truth of Christ's promise to His Church, "I am with you all days, even to the consummation of the world." I should never prevail against it; that the Spirit of truth is the Spirit of "There are some," St. Augustine tells His Church, if that Church had no divine

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infallible teaching of the Church, if consistent, must give up all divine faith "I should not believe the Gospel," says St. Augustine, "unless the authority of the Church moved me thereto" (C. Ep. Fund., c. 5). The Bible, without this living and infallible authority, leaves men necessarily in a state of doubt. For here we they can believe any extile of before they can believe any article of faith, on the sole authority of the Bible as the word of God, they must first be infallibly sure that the book, in which they find that the book, in which infallibly sure that the book, in which they find that article, is the word of God, and not the word of man; just as before we accept any statement as an article of the Constitution of the United States, we must first be certain that the Constitution spoken of is really the Constitution of the United States. How can Protestants settle that question? i. e., how can they, without the authority of the Catholic Church, be infallibly certain that the Bible is the word of God? That the Bible, as they have it contain. That the Bible, as they have it, containing so many books, and chapters, and verses, is a work of inspiration? This evidence is not found in the Bible itself, and even if it were there, the question would still remain, how do you know that this assertion is itself authentic? How do you know that this assertion is of God? They may believe that book to be the Word of God, because they think so, or because they fancy that the Spirit bears witness within them, or because this is the opinion of them, or because this is the opinion of learned men, or even because their own denomination tells them so. But are they infallibly sure that they are correct? All those learned men are fallible; they acknowledge it themselves; their own denomination or Church pro-fesses to be not infallible, and conse-

quently to be liable to err. Moreover, this fallible authority is hu-man authority. Will they believe on human fallible authority that the Bible is the word of God? They may, if they choose, but then let them be logical, and choose, but then let them be logical, and believe whatever is in the Bible on the same authority—in other words, let them give up divine faith. "Prove to me," says Rousseau, "the necessity of authority in religion, and to morrow I will be a Catholic," That this authority is absolutely necessary is evident from the fact that without it the unity of the Church of Christ, cannot subsist, with fact that without it the unity of the Church of Christ cannot subsist; without it the Church of Christ is a purely human institution; without it in rehuman institution; without it in re-ligion we are lost in doubt. This divine and infallible authority I find in the Catholic Church, and nowhere outside of it; for the different denominations that have sprung up since the time of the "Reformation" positively reject it.

These, then, are some of the reasons "why I am a Catholic." I remain in the Church to which I belong, because, to use St. Augustine's words, "This is the Holy Church, the One Church, the True Church, the Catholic Church, which Sabte sarinet, all largers were stronger to the content of the catholic Church, which Sabte sarinet, all largers was the catholic church, which fights against all errors. She may be attacked, but cannot be overcome. All errors have gone far from her . . . but she remains unsevered from her own

root, in her own vine, in her own charity. The gates of hell shall not prevail against her" ("De Symbolo," n. 14).

S. M. Brandi, S. J.

## OBITUARY.

## Mrs. John Halpin.

On M nday, August 2nd, Mrs. John Halpin, wife of Mr. John Halpin of Haipin, wife of Mr. John Haipin of Waterloo street, in this city, breathed her last. She was at the time of her death fifty years of age. She came with her family from Prescott to London fifteen years ago. Her death was rather sudden. She complained of neuralgia in the face and in order to obtain relief applied light ping oil. The pain immediately spread, the heart became affected and death soon removed from their midst, she was no oly communion the day previous. Mrs. Halpin was a faithful wife, a fond mother good neighbor, and a most exemplary

The funeral took place on Wednesday to St. Peter's Cathedral, where the holy sacrifice of the mass was offered for the repose of her soul, and the ce the mounful cortege repaired to St. Peter's cemetery, where the remains were interred. condolence in this their hour of sorrow

## Pilgrimage to St. Anne de Beaupre.

The pilgrimage to this place for the English speaking Catholics of Ostawa and surrounding country has been organized for the 24 h instant. Transit will be by Canada Atlantic Railway and steamer Canada. We doubt not a very large number of Catholics will on this as on ther similar occasions avail themselves opportunity of visiting this now celebrated shrine.

## "Oh Mary ! O My Mother !"

St. Benedict Joseph Labre left home St. Benedict Joseph Lubre left home and parents to live as a poor beggar near the sauctuaries of Jesus and Mary. His ragged and miserable state procured for him insults and blows, and he was turned out of the church itself as a hypocrite and vagabond. But the presence of Jesus in the tabernacle warmed his beart, and the thought of Mary turned his server to thought of Mary turned his sorrows to joy. He wore her rossry around his neck. Her sprine at Loretto was his neck. Her shrine at Loretto was his favorite pilgrimage, her picture at Sants Maria dei Monti his chosen spot for prayer. There he would spend hours rapt in devotion, unconsciously edifting all around him; while the words "O Mary, O my Mother!" would burst from his lips. There he knelt for the last time in prayer, and thence his soul made its last pilgrimage to Mary and to God—Av Maria.

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BY HIS GRACE THE ARCHBISHOP OF HALI-Out in the deep let down by thy sea-bleached ough the night was spent in labor

fish abound: speed on, the prize to Thy fragile bark; men's souls thou'lt capture But then as now with brow bedewed with est whitens o'er the world's vast

plain,
The respect few, and some untimely slain,
But in my word thy hope unbounded set.
The Master thus: and I, on whom he raised, As on a rock, his Church by blood divine, The message toon: I view the fields to-day That ripen fast; thy sickle,—God be praised—

O mission-Priest is grasped : thou, thou art mine; Set out; for thee and for thy work I pray!

# A THRILLING TALE.

From the Boston Republic

By the schooner Favorite, just arrived from the west coast of the Island, says the Victoria Cononial, there arrived Father Brabant, who took passage at Hesquiat. He brings with him the rusted barrel and lock of an old musket from which, though the stock is gone a partian of the wood. the stock is gone, a portion of the wood-work still depends, though rotten from exposure and crumbling to the touch. Also the rusted blade and part of the handle of a French poniard, neatly inlaid in a block of wood moulded for the purin a block of wood moulded for the purpose. The weapons, or rather the remnants of them, form relics of thrilling import to the Father, as the inscription on the wood encasing the poniard will show. It is as follows: "Recovered, April 28, 1886, by Rev. Father Brabant and T. McDonald. The knife was destined to be used by Matlahaw to cut the priests throat after shooting him down. It was found among the Iudian's remains, and was put up in its present state as a souvenir by Thomas McDonald of Cape Breton, N. S." The attempt on Father Brabant's life, to which allusion is made, occurred so far which allusion is made, occurred so far back as 1874, and as the details are no doubt unknown to many of our readers, the following particulars, as related by Father Brahant, may prove not uninterest-ing: "In 1874," said the Father, "I went to reside among the Hesquiat tribe of Indians, living on Hesquiat Sound, on the west coast of this island. In the fall of the year the Indians had the misfortune fortune to contract sickness—smallpox, which, as you are doubtless aware is a dirense fatal to them, especially, and one of which, moreover, they are mortally afraid. The chief of the tribe was a young man named Matlahaw, only some twenty-two years of age, and the father of a little boy then only two years old. One day, Matlahaw came to me and asked leave to subtine a little haster labeled when a little day. Matlabaw came to me and arrest transport up a little shanty behind my house, out of the wind, which I gave him perout of the wind, which I gave him perout of the weather was bad, mission to do. The weather was bad, and I allowed him to sleep in a room attached to my house. Early one morning he came and requested the lan of my gun (a double-barrelled muzzle loader). I handed it to him, at the same time tell-ing him that it was not loaded. Shortly after an Indian came to me and told me after an Indian came to me and told me that the chief was sick, and that I had better get my gun out of his bands. Accordingly, I went to Matlahaw's shanty and found him crouching in front of the freeplace, which was to the immediate left of the doorway. As I stood upon the threshold I saw my gun leaning against the side of the hut, befind the chief, and by its side a long number which belorged by its side a long musket which belonged

"What is the matter?" I a-ked. He said, "I want to die." I snawered that I would give him some medicine and that he would get all right; but in a melancholy tone, and shake of the had, he repeated as he gazed into the fire: "I want to uie!" I asked him to give me back my gun if he had finished. With a strange expression of nervousness on his face, although smiling, he reached behind him, and, without rising, drew the gun towards himself and me, in whose direction the barrels were pointing. Seeing that both barre's were pointing. Seeing that both barre's were at full cock, I instinctively put up my a report and one barrel was dischargedthe contents nearly shattering my right hand and wrist. Even then I thought the explosion accidental, and saying: 'Se what you have done," ran to a stream close by to try and staunch the blood. While qudeavoring to stop the flow, I heard a noise, and looking over my shoulder I saw Matlahaw on the rise above in the act of firing the remaining barrel at me. He was but a few yards distant, and nearly the whole charge lodged between my shoulders At once seeing his munderous latent, with an effort I managed to rise and stagger to the where I was able to inform them that I had shot by their chief. to his hut, but he wa They that had been their intention. They separated to different parts of the surrounding About a week after an Indian, searching in the brush, saw his chief lying near the hollow stump of a tree, apparently reclining his head upon his hand. Calling others of the tribe, they surveyed Calling others of the tribe, they surveyed him from a distance, being afreid to approach, as they thought he had been she exclaimed, "what Father Paul has to the same place a few weeks later, and Virgin! And, if I wear it, and say the saw the chief still lying there, though words it has upon it, Holy Mary will have the chief still lying there, though will be saw the chief still lying there. they asserted that he must have been alive they asserted that he must have been alive save me in every danger. I wish you when they previously saw him—the rehad one as well!" clining position having been changed to

about six month's previously) Archb shop Rosey rather resented the smile, Seghers and I went where the dead man which she felt implied doubt, and perand covered the body with branches haps a gentle derision.

Well as we could and left the spot, the "Well!" she continued, "I can show as well as we could and left the spot, the tribe being opposed to any one going near, for fear of spreading the infection.

The years passed away, and the event was ost forgotten, or only thought of to almost forgotten, or only thought of to cheer had worn the medal and called be dismissed from the mind, when the on Holy Mary, she would have saved Archbishop decided to build a new mission. The site chosen was near where the Father Paul, will you wear it?" corpse was known to be lying; and for this reeson and for the purpose of recovering a souvenir, a medal with which Matlabaw had been presented by the Dominion Government for saving lives from a wrecked vessel, it was decided that the remains abould be vivited and buried. Accordingly, on the 24th of April 1 in from a wrecked versel, it was decided that the remains should be visited and buried. Accordingly, on the 24th of April, I, in company with a young man named T.

But first a word about its history. In the year 1830, at Chatillon, Zee Laboure, in religion, Sister Catherine, a Daughter of Charity, was twice favored by appartions of the Blessed Virgin. On the second occasion, November 17th, our Lady appeared, standing as it were upon a globe, with rays of glory streaming from her hands; tokens, she said, of the graces she gives to those who ask them. "Then," to quote the words of Sister Catherine, "there formed round the Blessed Virgin a glory, somewhat oval in shape, from which shone out in golden letters the words, 'O Mary, conceived without sin, pray for us who have recourse to thee!'" Our Lady then bade the Sister have a medal struck, according to the appearance of the vision, and promised abundant graces to those who should wear it, with confidence in her. Hence the medal, with which all Catholic eyes are so familiar.

hours later they were at home, kneel

At once a Protestant family, with whom her an effort parents were intimate. They professed the camp, the latest form of "High Church" principles produced by the Auglican Estab-lishment, and sincerely lived up to such their other. They had been bad. Their eldest son, them not to kill him, for George, a university man, whose college their intention. They seporate had done him credit, was a free-career had done him credit. quent visitor at the O'Toole's. Rosey herself, who was an intelligent child, be Indian, came an especial favorite of his. It was at the time of the Redemptorist's visit. that George, having obtained a commis sion in the army, called to tell his friends

George, however, had no faith in the medal, and was half amused at the fer-"A year after this (I had then recovered vor and conviction of his little friend, bout six month's previously) Archb shop Rosey rather resented the smile

> you in a newspaper a picture of horrid black men killing an officer—an officer lke you, you know! And if only the officer had worn the medal and called

> "Protestants don't wear medals, Rosey, and besides, I don't suppose that Father Paul would throw one away on

me,"
"Take mine, then. I can get an-

strife among the parents, and scandal to the children. Sometimes a Catholic young woman is satisfied that her promised husband 'will not interfere,' that he will allow her to have her own way with her children.' Does the calculate on the with this religious element attached to it, I should feel as if I were abetting, or pretending, to superstition. What's your view of the case?'

'I should say, wear it as you would a coin, and forget the religious element. It can't do you harm, if it does you no good; and you will please your little triend.'

'You are a wise woman missatisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young

wite, plunged into the water, and filmly grasping the two girls, brought them, senseless, to the shore. They were taken to a hut among the neighboring sandhills, where the woman tended them until snimation was restored, and a few fort and consolation he had never known women circumstanced as we have been such as and anger, where such are indu'ged in, find, in the indifference of creeds, the shore in the soul floored, as it were, with a community and a such as the soul floored, as it were, with a community and a such as the such are indu'ged in, find, in the indifference of creeds, the shore is a such as a suc women circumstanced as we have been saying, find themselves, after a short ten or fifteen years of motherhood, with an early death summoning them out of the world. The bitterest thought of that moment a bitterness which faith itself, in a sense, make only more biring—is the anticipation of the fate that awaits her children. They, she knows, will no more be Catholics, they will be handed over here and there, to his people, or some strange woman, most likely a non Catholic brought in over them. Were her husband of her belief, she might hope that in some Catholic institution, one or other of the saintly sisterhoods of her Church would still shelter the faith of her nurslings. But she feels now, and feels with remorse and dismay, that at her own death all Catholicity dies for them. The beautiful Sunday's Mass of her own childhood and of theirs, the 'Hail Mary' and 'Holy Mary' of evening prayer, the example and protection of the Mother here and there, to his people,' or some she exclaimed, "what Father Paul has given me! A lovely medal of the Blessed to regulate the bowels and drive away the of God, the check, and at the same time, of God, the check, and at the same time, a sick or bilious headache which is the result of constipation. But don't rack your frame and overburden your organs by taking the old fashioned great drastic, griping pills. Science makes rapid advances, and Dr. Pierce's "Pleasant Purgative Pellets" are the result of careful study and skillful preparation. They are controlly vegetable, and operate without disturbance to the organs of the body, or to the occupation or diet of the patient.

A Wise Precaution.

A Wise Precaution.

A Wise Precaution. A Wise Precaution.

During the Summer and Fall people are liable to sudden attacks of bowel complaints, and with no prompt remedy or modical and at hand, lite may be in danger.

In their infancy, and the fitting dimmed and attenuated. Mixed marriages are formed by those whose those cases which we have been describing, there are mixed marriages of a still some atmosphere of indifferentism, consciously; and mixed

minded women marrying non-Catholics
—their superiors in education, position or
strength of will. From first to last these
women are mere ciphers in their houses.
Craven hearted, they are afraid to go to
Mass on Sunday, lest their husbands
frown on or snear at their doing so. They
will not go to confession in the public
Church, and at the ordinary hours, lest
'some had minded person might see them.

be added a more serious practical conse-quence in a load of indebtedness, for not cry all day for the bread of life, and there is none to break it to them. It is like the lessly squandered for a few days' pleasure, bur, as we have said, in very many cases the money which pays for a little prolongation of the indulgence is bor-rowed, and has to be repaid by painful conomies, extending over many months and vears.

do not feel for years the evil effects of their parents yielding to the tyranny of custom in the matter of a "wedding jour-

For its soothing and grateful influence on the scalp, and for removing and pre-venting dandruff, Ayer's Heir Vigor has no equal. It restores faded or gray hair to its original color, stimulates the growth of the hair, and gives it a beautiful glossy, and silken appearance.

There is no more wholesome or delicious fruit on earth than the Wild Strawberry, and there is no more effectual remedy for

Mrs. Cyrus Kilborne, Besmsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment, when she concluded to try Burdock Blood Bitters, internally and externally, a few bottles of which entirely cured her. A Fortunate Escape.

fort and consolation he had never known before. A calmness, strange and sweet, hours later they were at home, kneeling in thanksgiving before the image of their Immaculate Mother.

II.

Not far from Rose's home lived a Protestant family, with whom her with tervor and in peace. Once more be placed the medal round his neck, never be removed. The light of taith, which that day dawned on his mind, was fanned by study and instruction into a bright and lasting flame, and, after due preparation, he was received into the Catholic Church. He has since oined a religious order in sponsible position, and is unwearied in his labors to bring other to know, and have confidence in the power of the Immaculate Mother of God.

Those whose experience has given them wisdom, always keep Dr. Fowler's Extract of Wild Strawberry at hard for prompt relief, and a Physician is seldom

required. Worms derange the whole system.

Mother Graves' Worm Exterminator
deranges worms, and gives rest to the
sufferer. It only costs twenty five cents
to try it and be convinced.

THE CAIHOLIC RECORD.

AUGUST 14, 1888

Appl, around which with a first of the argument commend the state of t

selection to the appearance of the vision, and proper in the feet of the case?

It is the feet of the case?

It is the selection of the case?

base silence, is not peace, or if you will, it is the peace of the charmel house. It is the 'peace' which Nabuchodonosor and Titus spread over the Holy City. It is the 'peace' which Christ calls 'the abomintion of desolation,' where the altar of the living God is overturned, the lamp of the Sanctuary extinguished; the little ones stagnation of the pool, it is the 'whit sepulchre' described by the Saviour—'a prayer, the the Mother the Mother the same time, mind.' Their conduct is as inhuman and criminal as would have been that of Noah, if, himself being safe in the ark, he coldly locked therefrom at a son or daughter struggling to death in the abyss. No priest can give to such persons Commun-ion while they live, or the rites of religion

Your venerable pastors assembled in Provincial synod at Melbourne in 1869 did not besitate to write that in such marninges as we have been describing 'ever more deplorable character. Sometimes the parents agree to divide the children between them; the sors are to follow the father and be brought up non Catholic; the mother is to have the girls. No Catholic woman can conscientiously enter into any such arrangement; nor, having entered into it, can she abide by it. As well might she contract to give half her own soul to a true worship, and half a

Suppose the case of a young man who works hard and earns his own living as a clerk, a piano-tuner, a salesman, or in some other respectable occupation; who has lived carefully, laid by a few hundred dollars and feels that he can at last afford to get married. His bride is a young woman in his own walk of life, who has been accustomed to living comfortably, but economically, and upon this remarkable and healthy basis their plans for married life are laid. Nine times out of ten they go far to wreck the whole affair, simply by a wedding journey. In the first place, they both purchase expensive clothes. They are married with considerable state, and if they were to stop with that and go from the church at once to their home and begin housekeeping, they would find that a serious inroad had already been made upon their savings.

But this is not the programme, by any means. From the church they ride in a carriage to the railroad station, there they take chairs or a whole compartment in a parlor car, and make straight for the nearest big city (unless they are New Yorkers they come to New York, as a matter of course,) and there they put up at the largest and most expensive hotel. Then tegins a life of pleasure—sightage-ing, theatre going, etc. They do as the people about them do, and for a week or

Then tegins a life of pleasure—sightseeing, theatre going, etc. They do as the people about them do, and for a week or two they live as if they were millionaires. The money that the young man has drawn from the bank melts away like snow in the sun, but as it is his wedding journey (or his bridal tour, as it is the fashion to call it) he feels bound not to consider the expense. When the close of his vacation approaches he finds it necessary to send for the rest of his savings to get home with—frequently this is all speat and he has to borrow.

When the young couple return and take up life in their new home, how does the matter present itself? They have lived, for a week or two, as rich people live. They have had a taste of luxury to which they were unaccustomed, and they are recalled to the realities of their former mode of life—the lite of careful economy, of thrift and self-denial which is to be theirs for the future. But they are at a tremendous disadvantage. In the first place they must be more than human if they do not think with regret and long.

they do not think with regret and long-ing of their brief taste of luxury, ease and splendor, and if husband and wife are perhaps a little lacking in sturdy strength of mind and not fortified by a Christian contentment with their state in life, discontent and repining and envy are almost sure to cloud their happiness. The details of their narrow domest'c life, which would naturally be accepted as a matter of course and as a part of their common happiness, will be found dull, sordid, and distasteful, because so different from the life of which they have had

It is a fleeting glimpse during their wedding Journey.

To this unhappy result is too often to

In a word, the evil is a double one. The young people begin their married life out of tune and spoiled for true rational happiness in it; and moreover, they have paid such a price for a few days of ar artificial and for them wholly unsuitable existence that they are heavily handicapped in the early part of their race, and it is very fortunate if even their children

None Better.

Cholera, Dysentery, Cramps, and other summer complaints of infents or adults, than Dr. Fowler's Extract of Wild Strawberry.

A Gift-

What can I give. O well-beloved, to the, Whose clear, firm knock at my heart's Whose clear, firm knock at my door I hear door I hear I reading o'er my life's old pages blurred where bitter tears had fallen fast and free? For thou didst enter in and comfort me. Whose soul was passion-tossed and anguish-stirred Till I grew patient as a brooding bird, And rest came down upon me verily.

What can I give thee for a guerdon meet? The utter depths and heights of love sub I dime I cannot fathom, dear I cannot climb, For sacred things to strew before thy fe I kneel thy suppliant, and I give the sweet,
The right to go on giving for all time.
- Emily H. Hickey.

CARDINAL NEWMAN.

A NAME DESTINED FOREVER TO LIVE IN

THE WORLD'S HISTORY.
C. A. Wingerter, in Fordham Monthly. All the world seems unanimous in allowing that the century in which we now find ourselves is destined to have a so prete most noted place in history. In the light of this fact there is a world of the light of this fact there is a world of significance in the remark made by a Protestant clergyman writing for the Andover Review of August, 1885. He says: "To comprehend our age we must know well not merely Carlyle and Darwin and Martineau; we must know as well John Henry Newman, his life and his works. For when the history of the nineteenth century is written, no influence will be found more potent and persuasive than his."

At first sight we might be inclined to protest against such a broad assertion, did
we not know that all the intelligent literature of the past forty years which at all
touches upon "that protentious birth of
time," the Oxford Movement, agrees that ti marked an epoch not only in the Anglican Church, but in all history. And Mr. Mozley, in his interesting Reminiscences, only voices the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the common thought of his journ, in the little of the little of

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From this it is seen forthwith what a been Nored field coners to the one seeking the statement. From this it is seen forthwith what a broad field opens to the one seeking to treat of the life and influence of Cardinal prayed shad prayed this we are free to do, reat of the life and influence of Cardinal Newman; and this we are free to do, because, in view of the greatness of the movement in which he was the most prominent actor, he already belongs to history. The field widens to our gaze when we recall to mind that this foremost figure of our times has been a prolific writer whose pure and vigorous English has made his works classic even in his life time, and deserved that no less eminent a critic than Matthew Arnold should style sible.

time, and deserved that no less eminent a critic than Matthew Arnold should style him the greatest living master of English prose. Nor will one who has ever read that poetic prose deny that, besides being philosopher, theologian, historian, preacher and lecturer, Dr. Newman has received the gift of poetry as part of his birthright.

But it is not my intention to treat either of the great Cardinal's life or works, or of his connection with the history of his age. Yet my task, whose only excuse for its imperfect fulfilment will be that it its a labor of love, is no less venturesome than would be the attempt to treat as they deserve the life and works of him about whose succession to Rome, Gladstone said:

"A great luminary drew after him the third part of the stars of heaven."

Volumes have already been written on this wonderful man, and volumes will yet the under the words will yet the under the words are markiable degree, the one campany. to a remarkable degree, the one common contone of admiration. It is true that at times hostile writers only give vent to their admiration because they cannot help it, but there are many who write with the same frank spirit as Kegan Paul's in the Certury for hostile like the contone of the c the century for June, 1881: "A liberal of the liberals, one of those, therefore, falling under Dr. Newman's stern disapproval, I write with the affectionate sympathy of a pupil for a master whom he cannot follow, with genuine admiration for the subtlest intellect, the largest heart, the most unselfish life I know."

Surely any one who has read the countless like passages in writers somtimes wholly at variance with each other in all things else, and nearly always having different opinions from those held by Dr. Newman, must have asked himself the question I have proposed to answer in this short paper: "What is the secret of Cardinal Newman's power to win admiration from all intellects alike? and why is it that every item of his career is read with a keen interest akin to that we are wont to attach to some mysterious and tradithe most unselfish life I know

That there was a reculiar charm of winning attractiveness in his person he himself notes in one of his earlier poems, where he places among his manifold blessings—

"Blessings of friends, which to my door, Unasked, unhoped, had come." All who have met him speak of this attractive power which held in his friendship men from whose communion he had broken off, at the cost of their and his unever the sincerely. And in his earlier days, when more than his spirit; and his name ruled was co Oxford, this personal influence was at its full and well nigh irresistible. Mr. Mozley describes in it many instances, and thus in the case of poor Sidney Herbert: "Every Oriel man, without a moment's hesitation, sets down the redeeming features of | his hea his unhappily brief career to the influence of Newman, penetrating him in spite of to Nev a wilful and stubborn resistance, and asserting possession of him in due time."
It was against this salutary influence ears an

t James Anthony Froude struggled in that James Anthony Froude struggled in his college days, with what a most unhappy effect can be judged by all those acquainted with his—to put it most charitably—unfortunate writings. Yet even he whose perverse will had led him into a path the very opposite to Dr. Newman's pays a glowing though unwilling tribute to the person of the Cardinal, attributing to him a most attaching gentleness aweet. to him a most attaching gentleness, sweet-ness, singleness of aim and purpose; he says that he was formed by Nature to com-any ot

ness, singleness of aim and purpose; he says that he was formed by Nature to command others and had the faculty of attracting to himself the passionate devotion of his friends and followers.

Although Cardinal Newman founded no sect; he yet resembled the old Greek philosophers in this, that he had a following of young friends who were with him the heat and son through fire. eart and soul, ready to go through fire and so

who say

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Volumes have already been written on this wonderful man, and volumes will yet be written. In all, however, whether from the pen of friend or foe, there exists, to a remarkable degree, the one common tone of admiration. It is true that at tone of admiration. It is true that at times hostile writers only give vent to their admiration because they cannot help it, but there are many who write with the same frank spirit as Kegan Paul's in the Century for June, 1881: "A liberal of the liberals, one of those, therefore, falling under Dr. Newman's stern dis approval, I write with the affectionate sympathy of a pupil for a master whom he cannot follow, with genuine admiration the most unselfish life I know.

Surely any one who has read the countless like passages in writers somtimes wholly at variance with each other in all things else, and nearly always having different opinions from those held by Dr. Newman, must have asked himself the question I have proposed to answer in this short paper: "What is the secret of Cardinal Newman's power to win admiration from all intellects alike? and why i it that every item of his career is read with a keen interest akin to that we are wont

to attach to some mysterious and traditionary figure of romance or fable?" That there was a peculiar charm of winning attractiveness in his person he himself notes in one of his earlier poems, where he places among his manifold blessiers.

"Blessings of friends, which to my door,

All who have met him speak of this attractive power which held in his friend-ship men from whose communion he had broken off, at the cost of their and his unbroken off, at the cost of their and his unspeakable pain. On her visit to Oxford in 1878, Dr. Pusey welcomed him most sincerely. And in his earlier days, when more than his spirit and his name ruled Oxford, this personal influence was at its full and well nigh irresistible. Mr. Mozley describes in it many instances, and thus in the case of poor Sidney Herbert: "Every Oriel man, without a moment's hesitation sets down the redeeming features of tion, sets down the redeeming features of nhappily brief career to the influence of Newman, penetrating him in spite of a wilful and stubborn resistance, and asserting possession of him in due time."

It was against this salutary influence es Anthony Froude struggled in his college days, with what a most un-happy effect can be judged by all those acquainted with his—to put it most charitably—unfortunate writings. Yet even he whose perverse will had led him into a path the very opposite to Dr. Newman's pays a glowing though unwilling tribute to the person of the Cardinal, attributing to the person of the Cardinal, attributing to him a most attaching gentleness, sweetness, singleness of aim and purpose; he says that he was formed by Nature to command others and had the faculty of attracting to himself the passionate devotion of his friends and followers.

Although Cardinal Newman founded no sect; he yet resembled the old Greek philosophers in this that he had a follower.

osophers in this, that he had a follow-of young friends who were with him leart and soul, ready to go through fire and solemnly weighed in the most rigid phers in this, that he had a following of young friends who were with him

and water for his sake, and some of them, like Hurrell Froude, "only likely to quarrel if the pace was too slow," The wondering parents of the young man who came home from Oxford with the one name of "Newman" ever on his admiring lips must have asked themselves the question which naturally prompts itself to us and which must have come to a spectator who had seen what Principal Shairp describes when he tel's us how, more than describes when he tel's us how, more than forty years ago, in Oriel Lane light hearted forty years ago, in Oriel Lane light hearted undergraduates would drop their voices and whisper, "There's Newman," when, head thrust forward and gaze fixed on some vision seen only by himself, with swift, noiseless steps he glided by, filling them with awe for a moment as if it had been some apparition that had passed.

And it was this same mysterious per-sonal charm which drew all Oxford to fill St. Mary's with eager ears to hear those thrilling Sunday afternoon sermons, and to revel on the presence of "voice"—I use the words of Anthony Froude—"so keen, so preternaturally sweet, whose very whis-per used to thrill through crowded churches, when every breath was held to hear; that calm gray eye; those features so stern and yet so gentle." This was the power which, added to his genius and his style, made him the one great figure of those days, and make his name a great one to the imagination still.

But when all Oxford resounded with

that name, the memory of which even in the aftertime was to be the one potent power in the university, "alike a charm to conjure with, and a dangerous force to exectate," the ever memorable 9th of October, 1845, drewnigh, and with it came the end of twelve long years of intense and earnest thought; and "Ho Megas," as Henry Wilberforce used to speak of him, chose "the reproach of Christ as to be esteemed greater than the treasure of the Egyptians." And when he was gone, the small hamlet of Littlemore, once his sojourn, became a Mecca for enthusiastic young Oxford men who loved his memory.

How sacredly he was remembered we may learn in hearing Kegan Paul tell us of a home near Oxford in which a veiled crucifix seemed to its possessor to have gained a special sanctity because it had been Newman's; and how those who had attended his former church at Littlemore prayed all the more fervently because he had prayed there before them; while the young zealots of that day loved St. Mary's most because of its pulpit where Newman

had preached.

The secret of the charm that fascinated while it awed the younger enthusiasm of Oxford is partly to be found in man's veneration of the mysterious and the solitary, and his admiration of the tamelessness of soul which was ready to essay the impossible. Although in Oriel days Cardinal Newman was known to be almost romantically devoted to the inner circle of his friends, to the world at large he seemed as one who dwelt apart from the age which claimed him. With an earnestness would not permit him "to pause, to make an end," he occupied his whole future we are told he was ever yearning to baild up as fast as men cast down, and to plant again the waste places. Mr. Mozley says, "It was never possible to be even a quarter of an hour in his company without a man feeling himself to be invited to take an onward step sufficient to tax his energy or his faith."

Not satisfied to follow the example of other tutors, he made his connection with the undergraduates something more than imply official or nominal, and thus won their love to him as a father or an elder and affectionate brother. Like Walter Scott in being one of the most noble and lovable figures in English letters, he re-sembled him also in this, that he was ever seeing the best and highest parts of the human character. He looked for water from the deserts, and trusted that the

broken reeds might yet rule the forest, ever hoping against all hope.

It was such qualities as these which made him the ido! of those who lived in his immediate presence; while the shadows of the beautiful features of his It would be superfluous to add, "May his he cannot follow, with genuine admiration shadows of the beautiful features of his for the subtlest intellect, the largest heart, attractive soul made him revered to those who saw him through his works or heard his "most entrancing of voices breaking the silence of St. Mary's with words and thoughts which were a religious music."
His severity of soul was linked to a
gentleness of spirit which filled him with

"A hate of hate, a scorn of scorn, A love of love;" which made controversy distasteful to him and the thought of ridiculing an adver sary, though he never lacked opportuni-ties and ever had the power, foreign to bim. And what a world and a wealth of meaning is there in the fact that his bit terest enemies could not accuse him o

unfairness. But we must not hope to write th secret of his popularity in a few words. Many circumstances combined to produce t; and there was never a like example of such popularity because there was never like combination of such circumstances bave told of some. Any one who wil alike read between the lines of his sermons may there field another. These sermons, while ever teaching the human soul's direct relation to God-"the everlasting face to face with God"—were the first since those of Jeremy Taylor to teach also that beauty was consonant with holiness; that piety need not be ugly; that the love of God need not be hideous. Beautiful poems they were rather than sermons, a overflowing with an earnest and heart filling love for God which was as new to nis hearers as it was attractive.

Little wonder then that they were held to Newman. But we, who have never seen him with our bodily eyes, nor heard his unforgetable voice with our bodily ears and yet have learned so well to admire and love him from sfar off, even from beyond the wide sea, we have other spells added to these. They were certain qualities of soul which do not court but command admiration from all men. Dr. Newman was, in the most literal meaning of the word, a true man. His pupil Moz-ley, who had spent a lifetime in his near presence, says: "During the whole period of my personal acquaintance and comtion with Newman, I never had any other thought than that he was more thoroughly in earnest and more entirely convinced of the truth of what he was saying than any other man I had come

And we can even see this in his printed

balances or truth before it was given to the world forever. I believe he must corner where one would expect it. He have thought of God oftenest as the In-

And on the altar of this Truth he laid his whole life, for its sake setting at naught all things that the world of men most prize, wishing only to do right, and that at all hazards. There is something beart-rendingly pathetic in his attempt to find reasons for not abandoning the Church in which he was born and reared, when he from the head been taught to look upon as Anti Christ. Hear these words to the Church of England wrung from his heart when he preached his last sermon in an Anglican pulpit: "Oh, my mother, whence is this unto thee that thou hast good things poured upon the head canst good things poured upon thee, and canst not keep them, and bearest children, yet datest not own them? Why hast thou not the skill to use their services? nor the heart to rejoice in their love? How is it that whatever is generous in purpose, and tender or deep in devotion, thy flower and thy promise, falls from thy bosom and finds no home within thy arms !"

A man born to "Face the spectres of the mind And lay them,"

he was yet beaten back by Truth step by step. One plea after the other against Rome was defeated until his theology was gone; and then he opposed The Woman of the Seven Hills on the grounds of politof the Seven Hills on the grounds of political policy and her popular errors, until what he hoped might be rocks proved to be only quicksands. "And so the end was come. The foremost man in the English Church was content to send for the humble Italian monk, Father Dominic, the Passionist and falling at his feet to the Passionist, and falling at his feet, to ask reception into the Roman Church. At the call of conscience he had already resigned preferment and leadership; he now abandoned home and nearly all his friends forced. resigned preferment and leadership; he now abandoned home and nearly all his friends; for ease he accepted comparative poverty; for rule over others he took on him obedience; et exist, nescione quo iret," his heart praying those words his lips had framed twelve years before in an orangeboat on the Mediterranean.

"Lead, Kindly Light, amid the encirclin Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet, I do not ask to see
The distant scene—one step enough for me

I was not even thus nor prayed that Thou should'st lead me on.
I loved to choose and see my path; but now Lead Thou me on!
I loved the grayish day, and spite of fears, Pride ruled my will; remember not past years."
When Carlyle was a-kel what he

thought to be the secret of Cardinal New-man's great popularity, he replied: "A man who does something which all men worth the name are trying to do, each one after his fashion, and does it effectually, to, is and must be a curiosity to his fel-lows. Newman thought his way through great difficulties to a logical issue, and those who have the same soul fights are curious to know how he did it." In other words the rare frankness and courage which faced and overcame everything that stood in its path towards Truth have given him the prestige of a hero: Men see in him one who has braved all odds to win the fight for life and heaven over death and error, who willingly foreswore all brightest, worldly hopes, clasped hands with all dearest friends, to go out alone into the path where he was to meet new thoughts, new feelings, new faces, ne everything save God and truth.

As Father Faber might have put it, his was indeed a heart with the full noontide of God about it; he believed in deing from principle and not in wasting a lifetime in speculation about principles; he was

"One of that small, transfigured band Which the world cannot tame,"

but is forced to admire. And his reward has begun even in his lifetime. At one time the only Catholic to whom English audience for the truth, and made the name live through a decade of centuries for the intelligent world has long since decided that he shall live forever.

## DR. BROWSSON.

THE STORY OF HIS SEARCH AFTER TRUTH AND HIS ENTRANCE INTO THE CATHOLIC

CHURCH, A few years ago the greatest of Ameri can philosophers was laid to rest, and ntly his remains were deposited in the recently his remains were deposited in the vault beneath the altar of Brownson Chapel, connected with Notre Dame Institute, at South Bend, Ind.; but his glori ous work survives him, and an eternal monument to truth, it shall perpetuate his memory to future generations. By the iron hand of death the strong frame was stricken, the manly voice forever husbed. Never again will that hand grasp the all powerful pen in defence of inno-cence and injured truth, nor that voice proclaim the principles of right and lib-

Ty.
Whilst he lived like all great men, his enemies were many; now when he is gone, all unite in sounding the cymbals of praise. It is a fact to be remembered praise. It is a fact to be remembered that it was in the heat of discussion where he created enmitties; for outside of controversy, and under the influence of his home, Dr. Brownson was universally

loved and respected.

It would be practically impossible to follow out in a limited space the course of thought which led him to the portal of the Church. Brownson was at this time just forty years of age, in the prime of a glorious manhood, in comfortable circum-stances blessed with a wife and family. What more could he desire? He had w for himself a prominent station in the American literary world; yet his position was peculiar and embarrassing. While yet a Protestant, nominally a Congregational Unitarian, he had defended, in his Review, many Catholic doctrines which others attacked, but which his powerful understanding, aided by deep research. understanding, aided by deep research, pronounced true and consistent with ason. His friends often reminded hir of the folly (i) of his course, and advised him to follow in that rut of abuse against the Catholic Church which distinguishes Protestant religions. But Brownson'

imple "would-not" settled the matter.

Having eventually examined Catholicity fully, impartially, and understandingly, he was surprised and confounded! Here he had been seeking the truth for twenty

from Puritanism to lax Rationalism; nov he finds it in the Catholic Church—the last he finds it in the Catholic Church—the last lurking place, the very last in which he would have sought for it—in that Caurch which his imagination, influenced by Pro-testant prejudices and Protestant misrepresentation, had thrust aside as a despicable thing, unworthy of any consideration presentati whatever, and painted as the very person-ification of every superstition and error, the very fountain-head and mother of the very fountain head and mother of witchery, heathenism and lies! Now he stands convinced beyond a doubt that the Catholic Church is the one, the holy, the Catholic Church, established by Christ and propagated by the Apostles; all was clear to his mind. But here lay the crisis: What should he do? Embrace Catholicity with the knowledge staring him in the face that he should then be come an unworthy, a despised renegade in the eyes of his best and dearest and oldest friends, and, worst of all, be thrust aside from them as contemptible, mean, aside from them as contemptible, mean, and half-witted? Or remain as he was,

pelieving all the convictions of his reason and judgment? The latter could not be thought of; Brownson was far too noble to stoop so low as that of public favor at any time, much more so when honor and self-respect were at stake. So, throwing aside every human considera-tion, he followed the course pointed out by his reason, aided by faith, and was re-ceived into the Church, on the 20th of October, 1844, by Bishep Fi zpatrick, of

Just as he and his new friends had expected, his enemies immediately began to assail him on all sides; they accused him of inexplicable inconsistency; of un-accountable contradiction. Finally, the whole non Catholic press united in trying to break the force of his conversion by representing lim as eccentric, variable, a lover of notoriety, tossed about by every variable wind. They prophesied that he would soon reject and scorn the Catholic faith as he had hitherto done all forms of Protestantism; but it was all to no pur-pose. Their charges were lies, and every pose. Their charges were lies, and every one knows how miserably they failed in their prophecy, how steadfast was his adherence to truth and allegiance to law-

ful authority.

The whole tone of his Review immediately changed. In it he discussed and defended, with great ability, the doctrines of the Church, till 1862, when domestic trials, and infirmities consequent upon old age, compelled him rejuctantly to give

During the war he was a steadfast Nor therner, and advocated the strongest of war measures; the slaves had his pity, the South his execration, the North his love and services. In politics a Democrat, his word carried weight; and, it is said, he was once considered as a candidate for the

nomination for the Presidency.
In 1873, being persistently urged by his many friends, among both the clergy and laity, he was moved to re-establish the Review. On its reappearance it was greeted with the utmost cordiality, and was well supported all over the country. In Octo-ber, 1875, forced by family bereavements and failing health and sight, after much hesitation and against the advice of his most valued friends, it was again discon-tinued. He retired to Detroit, where he ad a son living, at whose home he shortly afterward died.

Dr. Brownson married early in life a Miss Sarah Healy, of Camilius, New York, a woman of "singular sweetness of character, deeply religious, single-hearted and clear-sighted." Through all her husband's wanderings after new theories she re-mained unblinded. When he became a Catholic she followed him into the fold, where she died an edifying death, in 1872. Eight children were the fruits of the union—seven sons and one daughter—all Catholics, of whom but three survived their

After that he seemed to have lost all ambition and energy, only writing an oc-casional article for some review or other periodical. Where will we find a more beautiful tribute to a father's affection

and husband's love than this? His health, which had hitherto been good, slowly declined, and on the lst of January, 1876, he was confined to bed by a severe ailment, from which he was slowly recovering when he suffered a re-lapse. He lingered on until the 17th of April of the same year, when he died, after being fortified by the last Sacra-ments. After the services at St. Ann's Church, the mortal remains of the illustrious convert and publicist were interred in the Catholic cemetery of Detroit.

By the death of Dr. Brownson the Church lost a faithful and staunch supporter; the commonwealth a patriot, tried and valuant; the world of letters a philosopher and essavist of rare merit. Truly

sings Edward Young:
"Pygmies are pygmies still, though perched on Alps,
And pyramids are pyramids in vales;
Each man maxes his own stature, builds himself:

himself;
Virtue alone outbuilds the pyramids;
Her monuments shall last when Egypt
falls." In private virtues, Brownson was a Sir Thomas Moore; in stern integrity and honesty of purpose he was Samuel Johrson, All gifts of head and heart were his—

"And the elements So mixed in him that nature might stand

And say to all the world, this was a man!" What his personal appearance was we can conjecture from an anecdote related of him shortly before his death. A little daughter of one of Dr. Brownson's intimate friends who was visiting him, after gazing at him intently for some minutes, exclaimed : "Is he not just like a great

lion?"
"Nothing," says the contemporary, "could be more graphic or accurate than this sudden and happy stroke of a child's

"We never saw Dr. Brownson, or read one of his great articles, without thinking of the mien or roar of a majestic lion; we have never seen a remarkable fine old trying to make Protestant Americans magnify peccadilloes into sins and make sins appear peccadilloes.

Mr. Jones, for instance, denounces massive figure, and surrounded in old age by a mass of white hair and beard like a constant of the magnify peccadilloes.

Mr. Jones, for instance, denounces all dancing, round or otherwise; by a mass of white hair and beard like a constant of the magnify peccadilloes. showy Alp, made him a grand and reving games" so popular in religious erend object to look at, such as we might circles, where the spectacle of a jig,

## JONES' GEMS.

N. Y. Freemans Journal. The self-appointed "evangelist" who was plain "Sam Jones" in the West, is the Rev. Sam P. Jones in New York the Rev. Sam P. Jones in New York State, where he is now preaching, and "gems" from his sermons are freely dis-tributed through the journals. Mr. Jones talks to God with that easy impudence with which Peck's Bad Boy ad dresses his father, and his assumed insight into the ways of Providence is appalling to reverent minds

Mr. Jones has made a decalogue of his own, in which the three principal commandments are against dancing, card-playing and smoking. Mr. Jones uses the pronoun "1" as the representative of dogmatic authority. He is justified in so doing by the Protestant doctrine of private interpretation. Mr. Jones has as good a right to teach with an infallible "I" as the Kev. Heber Newton, or any of the rest. Some of the "gems" quoted by the

newspapers from Mr. Jones' orations are made to suit the intellectual capacity of the "immence audiences" he is received shows that there are "gems" that may not be thrown before swine in vain. It is said that Mr. Jones' success is due to the tact with which he adapts his speech to the capacity of his heafers. If so, his hearers are generally of a calibre beneath contempt. The most ignorant Italian or Spanish peasant would not listen with patience to such "gems, even if cast to him from the pulpit If the result of years of secular teaching in public schools and religious teaching in Sunday schools is to make Sam Jones possible, the non-Catholic American people are becoming in reality more ignorant and besotted than any of the nations to which they send missionaries "I never," said "Sam' Jones, at Lake-

wood, N. Y., "saw a boy proud of his father, but that his father was ashamed of him." This saying was applauded, we are told; but it is vicious, as well as silly:
'When I get to Heaven, with my crown and harp, I don't care about Heavenly re-

cognition. I am all fixed. We want a little more Heaven here in New York and on the earth. "If we go home and consecrate our-selves, and obey the Ten Commandments, we needn't go to Heaven at all.
"The stock of men, like horses, should be improved. In some parts of country we are run down pretty low.

"Is there any harm in dancing? Dance all you want to, for where you are going it will be too warm to dance. Play cards day and night, for cards won' stand fire down there unless you get

asbestos cards.
"Where there is love of sin of any de cription there is no salvation in that

"Salvation is deliverance from guilt of sin and love of sin. I used to dance but was never idiot enough to play cards. You can't find a lunatic asylum in America unless you find a deck of cards in nearly every room. They amuse themselves with cards because they are idiots. The camps of soldiers and battle-fields are always covered with cards. When God Almighty's Church moves out of camp to battle she will throw

her cards, too.
"Sanctified people, who are all holiness, are like those stalks of corn that are devoid of everything but the tassel. God save us from being all tassel. I feed my horse on corn, not tassels. Holiness means wholesomeness: 100 cents on the

The death of his wife and children was one of the principal reasons which induced Dr. Brownson to discontinue public life. "If you play progressive euchre you are but if you can write anything stronger I'll sign it."

Mr. Jones is very sure of getting into

Heaven; to that end he relies on his having given up dancing, card-playing and the use of tobacco. It does not occur to him that it is the abuse of these things that makes them sinful. A man, according to the Jones theology, who smokes an occasional cigar may not enter Heaven; one who plays a harmless game of cards or who joins in a family quadrille is damned. It is noticeable that Mr. Jones is careful not to touch the real and deep sins that are poisoning the lives of his countrymen and women, and endangering the tuture He tries to make amusing of the race. speeches, and when his audience utter the truly American phrase, "He is so cute," he is satisfied.

It is an awful thing to see this bungler It is an awful thing to see this bungler teaching, unchallenged, the ways of life temporal and life eternal to people whose ignorance and self-conceit are equal to his. He is encouraged, too, by Protestant ministers, at their wits end to supply sensations for jaded congregations. Some of them have begun to draw away from him since he assumed to exercise the Protestant right of private interpretation by denouncing the vate interpretation by denouncing the "orthodox" views of baptism—which

are by no means invariable In olden days travelling friars went through Catholic countries, teaching truth by means of homely illustrations and stories pointed with the rough wit of the people. They were not free to change the tenor or the meaning of the Ten Commandments of God. Tue Church was the rock on which they rested, no matter how they might choose to adorn that rock with flowers and vines to catch the eyes of the ignor ant. There was always the strictest line between essential and non essential, and the people were not misled. But the travelling "evangelist" draws no such lines by Divine authority. In his speech he acknowledges no higher authority than himself. It is always "I."

a reel, or a quadrille, would shock pious brothers and sisters beyond recovery. He knows his people. He knows them too well. He knows that if he makes them angry by telling them the truth about the sins that are crying to Heaven from this "free" country, he will decrease the sums of money which he and Bob Ingersoll, by the same means, are drawing steadily to themselves.

### CATHOLIC PRESS.

Cleveland Universe

We read in an Irish exchange that "the proportion of Catholics and Protes-tants in the town of Sligo is pretty nearly the proportion in Ireland." Our readers will remember that close upon the late Orange outrages in Belfast, there was some rioting in Sligo. It originated in a vile defacing of the Catholic Bishop's residence and of the Catholic residence and of the Catholic cathedral. What we would call cathedral. What we would call attention to is the happy finale, recorded as follows in an Irish contemporary:
The Protestants, naturally indignant that suspicion should rest on them, met and offered a reward for the discovery of the perpetrators of the outrage on their Cath. olic brethren. The offer was successful, and the self-confessed perpetrators proved to be at least nominal Catholics. Then the turn of the respectable Catholics arrived. They met, passed resolutions of the sincerest sympathy with their Protestant neighbors at the unjust suspicion and the injurious violence to which they had been exposed. They backed their kind words with kinder deeds, for forthwith a subscription list was open to recoup them for any injury they had sustained. The Catholic mayor headed the list with the magnificent donation of £100, and Mr. O'Connor, a Catholic merchant, followed suit with £50. As was justly observed in a fair minded and generous leader in which the Daily Express commented on the incident, Express commented on the "Out of evil has come good."

Boston Pilot. It is but three years since the Maori mission at Wanganui, New Zealand, was established by the Rev. Father Soulas, and already its success has surpassed all hope. The Rt. Rev. Bishop Redwood lately visited Wanganui and the neighboring Maori missions of Keremite, Jerusalem, and Ranama. At the first-named place he blessed a new church, and gave the veil to religious, who are devoting their lives to the welfare of the Maori children, A banquet was prepared for the Bishop, at which the venerable Maori chief, Pontini, made the following address: "Father, good-day to you,—good-day to you surrounded by your new children! Had you been here at a feast in the days of my youth, you would have been offered human flesh. You would have found yourself in the midst of intractable and savage men. Here, three years ago we were infidels, full of vice; to-day, thanks to Divine Providence, and the labors of the good priests sent to us by you, we are a Christian people. True, we are but of yesterday, but our desire is to persevere. Behold the church: It has cost us great sacrifices; it stands there as a witness to our faith, and a promise of its endurance; we shall never don prayer. Let the priest, then, remain in our midst, to guide and enlighten us Good day, Father! Great is our happi

ness at seeing you. Catholic Review. Bishop O'Farrell, of Trenton, N. J., lectured last Thursday evening, at Chickering Hall, for the benefit of the Irish Parliament agitation. He said many good things, but few better than many good things, but lew better than these telling words: "We are in the midst of a battle. The first engagement has taken place, and we stand asking what we are to win by the next engagement. What have we won already? A few years ago martial law existed everywhere in Ire land. The people were bound, gagged and handcuffed. We had no Parhamentary party. The people who were true to th changed. We proclaimed the wrongs of Ireland and were scoffed at. Now the world knows our story and knows that we never told the half. The world was silent and Ireland had no voice to speak. But a man came, like Grattan, from the midst of our foes. Great in genius and great in heart, he became convinced, after trying to crush Ireland, that Ireland's wrongs were real. The world that would not listen to us listens to Mr. Gladstone."

N. Y. Freeman's Journal. "The Pope was willing to make Nico-lini a Count or a Marquis for \$50,000 and to authorize him to marry the divorced singer for another \$25,000; but La Patti said this would be paying too 'dear for her whitle,' and so they were weeded tres bourgerisement, just like other Tally Welshmen, thieves or otherwise." This extract is from the Paris correspondence of the Philadelphia Times. It is a lie, of course, and the more to be pro-tested against, because the editorial revision in the *Times* is generally so strict as to keep that journal clear of such calumnies. The Paris correspondent copied this from the wretched Figaro, the literary sewer of Paris.

Michigan Catholic "It was a kind and brotherly act of the Poles assembled in convention at Bay Cay last week to thank Gladstone in the name of the Poles of America for his offerts in behalf of Ireland. If anything were wanting to cement the sympathy that has always existed between Ireland and Poland this would supply it. The history of Poland for the past hundred years re-sembles that of Ireland for more than three centuries. We hope that Poland will soon be as near Home Rule as Ire-

land is at this moment." Ayer's Sarsaparilla is designed for those who need a medicine to purify their blood, build them up, increase their appetite, and rejuvenate their whole system. No other preparation so well meets this want. Its record of forty years is one of constant triumph over disease.

Nearly all infants are more or less subject to diarrher and such complaints while teething, and as this period of their with technique and as an special to the without a bottle of Dr. J. D. Kellogg's D, sentery Cordial. This measures is a specific for such complaint and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholers or summer complain.

THE CATHOLIC RECORD RICHMOND ST. S. ONTARIO DER F. GOFFEY, M. A., LL.D., EDITOR

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# Catholic Record.

LONDON, SATURDAY, AUG. 14, 1886. THE CATHOLIC CHURCH UNDER THE FRENCH REGIME.

La Presse of the 2nd of August publishes a brief but interesting review of the Church's history during the French regime. Our contemporary says that the elevation of Cardinal Taschereau offers a just occasion to cast a glance at the religious past of the country, in respect of history, legislation, and popula-tion. It was not, indeed, without difficulty that the Catholic Church was established in Canada, and here took such deep root. The relations subsisting in the sixteenth and seventeenth centuries between the Vatican and the French court were such as to place many obstacles in the way of those interested in moting the growth and increase of the Church in Canada. There were then many in France who favored the estab. ment of a national church like that of England, a church that would not crave to be Catholic, but less subject to the Bishop of Rome. This project was now realized and the ambition in this direction of certain kings never had other result but to bring about a more clear and precise definition of the respective rights of the spiritual and temporal sovereignties.

Louis XIV. succeeded in forcing the adoption of the famous four articles of 1682, but eleven years after he was himself led to recognize the errors they contained, and obliged to admit to the very fullest extent the spiritual supremacy of the Bishop of Rome.

All the discussions on the serious difficulties arising out of the Gallician declaration of principles had their effect in Canada, where they provoked not a little sensation. country was first understood to form part of the archdiocese of Rouen, and the first missionaries who visited our shores, those brought by Pontrincourt in 1610, the Jesuits in 1611, the Recollets in 1615, were subject to the Ordinary of that see. Following the chronological order during this first period of our religious history we may mention the establishment of the Recollets at St. Croix in 1620, the Jesuita at Notre Dame des Anges in 1625, the Ursulines and

er of things arms in 1659 Bishop of Petrea, i. p. i, and Vicar Apostolic of New France. This appoint ment withdrew Canada from the jurisdiction of the Archbishop of Rouen and placed the new bishop directly under the Papal control.

But this measure was not accepted without opposition, some French prelates seeing therein an infraction of their prerogatives and of the privileges of their national establishment. The Papal authority was, however, in good time triumphant, and further asserted itself by the elevation in 1674 of the Bishop of Petres to the rank and title of Bishop of Quebec and suffragan of His Holiness Pope Clement X.

This was the death-blow to Gallican ism in Canads, and it may be said that that which is known as Ultramontanism has since that time been the rule and guide of the Church of Canada, We may ourselves supplement our contemporary's remark of the statement which history fully bears out-viz, that there is no Church more firmly devoted to the Holy See thar that of which Quebec is

In 1688 Mgr. de Laval, retiring from the active exercise of the ministry, the Abbe de St. Valier was consecrated Bishop of Quebec. The new bishop had been the king's almoner, a fact that gave the Gallicans some hope of his lean. ing to their views. In this, however, they were deceived, and in 1695, during his administration, were defined the rights and powers of ecclesiastical events absolutely to the recognition of the supremacy of the spiritual order. In the royal ordinance appears, for instance, the following : 'The cognizance of causes concerning the sacraments, vows of religion, the divine office, ecclesiastical discipline, and others of a purely spiritual character, will pertain to ecclesiastical judges."

This was as much as and all that those

members of the clergy most desirous of preserving the vows uniting the Church of Canada to Rome could desire.

On the death of Mgr. de St. Valier, in 1727, an ordinance having been issued by one of the canons of the Cathedral on the subject of the order to be observed at the obsequeis of the deceased pre-late, the Intendant Dupuy replied in a bitter order, wherein he asserted the most advanced Gallican principles and rbade the execution of the ecclesias ical ordinance. But the course Dupuy was officially disapproved by the governor Beauharnois, and the guilty intendant forced to resign. The other shops named after Mgr. du St. Valier. vere Dosquet in 1728, d'Auberiviere in 1739, and de Pontbricand in 1741, under whose episcopate French domination in Canada ended.

The period of the French occupation was the most difficult in our church history, as calling for more self sacrifice, devotedness, and even skill, than any other. Not fewer than twenty missionaries then received the crown of martyrdom, without at all including those who died of overwork, who were drowned or disappeared without anything afterwards heard of them.

The church had, besides, to struggle against the encroachments of the civil power, ever self-asserting, ever ambitious, and ever eager to exaggerate its rights and attributes. She had also to strive against the trading associations, the fur dealers, and the coureurs des bois, who sought to enrich themselves at the expense of faith and morality among the Indians.

The struggle was a long one, and the victory difficult to obtain, but once obtained, it was thorough and complete, When the day of British domination came this young daughter of Rome had suffi ciently grown in strength to resist every trial and secure for herself new successes and new glories.

NEW PHASE OF THE ROMAN QUESTION.

Le Moniteur de Rome continues with much ability to discuss the Roman question in its new phases and changed aspect. It very justly declares that the necessity of solving this political problem is pressing itself, day by day, with more and more force, on the Italian govern ment, as an inevitable law. The moment seems at hand when an arrangement will be arrived at putting a term to a too regretable conflict, and at one and the same time protect the interests of Italy, the rights of the Papacy, the dignity and Le Moniteur says, a remarkable fact that the claims of the Papacy are no longer met with contempt, but with this solitary objection : "True, indeed, peace has become necessary, but what can be done? Are not the difficulties in its way too many and too great?" Reduced to these proportions, this great discussion is daily gaining in interest and merit to be placed on a logical and natural footing. It does appear to us, writes the Roman journalist, that the more difficult is a question, the more necessity there is to solve and settle it. Its very difficulty is the strongest argu-Hospital Sisters at Sillery in 1639, and ment in favor of solution, and offers the finally the Sulpicians at Montreal in 1647. by the nomination of Mgr. de Laval as Must we not admire the marvellous readiness with which he, in the face of a thousand deep-seated prejudices, took hold of England's most difficult problem? Was it not said that Home Rule meant a veritable revolution? But is not this principle, at once simple and logical. triumphant to day along the whole line? Looked upon yesterday as an impossibility, the beginning made must soon result in a successful issue. Such is the force of necessary reparations. To day combatted, they are soon acclaimed as the vital source of safety and permanence. Is there no Italian who looks not with hope to the future? Squarely put before public opinion, the solution of the Roman question must be immediately admitted to be a deliverance as

weil as a potent cause of prosperity and grandeur. Prince Bismarck is another instance of most pertinent and startling character. Who could, in fact, have anticipated so early and so complete a termination to a struggle so severe as his with the Papacy? And the fact is that, though he has made peace with the Vatican, he has not excited Protestant prejudice, but, on the contrary, merited the applause of all right-thinking and patriotic Germans. Now, if statesmen win such glory in spite of great difficulties in questions that interest our country only, what an incentive ought there not be, in the sight of the merit attainable for the doing of a great achievement—the solving not merely a national problem, nor the fighting of a combat of a restricted character, but the most grave problem and most gigantic fight, historically and

most religious power in the world, the tranquility of souls, the regular develop-ment of civilization and the peaceful and normal action of the workings of Church and state. Here, indeed, is a task marvellously beautiful and generous—apt to tempt the patriot and the statesman. Meantime, the idea of peace is ripening in the public mind, and exercises all around a magic influence. We have arrived at the third stage of the conflict. In every troubled epoch of history we see struggles of this kind pass through four successive phases, vio-lence, lassitude, the need of making a truce, and final peace. Here we have the inevitable, overpowering logic of events. When the Prussian Kulturkampf first burst like a hurricane upor astounded Europe, the fight was made on the Church with naked weapon and unconcealed purpose. This fight was held on to till the conquest of the Church became a clear impossibility in the eyes of her foes. In 1878 they began to lay down arms. Then lassitude took possession of the most violent minds. Troubles increased. From 1880 to 1886 we had the period of minor movements and petty expedients, during which the necessity for an understanding was mak ing itself more and more felt. In Italy we are about to quit this second epoch—as in Germany they have left it for good. The Italian nation is wearied of the con flict, and of the character of the fight. There are already proposals of peace, and another stage in the struggle must soon be entered on. The idea of peace is abroad and taking hold of the people. If not acted on by the present rulers of Italy, it will by others. Leo XIII, with his great foresight, sees the coming of God's own time, and awaits it with the security of a Pontiff having a consciousness of his right and of the certain tri. umph of the cause he so nobly upholds.

THE NEW LEADER.

Lord Randolph Churchill's succes securing for himself the leadership of the Conservative party in the Commons which is the stepping stone to the leadership of the whole party, is one of the most marvellous surprises in English political history. A very short time ago the new leader was comparatively unknown, but now his name is on every tongue, and his qualifications everywhere eagerly disussed. More even then Disraeli has he given proof of the truth of the adage, Audaces fortuna jurvat. He has not indeed given any marked evidence of comprethe rights of the Papacy, the dignity and hensive statesmanship, but he has shown security of the Christian world. It is, as a very decided aptitude in the management of men and the sac cessful putting forward of his own claims to recognition, and a very fair amount of disregard for consistency Success is clearly his aim, and to success he intends to direct his every effort and his every purpose. We all know with what reluctance many of the Tories sub-mitted at first to the lead of the late Earl of Beaconsfield, and we all know too what a complete mastery he acquired long before his death over that proud and aristocratic party. We need not be surprised if Churchill yet acquire the same supremacy over the Tory arise tocracy and the middle classes that vote with it. Will he, hower esses that brightened the career of the Jewish political adventurer? Mr. Edmund Yates, editor of the London World, in a despatch to the N. Y. World, declares that there has been much heart burning and friction over the formation of the Salisbury Cabinet. The new Premier at once found himself ham. pered by personal rivalries and individual ambitions. Lord Randolph wanted to get rid of the "old "old gang," or but gladly agreed to their return to office on the condition of his becoming himself leader of the House. Sir Michael Hicks Beach gave way to his determined rival with very little good grace. He has been made to step down and out simply to satisfy this one man's ambition, and will find it impossible to work cordially with him in the House of Commons. Amongst the Liberals the selection of Lord Randolph has been, according to Mr. Yates, received with mingled feelings of dissat-isfaction and delight. Mr. Gladstone, however, is said to look on it in the light of a degradation to the House, and many of the rank and file of the Liberal party think it a sort of profanation to have their own pure and spotless chieftain succeeded by a man bearing the reputation of a political mountebank. But if Lord Randolph's selection as leader of the House occasions not only no enthusiasm, but no general feeling of even moderate satisfaction amongst his own partisans, the front Opposition bench

> spectacle : "All the men who have ever been in the Liberal government are to congregate there. Gentlemen who have been fight-

will, as Mr. Yates says, present during

the present session an extraordinary

between occupants of the front opposition bench. Before long Mr. Goechen and Geo. Otto Trevelyan will be added to the happy family. Then the front opposition bench will find half its prominent members constantly at issue with the nominal leader of the Liberal party. Mr. Gladstone does not reliah the prospect, and a direct intimation will be conveyed to the Marquis of Hartington and to Hon. Joseph Chamberlain that their presence is not desired. I believe, however, that on public grounds the leaders, both Unionists and Liberals, will stick to their position, and will sit on the front opposition benches."

Mr. James O'Kelly, in a last cable letter, gives his views on the present

aspect of things in a manner to com-mand attention : He writes : "Hartington dialikes and distrusts Churchill's Tory Radicalism even more than he does Chamberlain's "ransom" Radicalism and is not likely for long "Hartington dislikes and distrusts Churchill's Tory Radicalism even more than he does Chamberlain's "ransom" Radicalism, and is not likely for long to pull in the same boat as the young gentleman who by turns is an Orangeman or Home Ruler, as best suits his purpose. In all probability Hartington and his Unionist friends will suffer a startling surprise one of these days. Churchill notoriously models himself on Disraeli and means to hold power by rapid political evolutions. He means to dish the Liberals by becoming on occasions more radical than the Radicals themselves. It was he chiefly who organized the alliance with the home rulers last year in the hope that with their aid he might climb into power and oust the old fogies of his own party, whom at heart he despises. hope that with their and he might climb into power and oust the old fogies of his own party, whom at heart he despises. Now that the Unionists have placed him in power on a somewhat shaky pedestal, he will not be slow to discover that his old allies have votes enough to keep him in power on a solid basis. Already this fact seems to be working its way into the dull noddles of the London Tory editors, and as a consequence their ferocity, like Bob Acres' courage, begins to ooze out of their fingers' ends. Home Rule they still anathematize, but a broad, comprehensive, local government for Ireland replaces the threatened twenty years of coercion in their editorial suggestions."

The Tories are in a minority of 34 in The Tories are in a minority of 34 in

the whole House. Coercion can never again, unless in circumstances very much altered from the present, comnand the steady support of any considerable majority in the English Commons And without the support of such a majorty coercion must ever prove a failure. The Irish party will give the new government every opportunity to work out its Irish policy, but will, of course, accept nothing less than the Gladstonian measure of self government. With a minority of 34 staring him in the face which a liberal Irish policy might change into a decided majority, Lord Randolph will think twice before entering on a course of hostility to Irish demands that must soon drive him and his party from office. In the actual disintegration and disorganization of British parties, the prospects of Ireland are not only not gloomy but as cheerful as at any time since Mr. Gladstone's measure of Home Rule was introduced last spring. The Tories will not indeed yield anything to Irish lemands out of love for justice or for reland. But that they will for the sake of Ulster and the "loyal minority," expose themselves to almost certain perpetual exclusion from office, is too auch to expect from their leaders. Coercion, bad as it is, would be for them consistent course, but consistency is not their sim in the struggle for politi cal mastery.

THE FLUX OF BRITISH PARTIES.

The American in a late issue discussed the question of the relative permanence of British political parties. Our contemporary is reminded by the present political situation in Britain that there is not in E glish parties, any more than in American partisan organizations, the degree of permanence that would appear on the surface. The distinction of Whig and Tory has, it is true, ever since the revolution of 1688, tended to reappear. But through the portion of the eighteenth century between 1714, the date of the accession to the thone of the House of Brunswick, and the outbreak of the French Revolution in 1789, there can pardly be said to be any sharply defined dividing line in English politics. All who had accepted the Hanoverian succession as a rightful and permanent arrangement were in truth Whigs, who, as far as the succession to the crown was concerned, came, after 1745, to include the whole people of Great Britain. "When," says the American, "the Scotch Episcopal church began to pray for King George, the Jacobite cause was confessedly lost, even although some of the older members rose from their knees, took snuff, and conversed with each other aloud while prayer was being read." It was not, as our contemporary observes, a Tory party that drove Sir Robert Walpole, the great Whig leader from power, nor was it as a Tory that the Third George in the earlier and more active years of his reign set on foot the opposition to his own ministers that demoralized politics in that period of his rule. The upheavel of 1789 on the continent it was that gave the distinction politically, that ever engaged public attention—the problem of problems around which move the destinies of the Christian world and of Italy? Every interest is at stake in this great question, the greatness of one country, the liberty, independence and dignity of the fore-

mp of the Whige all those who believed that the safety of the nation from some such convulsion as that of France lay in the reform of abuses and in the extension of popular rights. The unmeaning character of the distinction was, however, seen in the case of Mr. Canning, the intellectual chief of the young anti Jacobins, who in his later years was much nearer the Whige than the Tories, and in the further fact that it was the latter who granted Catholic emancipation. Even Sir Robert Peel, who took offence at Canning's coquetting with Whiggery and Reform, was elf a quarter of a century later to lead in a similar movement of party dissolution and carry into effect a measure to which the Tories were deadly opposed Sir Robert's repeal of the Corn Laws proved the turning point in the public career of two much younger and abler men, who were, as the American has it, "to illustrate in their own lives the fluid character of party organization in the tace of principles." Mr. Disraeli entered politics as a radical of radicals, and Mr. Gladstone as a High Church Tory, whom his party looked to as its rising hope. Mr. Disraeli, however, eventually found his way into the Tory ranks to fight for protection under Lord George Bentinck, while Mr. Gladstone walked with his leader out of the Tory ranks from which they had been virtually expelled. These two men we find in after years arraved one against the We wrote last year some words of other, each as leader of the party to which he was at the outset of his career

opposed. The history of the Radical section of the Liberal party also offers an apt illustration of the fluidity of party. Fifty years ago the Radical, firmly believing in the teachings of political economy, held as the very first of his principles that "he governs best who governs least." With the Whige he found fault because they followed not to their conclusion the doctrine of their own party platform-for not putting faith enough in figures and statistics and the power of unrestricted competition to bring on the nillenium. The Radical of to-day, however, is a firmer believer than the nost extreme Tory of old in the duties f "paternal government," as extending to the protection of the masses even to minute details of administration and far-reaching legislative power. "From or French, or Orangemen first, Free Trade in everything," says the Canadians last or not at all. American, "in religion, in education, as Is this the way to build up a new much as in commerce, the new Radicals are swinging over towards socialism." Our contemporary continues :

"For many years past, indeed ever since Mr. Gladstone succeeded the Palmeretons, the Russells, and the Cornwall Lewises in the leadership of the Liberal party, the right or old Whig wing has been growing restive under the Radical tendencies which have been prevailing in its general policy. This old Whig faction consists of the great Revolution families, and of the restingent This old Whig faction consists of the great Revolution families, and of the retsiners who have been gathered around them by patronage and social connections. More than one proposal of the Radical wing of the party has given natural alarm to great land-owners, like the Dukes of Argyle and Westminster, and the oppenness of Mr. Gladatone's mind to new ideas has led them to regard him as a very uncertain prothem to regard him as a very uncertain pro-tection against the practical application of those proposals. His frank adoption of Mr. Jesse Collings's idea of making allotments to the laborers at the public expense, to the laborer at the public expense, as a first step toward restoring the peasant farmer class, was a signal to them that on this point Mr. Gladstone was ready to go much farther than was safe for their aris-The Irish question was a God send to them as giving them a decent excuse for bolting from the Liberal party with dignity; and Mr. Chamberlain played into their hands by withdrawing from Mr. Gladstone the support of his section of the Radicals."

The American then goes on to add that Lord Salisbury is wise, if he has, as

"The task of reconstruction will not be difficult, if we may judge from the hearty reception which men like Mr. Robert Lowe and Mr. Knatchbull Hugessen have Lowe and Mr. Kuatchouli Hugessell have found as lords in the Tory ranks. It is manifest that an Old Whig makes a very mannest that an Old Whig makes a very good Tory, as Tories now go. He will not be asked to put on the new name; that he is a Conservative is quite enough. The coalition therefore bids fair to be The coalition therefore bids fair to be much more lasting than such coalitions generally are. And for the time it will be a strong one. The power of wealth and of the classes which form "society" is very great in England, and it con-stantly is reinforced by the adoption of rich men who have risen from the ranks,

whence they were digged.

"But that it is going to control England for any long period, we do not believe. for any long period, we do not believe. Every great reform seems to be followed by a sort of reaction. The changes which lay implicit in the reform of 1833, Me when power was transferred from the Sec of erons as marked as one series there is the character. True, is long at the large and the large arms, to the character of the series are proposed the series are series at the large arms.

upper to the middle classes, were not brought about at once; there was even a period of Tory government first. So with the changes involved in the transfer of period of Tory government first. So with
the changes involved in the transfer of
power from the middle classes to the
common people, which was consummated
last year. The new voters have not yet
come to understand each other and to
feel the extent of their own power. But
they will learn all this in the course of a
very few years, and they will find whom
they can trust and whom they cannot.
They will put the workings of the government into a shape corresponding to the
shift of power which has taken place; and
then the day of Conservative domination
will beat an end,"

The condition of British parties to lear

The condition of British parties to-day betokens an early and more striking change than any yet seen in their condi-tion, strength and endurance. The radial element has driven the Whige out of the Liberal ranks. To day there is really no Liberal party in the House of Lords unless we give Mr. Gladstone's handful of supporters there the title of a party. In the Commons there is no choice for the ordinary Whig but to take a back seat with the Tories. The issues of the near future-after Home Rule shall have been disposed of-will be those that divide the classes from the masses. The latter will seek and must obtain their just share of recognition as the controlling power in the body politic. Human rights must triumph over class privileges.

THE PERILS OF THE FUTURE.

warning as to the dangers clearly in store for Canada if appeals to race and religious prejudice continue to be the distinguishing feature of our electoral campaigns and political struggles. Within the past year 'race and revenge' cries have been raised in Quebec and in Ontario, but especially in the latter Province, where at the next election we may expect to see the standard of race and religious hate raised at every hustings. Herein lies, as we have said, and now say, the danger for our future. If the Canadian confederation is to be a success our people must be welded into one compact unified whole. We are now well nigh twenty years bound together and little has been done to obliterate provincial and promote national feeling. We are to all seeming Upper Canadians, Lower Canadians, New Brunswickers, or Nova Scotians first, and Canadians last, or, worse still, English, Irish, Scotch nation? Is this the mode that our neighbors followed in making a great country of their republic? unless patriotism find more place than it does to-day in the public heart, we will before many years either have a war of races and a ruined confederation, or disappear from the political world, abon this continent for at least two great nations. If we really desire to become

welcome to our esteemed contemporary, the Kingston Freeman, on its enlargement, The Freeman has since its first publication done valued service to the good cause. and deserves our best wishes for prolonged prosperity. These wishes our contemporary knows it has in the fullest sense.

one of these, we must begin at the begin-

ning and place our country on the basis

of union and peace, of patriotism and

national purpose, and not have one Pro-

vince striving against the others, or one

race warring upon fellow-citizens of

different origins.

Medals for Merit.

The American then goes on to add that Lord Salisbury is wise, if he has, as it is asserted, made overtures to the Whigs at this juncture. English Conservatives of all classes have but one task before them, viz., the keeping of Mr. Gladstone out of office for the remainder of his life. To do this effectively, not only must all Conservatives of both parties be brought together, but the Liberals be divided. They have a common enemy, and Herod and Pilate—old Whiggery and Toryism—must join hands, to destroy him. Party lines must to this end be re drawn so as to bring to the Conservative side all who think the rights of property the palladium of the state, and value wealth more than man and the rights of man. Our contemporary proceeds:

"The task of reconstruction will not be difficult, if we may judge from the hearty reception which men like Mr. Robert Lowe and Mr. Knatchbull Hugessen have found as lords in the Tory ranks. It is manifest that an Old Whits. It is manifest that an Old The medals won by the three pupils of

ST. VINCENT DE PAUL SOCIETY. TORONTO

We have received a neat little book We have received a neat little book containing the annual report of this most excellent Catholic charitable society. It is truly surprising to note the large amount of charity dispensed by the members from the small contributions from time to time taken up amongst them time to time taken up amongst themselves. The Toronto conference is, we believe, one of the oldest in the country, and has always been managed with the greatest care, while the earnestness displayed in the work is really commendable. The officers of the particular council are: W. J. Macdonell, President; Martin Murphy, Vice President; Matthew Meyer, Treasurer; Alex Macdonell, Scoretary; Jes. Ryan asst. Scoretary. HOME RULE DISCUSSED. SYSTEM OF LOCAL SELF-GOV-ERNMENT ADVOCATED

FOR ENGLAND, IRELAND, SCOTLAND AND WALES, TOGETHER WITH AN IMPERIAL COUNCIL AT WESTMINSTER WHEREIN ALL WOULD BE REPRESENTED—A STEP TOWARD IMPERIAL FEDERATION.

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Peterborough Review, Aug. 6.
On Wednesday evening a lecture was delivered in Bradburn's Opera House by the Rev. Dr. Burns, of Hamilton, on the Irish Hone Rule question.

At 8 o'clock the hall was crowded. Those who took seats on the platform were: Mayor Stevenson, D. W. Dumble (Police Magistrate), Councillors Rutherford, Cahill and Davidson, Thomas Blezard, M.P.P., the Rev. Fathers Conway, Peterborough; Keilty, Ennismore; O'Connell, Dourc, and Condon, Minnesota, the Rev. Mr. Wilson, Ashburnham, E. J. Toker, J. W. Fitzgerald, J. R. Stratton, J. O'Meara and J. Crough, Reeve of Ennismore.

Dr. O'Sullivan occupied the chair.

The speaker was received with applause, after being happily introduced by the chairman, in whose remarks the old college days, when he was pupil and the speaker of the evening was professor, were pleasantly recalled.

Dr. Burns, after paying a compliment to Peterborough and its people, and commenting briefly on the days gone by when he ruled the chairman, proceeded to his lecture by stating that time had worked wonders, and that to-night he was bourd to obey his old pupil.

He rose with feelings of pleasure to

on grand even be a rister coul a union No Papist tant. An ties, and crebellions made. In

was bound to obey his old pupil.

He rose with feelings of pleasure to

address the people present. As the subject was a ticklish one he would take the liberty to read what he had to say. There were too many Irishmen who would, when charged with being an Irishman, either turn pale or reflect all the rays of a prism in his face, but he was thankful that he could say at the outset that no such

UNPATRIOTIC BLOOD coursed through his veins. Whenever he heard the name of anything Irish his heart beat with a livlier and kindlier heart beat with a livlier and kindlier pulsation. He could not remain quiet and hear the sons of Ireland being charged with chronic discontent without saying something in their behalf. The song of freedom had long been zung by the Irish with the fond tancy that it included them. The Irish had ever helped to fight England's battles—from Bannockburn to Trafalgar. But those hopes of freedom with which that grand old song was sung seemed vain. The old song was sung seemed vain. The five millions of Irish know what it is to live on in anticipation

of A BRIGHTER TO MORROW
in their own land. For peace and favoring fortune they turned westward.
Death, or a steerage passage to America,
gave many a happy release from their
misery. What was it that caused this
misery? Was it because the Irish were
improvident? No! A lazy Irishman
was a rare thing, and an improvident,
shiftless Irishwoman was rarer. There
were many of the Irish who spent their
last shilling to get a passage to the continent to work for his family at home,
but there were thousands and thousands of the Irish, painful though it
might be for him to relate, who never
from one year's end to another tasted
meat in any form—beef, mutton, pork OF A BRIGHTER TO MORROW meat in any form—beef, mutton, pork or poultry, and there were Irishmen in this house who knew this to be the case. To these poor people butter and eggs were a luxury. All these go to pay the rent for their plot of ground and the miserable hovel which pretended to shelter the putable inmates. He had seen Irishmen, brave fellows, work for sixpence a day, and Irishwomen toil throughout the long barrest day for

fourpence.
What was the cause of this? Dissipation? It was not dissipation which caused this misery. The lower classes, where the misery existed, could not afford the money. A modern authority declared that the present misery of the

than the misery of the lower classes in pagan lands. Gladstone and Bright de-clared as to the destitution of the Irish, and a London newspaper, whose repre-sentative was sent to Ireland for the express purpose of contradicting, if pos-sible, the reports of this suffering which seemed to be such a standing reflection on Great Britain, bore testimony to it. ony to it. on Great Britain, bore testimony to it. This misery was not caused by the country's being too densely populated. An article had appeared in the Westminster Review, the most critical journal on earth, that if the land of Ireland were properly tilled it could support from 20,000,000 to 25,000,000 people in comfort. No; Ireland's misery could be attributed to no other cause than its mode of government. With a government selected from the people, by the people and for the people I leland might be made to

figure of now, thou BLOSSOM AS THE VERY GARDEN of the Lord (applause) and produce a people as happy as the day is long and as merry as a joyful heart. Ireland has her right to self government. Home Home Ru sure to co Rule in no way implied separation. It might be taken for granted that self-government was beat for all people except uncivilized tribes. What do Canadians believe about self government? to an e privileged rights of people we rose Club At the fir Did they feel like being ruled by any-one but themselves? He believed in ceived a self-government as it existed in Canada, and the neighboring republic, where the people were quite as free as, but no freer, than we are (applause). This system England had recognized as a sented. what nob good system when given to Canada and Australia—when she declared for it her-self. The sons of Britain were fairly surcharged with the spirit of freedom. When at the time of the American Revolution the inflamatory literature set the people of Europe in such a blaze that the The Chi monarchies combined to crush out revo-lution. England never once joined in their councils to prevent the people from changing their form of government if they chose to do so.

There was no people in the world who exulted more in their sense of being free

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which w coldness tries bu finitely a land ! T

was there

to have our own tree so

### HOME RULE DISCUSSED.

A SYSTEM OF LOCAL SELF-GOV-ERNMENT ADVOCATED

FOR ENGLAND, IRELAND, SCOTLAND AND WALES, IRELAND, SCOTLAND AND WALES, TOOETHER WITH AN IMPERIAL GOUNGI. AT WESTMINSTER WHEREIN ALL WOULD BE REPRESENTED—A STEP TOWARD IMPERIAL FEDERATION.

Peterborough Review, Aug. 6.

Peterborough Review, Aug. 6.
On Wednesday evening a lecture was delivered in Bradburn's Opera House by the Rev. Dr. Burns, of Hamilton, on the Irish Home Rule question.

At 8 o'clock the hall was crowded, Those who took seats on the platform were: Mayor Stevenson, D. W. Dumble (Police Megistrate), Councillors Rutherford, Cahill and Davidson, Thomas Blezard, M.P.P., the Rev. Fathers Conway, Peterborough; Keilty, Ennismore; O'Connell, Douro, and Condon, Minnesota, the Rev. Mr. Wilson, Ashburnham, E. J. Toker, J. W. Fitzgerald, J. R. Stratton, J. O'Meara and J. Crough, Reeve of Ennismore.

Dr. O'Sullivan occupied the chair.

The speaker was received with applause, after being happily introduced by the chairman, in whose remarks the old college days, when he was pupil and the speaker of the evening was professor, were pleasantly recalled.

Dr. Burns, after paying a compliment to Peterborough and its people, and commenting briefly on the days gone by when he ruled the chairman, proceeded to his lecture by stating that time had worked wonders, and that to-night he was bound to obey his old pupil.

He rose with feelings of pleasure to

was bound to obey his old pupil.

He rose with feelings of pleasure to address the people present. As the subject was a ticklish one he would take the liberty to read what he had to say. There were too many Irishmen who would, when charged with being an Irishman, either turn pale or reflect all the rays of a prism in his face, but he was thankful that he could say at the outset that no such

UNPATRIOTIC BLOOD

coursed through his veins. Whenever he heard the name of anything Irish his heart beat with a livlier and kindlier heart beat with a livlier and kindlier pulsation. He could not remain quiet and hear the sons of Ireland being charged with chronic discontent without saying something in their behalf. The song of freedom had long been sung by the Irish with the fond fancy that it included them. The Irish had ever helped to fight England's battles—from Bannockburn to Trafalgar, But those hopes of freedom with which that grand old song was sung seemed vain. The old song was sung seemed vain. The five millions of Irish know what it is to live on in anticipation

than the misery of the lower classes in pagan lands. Gladstone and Bright de-clared as to the destitution of the Irish, and a London newspaper, whose repre-sentative was sent to Ireland for the ex press purpose of contradicting, if possible, the reports of this suffering which seemed to be such a standing reflection on Great Britain, bore testimony to it. This misery was not caused by the country's being too densely populated. An article had appeared in the Westminster Review, the most critical journal on earth, that if the land of Ireland were properly tilled it could support from properly tilled it could support from 20,000,000 to 25,000,000 people in comfort. No; Ireland's misery could be attributed to no other cause than its mode of government. With a govern-ment selected from the people, by the people and for the people Iteland might be made to

BLOSSOM AS THE VERY GARDEN of the Lord (applause) and produce a people as happy as the day is long and as merry as a joyful heart. Ireland has her right to self-government. Home Rule in no way implied separation. It might be taken for granted that self-government was best for all people ex-cept uncivilized tribes. What do Canans believe about self government Did they feel like being ruled by anyone but themselves? He believed in self-government as it existed in Canada and the neighboring republic, where the people were quite as free as, but no freer, than we are (applause). This system England had recognized as a good system when given to Canada and Australia—when she declared for it herself. The sons of Britain were fairly surcharged with the spirit of freedom When at the time of the American Revo lution the inflamatory literature set the people of Europe in such a blaze that the monarchies combined to crush out revomonarchies combined to crush out revo-lution. England never once joined in their councils to prevent the people from changing their form of government if they chose to do so.

There was no people in the world who exulted more in their sense of being free

than the English. And would Canadians be in favor of enslaving a people, or being enalayed themselves. But the greater part of the Irish were slaves. There the minority, instead of the majority, ruled. The greatest good to the greatest number was not sought for. He briefly traced the constitutional history of Ireland from the time of Henry II. Pope Adrian IV. gave Henry sovereignty over the land provided he would bring the people into obedience to the Church. The land was secured and divided among ten English families, all except two with no claims whatever, and the land was usurped. To aggrevate further the dissensions of race the religious strife came afterward at the time of the Reformation. But both priests and people resisted Henry VIII.'s effort to change the creed of Ireland, and along resolutely to the religion of their fathers. It was found to be impossible to change a people's religion by Act of Parliament. Matters were not improved by the accession of Elizabeth. He enumerated the restrictions placed on Roman Catholice. Rewards were eigen for the cated the restrictions placed on Roman Catholics. Rewards were given for the apprehension of bishops, priests and clerks. Catholics were forbidden to sit on grand juries; a Catholic could not even be a barrister. (Laughter.) A bar-rister could not marry a Catholic, and the rister could not marry a Catholic, and the priest found guilty of solemnizing such a union was condemned to be hanged. No Papist was allowed to marry a Protestant. And yet Catholic Ireland submitted without a word to all these indignities, and even at the time of the Stuart rebellions not a sign or an uprising was made. In 1763 an attempt was made to remove some of these strictions. A meahold a mortgage on land. After repeated rejections it was finally passed, providing that the mortgages could never possess the land, but must sell it to get his own from it.

THE FIRST RELIEF

which Ireland got was at the time of the which Ireland got was at the time of the American Revolution, when all the troops were withdrawn, 100,000 volunteers, voiced by Gratton, asked for redress. Even at this crisis, when all Europe was at England's throat, the Irish demands were moderate. They commenced by declaring that Great Britain and Ireland declaring that Great Britain and Ireland were inseparably united urder one sovereign. They also declared that the King and the Lords and Commons of Ireland were the only power to make laws for Ireland. The Bill, however, was not passed. In 1782 200 delegates from the volunteer force passed 13 resolutions, all admitting of perfect unity with the Empire. The Poynings Act which had been in operation for 28s years was the first removed, and the restrictions put upon the Irish Parliament by the English Parliament were done away with. But it was made obligatory for members of Parliament to describe to the declaration of his belief in transubstantiation a licipation

A DRIGHTER TO MORROW

wn land. For peace and fa
funce they turned westward,
a steerage passage to America

A leaf prishman
A lary Irishman
A lary Irishman
As Irishwonan was that caused the Irish were
many of the Irish who spent their
hilling to get a passage to the conatto work for his family at home,
there were thousands and thou.
As of the Irish paintul though
the for him to relate, who never
mone year's end to another tasted
sat in any form—beef, mutton, pork
r poultry, and there were Irishmen fake. The sglatation was the shoule and in any form—beef, mutton, pork
r poultry, and there were Irishmen fake. The sglatation was the shoule on the limit of ease. To these poor people butter and
ease in ease of the rent for their plot of ground
and the miserable hovel which pretend
and the miserable hovel which pretend
and the miserable hovel which pretend
and to shelter the puttable immates. How had seen Irishmen, brave follows, work
had seen Irishmen, brave follows, work
for sixpence as day, and Irishwomen to be "fair play to ererphody."

The union was simply a
sali of the members controlled by land
before ixpence as day, and Irishwomen to be "fair play to ererphody."

The was their strong hope. Presst and
ease in the plot of ground the sease of the propose of the members controlled by land
begas were a luxury. All these go to
pay the rent or their plot of ground
and the miserable hovel which pretend
and to shelter the puttable immates. How seemed to be "fair play to ererphody."

The was the cause of this? Dissiwhen the molecular of the results of the resul reform of abuses—the disestablishment of the Irish Church, the repeal of the marriage code, the repeal of the Test Bill, etc. He spoke of the difficulty of getting a bill for Irish relief through the House of Lords, as the landed interests were sold against anything which infringed on their interests. Between 1871 and 1881 31 bills for

were withdrew, but seven were without any difficulty passed to hold the ten-antry in subjection. Ireland submitted to what the year

Ireland submitted to what the yeo-manry of England, Wales or Scotland would never have borne. Surely there had been enough of this experimenting in the mode of governing Ireland. A man who had been watching these ex-periments for the last fifty years was now convinced that Ireland should have Home Rule. Yes; the form of W. E. Gladstone loomed up the colossal figure of the century. And the cause now, though the Ministry is defeated, is not in danger since right is right and

Home Rule and the Land Purchase were sure to come. The fight of the politi-cians stimulated by bigotry had to come to an end, and the struggle between privileged classes, which challenged the rights of free born Irishmen, and the people would end in victory. A Prim-rose Club had been formed not long ago. rose Club had been formed not long ago.
At the first meeting Lord Salisbury received an ovation. The papers said
that the nobility was largely represented. He had no doubt it was. And what nobility was not there in person was there in spirit. The object of this club was to "secure a united opposition to the flood of infidelity and socialism which was at present menacing the world." What was it that produced this coldness and infidelity in various countries but the establishing of churches. The Church of England would be infinitely atronger to-day if it were dis-established. Look at the fruits in Ireland! The church lives in the hears of the people. And the hot bed of social-ism—was it not in the European coun-tries where the people's mants were usurped? But the lords spiritual and

the lords temporal were set in one solid body against relief in these matters. The privileged classes parted very grudgingly with their privileges. The day was dawning when Ireland would have her own Parliament, Scotland her own Parliament, Scotland her own Parliament, Wales hers and England her own despite all unnatural means used to prevent it. Then would each country transact her own local business and blend harmoniously to look after Imperial affairs in Westminster. At the time of the disestablishment a great howl was made that Protestantism was falling. This is because a bill was repealed that compelled Catholics and others to pay a minister not their own and who sometimes had not a congregation. And the bill was passed and Protestantism had not yet fallen. Now the cry was made that the whole empire would be disintegrated if Ireland got Home Rule. It would be found that the Union Jack would

FLOAT AS SERENELY

and it was then that the men first began to suspect Ney's plans, but the suspicions were not even whispered. Soon the flags disappeared, and Ney gave orders to prepare for an attack. We were prepared to attack and marched on to the bridge. When we reached the opposite side of the bridge we noticed about a dozen men advancing from Napoleon's army on horseback bearing flags of truce. Our army, which all told did not exceed 20,000 men, came to a halt. The men on horseback advanced and the center one of the group proved to be Napoleon himself. At sight of him Ney and his officers. Of course a shout.

IN HONOR OF NAPOLEON

Went was then that the men first began to suspect Ney's plans, but the suspicions were not even whispered. Soon the flags disappeared, and Ney gave orders to prepare for an attack. We were prepared to attack and marched on to the bridge. When we reached the opposite side of the bridge we noticed about a dozen men advancing from Napoleon's army on horseback bearing flags of truce. Our army, which all told did not exceed 20,000 men, came to a halt. The men on horseback advanced and the ex

FLOAT AS SERENELY

the day after Home Rule is granted as it did the day before, and that the ties binding the two lands into one would be infinitely strengthened. The most humiliating spectacle he knew of was that of an Irishman opposing the freedom of his own country. And yet he knew some of these. They asked, "Do you think that Ireland is oppressed?" What ignorance! And, again, "Are the land laws in Ireland any worse than those in England?" The Prime Minister of England declared that they resembled each other but in skeleton. So long as one people who did not underlong as one people who did not under-stand another tried to legislate for them, such rule would be a constant and rigi-culous muss. The Teuton could never legislate for the Celt, no more than the Roman Catholic of Upper Canada could make laws for the habitant of Quebec. He quoted land statistics and stated that if the land, three-quarters of which was held by families not numbering 30,000 were subdivided, 600,000 Irishmen

REJOICE IN THE OWNERSHIP of 20 acre farms. Irishmen were willing to not only take back the land taken from them by their Norman robbers without charging any rent in the meanwithout charging any rent in the mean-time, but they are willing to pay a good price for it. He looked on local self-governments in the United Kingdom as a step toward Imperial Federation, when English, Irish, Scotch, Australians, East Indians and Canadians would all meet in one Parliament, The Irish question was not a question of a day. It had been agitated a long time now, and was coming more and more forward. He quoted a long list of prominent men who had been converted to the Irish cause—Gladstone, Calderwood, four hundred English Methodist ministers and

The Rev. Father Conway rose and seconded the motion, and amid an uproar of applause announced his attention of bridging the Boyne in the manner described by the learned doctor. This he proceeded to do while the applause continued. He paid a very high compliment to the lecturer and broke off short in case, he said, that he might let himself go, and keep the people waiting all night, It gave him the heartiest pleasure to "bridge the Boyne," and he only wished there were more men like Dr. Burns.

The motion was carried by cheers and

The motion was carried by cheers and

waving of hats and hands.

Mr. Fitzgerald, the Rev. Mr. Wilson and Mr. Blezard spoke a few commendatory words, and the meeting closed with three rousing cheers for Her

rousing cheers for Her

# NOTRE DAME'S HERO.

Majesty the Queen,

Patriarchal Priest Who Was a Waterloo Relates Some Interesting Reminiscences of His Life.

A reporter of the Chicago Tribune recently paid a visit to Notre Dame University, Ind., where he found Rev. Joseph Neyron, now in his 96th year, but still in the possession of all his intellec-tual faculties. Clad in his cassock, and wearing a white beard, the venerable priest presented a remarkable likeness to the late Victor Hugo. After some preliminary conversation, in the course of which Father Neyron spoke of the battle of Waterloo, at which he was present, the reporter asked the patri-arch if he was with Ney's army when he turned it over to Napoleon? "I was," turned it over to Napoleon? "I was," replied Father Neyron, "and I well remember the day that Ney's act of treachery took place, Ney's and the straggling army of Napoleon met at Oloe Bridge, better known at that time as the Bridge of the Holy Ghost. Napoleon's army was encamped a few miles from the bridge opposits our lines. The mouning after our encampment we saw some flags of truce in advance of Napoleon's army,

went up from our ranks. Well, history has recorded the rest. We were forced to combine with Napoleon's army of boys between the ages of 18 and 20 years and go on to Waterloo and defeat." "Were you taken prisoner at Waterloo?" "Yes, although I might have escaped had I not stopped in my flight to attend to the wounds of an officer to whom I was much attached, General Papuno. As I was dashing along on my horse, dodging a storm of bullets, I saw the general stretched upon the ground, bleeding from a fatal wound in the shoulder. I dismounted to dress the wound, and while I was doing so a squad of Prussians came upon me and cantured me. There this interest the combined of the story of the st wound, and while I was doing so a squad of Prussians came upon me and captured me. They stripped me of nearly all my clothing and what money I had and turned me over to the English army where there was a lack of surgeons, nearly all the English surgeons having deserted their posts. General Lawton was the commander of the division to which I was assigned, and I was treated by him and his army with I was treated by him and his army with the utmost kindness and gentlemanly courtesy. The general allowed me a stipend, and put none of the usual re striction of prisoners of war upon me. striction of prisoners of war upon me.
When I was taken to Paris by the English I found myself a complex prisoner, so to speak. I was a prisoner of Louis
XVIII. because I was in Ney's describe XVIII. because I was in Ney's deserting army and a prisoner of the English because I was taken while fighting them. However, the French Minister of Warknew that I was with Napoleon against my will, and he forthwith assigned me to duty as surgeon in chief to the first regiment of artilery. I went to report this assignment to the English general, and he positively refused to surrender me He said, with a good-natured laugh: "No, Nayron, you are our prisoner, and we need

PRISONERS OF YOUR PROFESSION

badly just now. Therefore, I will change the programme. I hereby order you sent to minister to the surgical wants of the army at Calais and Dunkirk. In fact I never saw the French Minister of War sgain. The English allowed me double pay from the time of my involuntary assignment until I was discharged as a prisoner." "How did it happen that you became a priest?" "Well, to begin with, I was a soldier against my will, but at the conclusion of the war I made up my mind that I would either be an officer in the regular army, or what was left of the gegular army, or a priest. After badly just now. Therefore, I will change cer in the regular army, or what was left of the regular army, or a priest. After due consideration I chose the priesthood and entered the seminary of Lyons, and after studying theology for three years I was ordained a priest for the diocese of Belley in the spring of 1828." "How did you happen to join the American mission?" "In the year 1835 Bishop Brute, of Vincennes, Ind., sent an appeal to the young priests of France, asking such of them as had the apoatolic spirit to volunteer for the western missions. I recognized the appeal as a voice calling me from home to do the work of my Master in a foreign land. So did a young friend can mission, and forthwith started to join Bishop Brute. I liked Bishop Brute, because, like myself, he had been a physician and surgeon before becoming a priest. In the early spring of 1836 Father Shafer and myself arrived at Vincennes, and were welcomed by the bishop. Father Shafer was forthwith sent to Chicago and myself to New Albany, Ind. But in one year, during 1836, I had been

ON MISSIONARY DUTY

in nearly every known part of Illinois, Indiana and part of Kentucky. The rav-ages of the cholera in Kentucky rendered my services necessary there, and many poor victims died in my arms while I was administering the last sacraments to them. In 1887 Father Shafer died and was burled somewhere in the village of Chicago. Bishop Brute sent me to succeed him, with the understanding that as soon as Bishop Rosati, of St. Louis, sent a priest to Chicago I was to report back at Vincennes. I was stationed at Chicago at vincennes. I was stationed at Chicago not quite five weeks when Father St. Cyr, of St. Louis, arrived there, having been sent to take charge of the mission by Bishop Rosati. Thus, you see, I was the second pastor of the present great Catholic community of Chicago, not for a long time, it is true, but I don't think many needs in Chicago know that I many people in Chicago know that I
was ever a priest in charge there, the general impression prevailing that Father St.
Cyr was the first priest who had charge of
the mission. Soon after my return to
Vincennes I went with Right Rev. Bishop Odin, first bishop of Galveston, to the Texas mission, arriving in New Orleans Christmas day in 1837, and in Galveston New Year's day. After spending one year in Texas I returned, at the request of my bishop, to my first parish, New Albany, Ind., where I built the church of the Holy Trinity, and was pastor of Holy Trinity parish for twenty-seven years I resigned the parish and came here twenty years ago on account of the rheumatism which I had contracted while travelling through the malarial swamps doing mis sionary duty. Soon after I came here my rheumatism left me, and I decided to remain here. I teach my medical class every day, and take great pleasure in doing so. I wouldn't know when with myself unless I was actively engaged in some duty." "What is your opinion of Napoleon I.?" "He was the greatest soldier that ever lived. He had sound good qualities, but

THE BAD ONES PREDOMINATED in his character. True, he fought at first

for the glory of France, but finally he sacrificed France, his faithful soldiers and even himself to his own insatiable ambition. I look upon him as the deliberate murderer of thousands upon thousands of brave soldiers, whom he marched over the snow-covered mountains of Russia for no other reason than to increase sands of brave soldiers, whom he marched over the snow-covered mountains of Russia for no other reason than to increase his own glory. What cause had he for making war upon the Emperor and people of Russia? No, the blood and bones of the Frenchmen whom he left lying on mountains, in valleys and roadways during that terrible winter march, called to heaven for vengeance, and brought down upon his head the bitter curses of the thousands of widows and orphans he had made in France. He had no consideration for the comfort of his soldiers—in fact he hadn't for his own. He had no care except for the advancement of his personal glory. No; his soldiers did not love him during and after the Russian campaign. I mean; they detested and cursed him." "Do you think he had much religious feeling in his composition?" He undoubtedly had, He was a strange being, a veritable mystery in himself. With all his ambitious scheming he never for a moment forgot his daily religious training, and I don't think he ever neglected to offer up a prayer of some sort morning and evening. He declared, when a and I don't think he ever neglected to offer up a prayer of some sort morning and evening. He declared, when a prisoner on St. Helena, that the happiest day of his life was that upon which he made his first communion." Father Neyron is the chaplain of the sisters whose duties bring them about the university and infirmary. He rises every morning, winter and summer, at 4 o'clock, and celebrates mass for the sisters in the infirmary chapel at 5 o'clock. After mass he takes a walk of probably two or three miles. When breakfast is announced he is the first to take his seat at the faculty table in the senior seat at the faculty table in the senior refactory, and he enjoys the meal with a relish. He is never indisposed, and to all appearances he is good for years yet in the land of the living.

## JUSTIN M'CARTHY'S LETTER.

THE TORY GOVERNMENT A MICAWBER ADMINISTRATION.

London, Aug. 7.—Following is Justin McCarthy's review of the week:—"These truces with infidels," said Wamba, the jester, in "Ivanhoe," "make an old man of me." Being asked for an explanation, he answers:—"Because I remember three of them in my day, each of which was to endure for the course of firm news to endure for the course of fifty years; so that, by computation, I must be at least a hundred and fifty years old." After the fashion of Wamba, I say these SWEARINGS IN OF MEMBERS

SWARINGS IN OF MEMBERS
after general elections make an old man
of me. Five such performances have I
seen in my Parliamentary experience,
each of which ought, in the ordinary
course of things, to have run through
seven years' lesse of existence, and therefore on that computation I ought to have
been for thirty odd years a member of the
House of Commons, whereas I know I
have been a member only a quarter of
that time. Up to the present the House
of Commons has been engaged merely in
the form of swearing in the new members.
The greater number of the members of the
new Government have to be re-elected
before they can sit in the House. A full
fortnight will pass away before we get to
business; meanwhile let us ask ourselves
what the Saliabury Government can do?
Is it not

A MICAWBER ADMINISTRATION ?

Does it not after the fashion of the imyoung priests of France, asking such of them as had the apostolic spirit to volunteer for the western missions. I recognized the appeal as a voice calling me from home to do the work of my Master in a foreign land. So did a young friend of mine, Father Shafer. We obtained leave from our bishop to join the American mission, and forthwith started to join the Micawber Administration fondly hopes something will turn up. Perhaps the whole situation is not unlike that of the Buchanan Administration in the United States before your civil war. Slave-holding was the difficulty of your statesmen then, as landlordism, in all its ramifications, is the difficulty of our states. men now, and your Hartingtons and Salisburys were for PUTTING OFF THE DAY OF SETTLEMENT

as long as they could, fondly hoping something would turn up meanwhile, or perhaps that "the sky would fall." In your case the sky did not fall, and settling all and would not have the sky did not fall, and settling the sky did not fall, and settling the sky did not fall, and settling the sky did not fall. your case the ky did not fall, and settling day would not put itself off to oblige timid, time-serving politicians. In our case it will be the same thing. The poor, distressed damsel in one of Voltaire's stories says, "Nothing could have saved me but the heavens' thunderbolt, and the heavens did not thunder." Nothing but a miracle could put off the Irish question, and wa do not expect to see miracles personal service the see miracles personal services and the services are serviced to see miracles personal services and the services are serviced to see miracles and the services are services are services and the services are services. a miracle could put off the Irish question, and we do not expect to see miracles performed for the benefit of the Salisbury Administration. Yet this is the spirit in which the Salisbury Administration is trying to act. This is the whole meaning of the desire to have some business got through during August and the early part of September and then

AN ADJOURNMENT UNTIL FEBRUARY.

"We cannot tell you what we intend to do with Ireland now," Salisbury says, in effect; "we have not had time to think the matter over. You take our breath away by calling on us to say what we are

away by calling on us to say what we are going to do with Ireland the moment we get into office. No! No! Give us until February! By that time we shall have thought the matter out, and can lay our plans before Parliament." The interval cannot add one single scrap of informa-tion on the subject of Ireland to what is already in the possession or easily with-in reach of the Government. I quite admit that it might be a very useful interval for Salisbury and Cnurchill to employ in

terval for Salisbury and Caurchill to employ in

EDUCATING THE PARTY
up to Home Rule. If they are wise, if they have any common sense among them, that is what they will do. That is the only thing that can "turn up," which would be of the slightest real advantage to them in a political sense—the coming round of the whole Conservative party to the principle of Home Rule. If this does not happen in the interval, nothing can happen which will do them any good. I know of one other thing as to which some not happen in the interval, nothing can happen which will do them any good. I know of one other thing as to which some

of them are on the look-out for—

"something to turn up."

which would be for their momentary political advantage—that is, an outbreak of disorderly acts in Ireland. In that hope, I venture to prophery they will be

utterly disappointed. The whole civilized world bears witness to the absolute per-fection of the demeanor of the Irish people. At the present moment a city's people. At the present moment a city's population pouring out to say farewell to Lord Aberdeen's successor coming in without one sign or word of welcome from any but the police and Castle officials—each event bears equal witness to the sentiments of the Irish people. Every true Irishman will work his hardest for the

work his hardest for the

PRESERVATION OF PEACE AND ORDER,
were it for no loftier purpose than to
thwart and disappoint the "Micawber"
Administration. Is
THE POLICY OF THE OPPOSITION
to be a policy of watchfulness or a policy
of combat? That is the question that the
journals, the political circles, and the
drawing-rooms are asking very eagerly
now. Labouchere strongly favours a
policy of combat, and urges it in earnest
on Mr. Gladstone. Gladstone is naturally
well inclined to such a course of action.
It is as hard for him to keep It is as hard for him to keep himself at rest as for Harting-ton to push himself into action. But Gladton to push himself into action. But Gladstone, of course, has much to think over, many judgments to consult, before he decides either way. In any case the only question of the present hour is whether the policy of combat shall be put off until February. It does not matter much; it cannot be put off any longer. When February comes February brings with it just the same question as that which last Spring brought—the Irish question—and it will have to be answered then. There is

The absurd hope that the Irish party and the Irish people could be bought off, or satisfied, or stilled, even for a moment, or satisfied, or stilled, even for a moment, by some county government crumbs being flung to them, has been utterly dispelled by the meeting of the Irish party in Dublin, and the resolution adopted unanimously, enthusiastically, there. No! Among the things which the "Micawber" administration may have been to see administration may have hoped to see turn up, that one thing which they were prepared to hope for—even a few days age—they now know will not "turn up." JUSTIN MCCARTHY

# CATHOLIC PRESS.

Ave Maria.

Canon Farrar, one of the ablest divines of the Anglican sect, writes as follows, in his "Life of Christ," of those words of Our Blessed Redeemer addressed to the Blessed Virgin at the marriage-feast of Cana—"Woman, what have I to do with thee?":—"The words at first sound harsh and almost repellent in their roughness and brevity; but that is the fault partly of our version, partly of our associations. He does not call her 'Mother,' but the address 'Woman' (gundi) was so respect-ful that it might be and was addressed to the queenliest, and so gentle that it might be and was addressed at the ten-derest moments to the most fondly loved. And 'What have I to do with thee!' loved. And 'What have I to do with thee!' is a literal version of a common Aramaic phrase (mah le velak), which, while it sets aside and waives all further discussion of it, is yet perfectly consistent with the most delicate courtesy and the most feeling consideration."

Boston Pilot. John Bright, who recently posed before the world as the enemy of Home Rule, "because he was Ireland's friend," has been utterly silenced by the publication of a Home Rule speech of his made 20 years ago. He has attempted an explan-ation, but it has pained and disgusted even his friends. His argument for Home Rule, made in Dublin in 1868 (October 31), is one of the strongest plass that could Rule, made in Dublin in 1866 (Ostober 31), is one of the strongest pleas that could be urged for Gladstone's policy. He said .— The tenants, in England and Scotland are much more powerful than the tenants here, because you are acting alone here and act upon a great and powerful body in London. If you had a Parliament at College Green, clearly the Parliament at College Green, clearly the tenantry of Ireland would, with the present feeling in Ireland, be able to force through that Parliament any measure of justice they named; but as you have to deal with a great Parliament sitting in London, all the clamor you make and whatever demand you urge from this side of the channel come with very feeble effect, especially as you can only be represented by about 100 members, and of these, unfortunately, it happens that a considerable number is unwilling to support the demands made. It is one of the most difficult things in the world for 50 men among 600, some bundreds of miles from those they represent, to work up any question which may be against the prejudices and sympathies of all of the 600."

Western Watchman.

Western Watchman Western Watchman.

There is apparent in all the cities of this country—and we take it the movement is general throughout the world—a growing disposition among our Catholic men to attend the week day Mass. We have noticed this more in other cities than our own, but we have no doubt the same reown, but we have no doubt the same remark applies to our own people. This is a most consoling augury for the future of the American Church. There are thousands of our Catholic men here in St. Louis who could go to Mass every morning if they were at all disposed to do so. The time of the daily Mass is convenient in most of our parish churches, and their business leaves them free to indulge even most extensive religious practices. Why most extensive religious practices. Why do not more assist at the daily Mass? They have persuaded themselves that such extreme religiousness is adapted only for saints. Leaving out the question as to the obligation of all to strive after Christian perfection, we would assure them that the attendance at the daily Mass is not generally considered a work of very high

sider this question There is a beautiful precept which he who has received an injury, or thinks he has, would for his own sake do well to follow: "Excuse half, and forgive the rest."

### IEWS PROM IRELAND.

Wicklew.

On July 11th, the members of the Vexford Home Rule Club, accompanied y the Mayor, Thos. Harpur, Esq., several members of the Wexford Corporation, and the St. John's Independent Band, paid a visit to Avondale, permission having been given by Charles S. Farnell, Esq., M. P., to the Mayor. A pecial train left Wexford at nine o'clock, containing some hundreds of people, and arrived at Rathdrum, at eleven o'clock, where a procession was formed, headed by the band and the Mayor. On arrival at Avondale the members of the Club and their wives and sisters were shown the house and grounds, and at two o'clock the cloth was laid on the grass, and over two hundred persons sat down and partook of a sumptuous dinner. The cloth having been removed, the Mayor proposed the toasts of "Ms. Parnell," "Home Rule," "The sympathizers of the Wexford Borough Home Rule Club," "The St. John's Independent Band," "The ladies," and several other toasts having been given and responded to, the members of the Club left Rathdrum in the evening, being greatly pleased with their day's outing.

In resigning his seat for Meath, Dr. Kevin Izod O'Doherty wrote as follows to the Bishop of Meath:—"It is with the deepest regret I am forced to decline asking the constituency of royal Meath again to honor me by sending me back as their representative to the coming Parliament. Nothing short of inverse Nothing short of imper tive family reasons, requiring my return to Australia, could have induced me to separate myself from the patriotic people who have so generously entrusted their dearest hopes and interests to my charge during the last Parliament. Although I have not been able to show as brilliant a record of work as I could wish, I have endeavored, in my earnest ness and sincerity to prove purely not wish, I have endeavored, in my earnest-ness and sincerity, to prove myself not unworthy of the great trust reposed in me. Late and early my services have been at the disposal of Mr. Parnell and his able lieutenants, whenever required in the name of Meath, and for the ser-

vice of Ireland."

The Drogheda Independent says:—"We are astonished to hear that Alderman Daly has been lately turning the rack-rent screw with a vengeance. He is agent over some property at Bryanstown, belonging to a Mrs. Patton. Mrs. R. Moore, of Duleek street, has the misfor-Moore, of Duleek street, has the misfortune of being one of the tenants. Her holding is valued at £41, and the rent demanded is £56. Mrs. Moore expected that some reduction would be made her in consideration of the depressed condition of all agricultural produce. She asked the modest sum of 10 per cent. Mr. H. Daly, son of the Alderman, told her that she'd get no reduction, and that, in fact, the matter was in the hands of the Sheriff. Sure enough, it was. Mrs. Moore only owed a half year's rent, and the Sheriff came down on her for same, with £9 costs. for same, with £9 costs.

At the meeting of the Bantry Board of Guardians, on July 26, the chairman, Mr. J. W. Payne, refused to put to the board a resolution, proposed by Mr. Gilhooly, M. P., requesting Lord Bantry to suspend evictions on his estate for the present. The chairman remarked that "these things must go on!"

The resolution requesting Captain St. Cork.

The resolution requesting Captain St. Leger Barry, Ballyclough, to give his Gortroe tenants living near Rathcormac the moderate abatement of 20 per cent., has been answered by the services of five more writs; so that now fully seventeen as peaceable and hard-working tenants as could be found in any district have been made the recipients of these precious documents, against twelve of precious documents, against the whom it appears judgment has been already marked.

Kerry.

The heaviest and most extensive eviction campaign that has taken place in any part of Kerry this year occupied the bailiffs and police recently on the Kenmare estate. The days were spent in this work, the first day having been devoted at a place called Glounacoppal, about five miles to the east of Killarney. The tenants held under a middleman—a system which hitherto on this very estate wrought incalculable ruin to many struggling farmers—the name of the "go between" having been a late Mr. Curtain, of Knocknanane. The amount of the head-rent due was £190, and the poor law valuation £139. About ten families, all owing their gales of this head rent were evicted—the process of eviction having been a mere proforme one, as the tenants, by directions from the agent, Mr. M. Leonard, were readmitted as caretakers pending a settlement, which has been in course of an amicable result. The same tenants have oved their own rents yet to the extent e result. The same tenants have owed their own rents yet to the estate office but have got some time to enable them to extract a fair settlement. The following two days were spent in the direction of Rathmore, where about a dezen families were evicted. These were also left in as caretakers pending a settlement. The police, numbering about fifty men, and all of whom were drafted into Killarney from the neighboring stations, have seriously complained of the great hardships they endured in their long marches from Kiltry on each day. larney and their routes through the coun-

The people of Limerick, alive to the exigencies of the situation, do not mean to be behind-hand in contributing to the Parliamentary Fund. Already a committe has been formed, with the Mayor, Mr. Stephen O'Meara, as chairman, which has taken in hand the work of raising a sum worthy of the patriotic reputation of the city and county. A circular has been issued placing before the people the different aspects of the present position of affairs touching upon Ireland, and the necessity for funds to assist the Irish Party in the struggle is amply demonstrated. Already a considerable sum has been received by the committee, and we are sure the city and county of Limerick will sustain their reputation and contribute generously to the Parliamentary Fund in this crisis of the country's history. The people of Limerick, alive to the

when the long panel was being called over, Mr. Michael Purcell applied to be excused from serving as a juror. He stated that in the year '82 he was taken out of his bed by the police, and was confined in Naas Gaol for a long time as a "suspect," In consequence of the treatment he had received he objected to being sworn as a juror, because he had a feeling on his mind that he would find it very hard to convict any man. Many persons had been sent to convict prisons, and, worse still, to the gallows—Judge Harrison—There is no ground for excuse. You cannot be excused. If you are called on a jury you must answer, and the Crown may object to your serving, but I cannot excuse you.

Clare.

Fjectment processes have been brought against nine tenants on the Twiss estate at Ballymalone for the nonpayment of impossible rack-rents. The tenants lately waited upon the agent, Adam Studdert, of Quinn, county Clare, to try to effect some arrangement, but in vain. The visitation of the Sheriff is daily expected. Public sympathy is very strong in the tenants' favor.

Antrim.

The Ulster sea-lords require looking after quite as much as the landlords, if the complaint that reaches us from the Greencastle fishermen be at all well-founded. It seems that the bailiffs employed to watch the salmon fisheries habitually interfere with the poor men who are engaged in sea-fishing, and without the slightest warrant of law inflict grievous injury upon them.

Monaghan.

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Monaghan.

On July 11 the Grove Presbyterian Meetinghouse, about three miles from Castleblayney, was forcibly entered, and the words "No Home Rule," written on the walls, and other offensive literature the walls, and other offensive literature unfit for publication, and the floor strewn with Orange lillies. The pastor, the Rev. Matthew McAulay, has prominently identified himself with the Home Rule movement, and thereby incurred the hostility of the Orangemen in his neighborhood. The reverend gentleman was attacked a few days before on his way home from Castleblayney by a gang of Orangemen. No arrests have been made.

Tyrone. There are no features in the Irish elec-There are no features in the Irish electoral contests just fought half so gratifying as the hearty co-operation of the Protestants and Presbyterians with their Catholic fellow-countrymen, and the sturdy and generous support rendered to the popular candidates by many members of the Orange body. Large numbers of Orangemen attended Mr. O'Brien's meetings and listened with scarce a murmur of dissent to every word he of Orangemen attended Mr. O'Brien's meetings and listened with scarce a murmur of dissent to every word he said. In North Tyrone the action of the Orangemen was equally remarkable. We find the signature of an ex District Grand Master, Mr. John Pigott, attached to a very able letter in the Derry Journal strongly advocating the candidature of Mr. Wylie, and denouncing the rapacity of the Hamiltons as landlords with honest indignation. With equal sincerity the sterling Orangemen exposes the delusion that religion has anything to do with the quarrel, rackrents being the only object which the Tory landlords have in view when thrusting forward the bogey of bigotry. His letter is full of generous and manly feeling, and is a living evidence that the name of Orangeman is by no means always the synonym for folly and religious rancour. The strong point of the letter is the emphatic testimony the writer bears to the tolerance of the Catholics of the North. No such thing as religious intolerance on their part, he says, exists in any district. In his portion of the country they are in the majority, and there is no trace of it. It has never existed in the past, and he is confident it will never exist in the time to come. Such generous truthful words as these are worth their weight in gold.

On July 13th, when the Nationalist victory in South Down became known in Rathfilland, the most discretely are for the limit of the last man of the color-guard. Hadden and the color-guard. The last man of the color-guard. On July 13th, when the Nationalist vic-tory in South Down became known in Rathfriland, the most disgraceful acts of ruffianism were perpetrated by the Orango-men of the locality. After repeated attempts to start a row by making use of most offensive expressions, a raid was made upon the Roman Catholic burial ground, and a number of tombstones were smashed to pieces. The crosses over some of the graves were completely broken of, and every act of scoundrelism which could be thought of committed. The matter has been reported to the local constabulary, but no clue has yet been obtained as to the perpetrators of the outrage. tempts to start a row by making use of rage.

His Grace, the Most Rev. Dr. McEvilly, Archbishop of Tuam, has contributed the handsome subscription of  $\pounds 10$  to the Parliamentary Fund.

Mayo.

The House of Lords gave judgment, on July 16, in an appeal by George Houston, of Dhulough House, Leenane, co. Mayo, in which the Marquis of Sligo was the respondent. The case had reference to the sporting rights of the landlord over the farm of the appellant. The Lord Chancellor said he agreed with the decision of the courts below that the sporting rights were in the landlord and not in the tenant. The same question, before it came to the English courts, was decided in the same way by four learned before it came to the English courts, was decided in the same way by four learned judges in Ireland. The case, therefore, came before their lordships with a strong weight of judicial authority in favor of the contention of the respondent. He had come to the conclusion that the sounder view of the case was that taken by the courts below, and he, therefore, moved that the appeal be dismissed with costs. Lord Blackourne said he had come to the same conclusion, and he was surprised that the case had been raised at all. Lord Fizgerald concurred, remarking that the case was founded on remarking that the case was founded on an English and not an Irish conveyance.

went down shot through the heart. It was a critical moment. The officers could hardly make themselves heard in the hor-rid din. The line wavered and shook, a a wild, impressible panic shot through the hearts that had thrice charged on those appalling woods with such a lavish waste of life.

appalling woods with such a lavish waste of life.

At this moment the drummer-boy Gowan rushed forward, seized the dishonored colors from the earth and, facing the regiment, backed towards the enemy for several rods. The hero's heart, under all the foul rags and tatters that had swathed and buried it out of sight, burst through its bonds under the inspiration of that terrible moment. The gutter-snipe that had grown like a toad-stool out of the slums of the Five Points, was transfigured into the semblance of a young demi-god, with the light of heaven and martyrdom shining on his brow.

Shrilly he shrieked, as he waved the ponderous colors over his head, "Fie. Shame on ye, boys! Would ye desert the old flag?" and the next moment tumbled into a lifeless heap, literally torn in two by a shell. The Irish regiment gave one frantic yell of wrath that stilled the rattling fusilades, and swept on with the impetus of an avalanche. Nothing human could endure before that frenzied onset, and in a moment the Confederates were hurled back in rout and confusion.

The name of young Gowan is carved in particular the confederated and the results of the results o

were hurled back in rout and confusion.

The name of young Gowan is carved in no marble tablet, stamped on no medal of honor, and was mentioned but by one newspaper. Yet in the memory of all who witnessed that transcendent outburst of the divine and heroic through a corrupt and callous crust it sends a burning thrill through all the nerves at the recurring thought. Victor Hugo could put in the mouth of Cambronne the foul est of words to express his boundless deepair and rage when ordered to surrender the shattered fragment of the "Old Guard" at Waterloo; he could make Gavroche die at the barricades of Paris with the gay laugh quivering on his with the gay laugh quivering on his shrunken lips. But he never conceived anything more supremely grand than the death of that Irish drummer boy.

Fast fiashed the red artillery Our pleeding columns through, And thick and fast to earth they fall, Our gallaut men in blue. A shuddering thrill, an isy chill Through every bosom runs, As faster fell the shot and shell From the Confederate guns.

'Twas then an Irish drummer boy
(Too young for such a scene,)
S'epped proudly to the foremost ranks
Dressed in his jacket green,
And snatched from earth the tattered flag
That lay all gory there,
Regardless of the hissing shell
That hurled through the air,

Proudly before the foeman's guns
He waved the flag on high,
His face lit up, his fearless soul
Shone in his flashing eye.
The light of Heaven and Martyrdom
Beamed in his glowing face,
As if it once were centered there
The fire of all his race.

"Shame on you, boys, will you desert
The old flag to the foe?
Come on i who shrinks before his guns,
Or fears his recei blow?
Charge for our old flag again,"
With fearless voice he said.
A moment more—and in his gore
The drummer boy lay dead.

We heard his shout, we saw him fall,
The green flag in his hand,
We gazed upon his boylsh face,
So fearless, proud and grand,
And from our ranks there burst a yell
For blood, revenge or death,
As if the infernal flend of hell
Had leaped upon the earth.

Up! 'gainst that blazing battery,
with flercely flashing blade.
In frautic fury flercely sprung
Each man of the brigade.
No human force, no human power
Could turn that shock aside.
Deep, deep in blood our blades avenged
That little boy who died.

Wrapped in his flag we buried him, And o'er his lonely grave, With saddened hearts our whole brigade A farewell volley gave Frr braver ne'er on field or plain, From Foyle to Fontenoy, Died for the free, more grand than he— That Irish drummer boy.

int aspects of the present position of Maire touching upon Ireland, and the Eccesity for funds to assist the Irish Party n the struggle is amply demonstrated. Already a considerable sum has been ecceived by the committee, and we are ure the city and county of Limerick will matain their reputation and contribute enerously to the Parliamentary Fund in this crisis of the country's history.

Tipperary.

On July 14, at the Commel Assizes,

The Moon's Influence

Upon the weather is accepted by some as real, by others it is disputed. The moon mover attracts corns from the tender, aching spot. Putnam's Painless Corn Chief Baron Palles. The Grand Jury having been re-sworn, he addressed them. He said there were only seven cases to go before them, none of which required any special observations from him.

America's Greatest Catholic Orator.

Archbishop Rysn, of Philadelphia, who is universally conceded to be the most eloquent speaker in the American Catholic Church, is known as the "golden-tongued orator" and the "Bossuet of the Missouri". He is fully six feet six inches in height, stout in proportion, has a large head, covered with very red, coarse hair, and a broad, rosy face, whose every lineagement is that of a son of the Emerald Isle. Any one who has heard Archbishop Ryan speak will understand why he is called the "golden-tongued orator." As he enters the pulpit his commanding figure centers attention at once. He reads the text in a voice low, sweet and mellow. Then he folds his arms and looks earnestly at the congregation for fully a half minute. The exordium of his sermon is delivered in a calm conversational tone, and if a listener departed at this juncture he would wonder how the Archbishop got a reputation for eloquence, Just wait, however, until the prelate passes into the argument and the appeal to the feelings and the peroration, and you will hear such eloquence as seldom proceeds from the pulpit. The voice is something wonderful. It is perfect in intonation all the way up from the mellow tolling of the text to the passionate ring of the peroration. Forgetting all about the substance of his sermons—and that is the point on which hangs his "Bossuet" reputation—any one who loves sweet sounds would gladly spend an occasional hour merely listening to his voice. This may sound like the language of exaggeration, but all Philadelphians and St. Louisians will testify to its accuracy. The Archbishop gained a great reputation for eloquence, even while he was studying at the seminary. On several occasions Archbishop Kenrick celled him to the pulpit in the St. Louis Cast Lat. reputation for eloquence, even while he was studying at the seminary. On several occasions Archbishop Kenrick called him to the pulpit in the St. Louis Cathedral while young Ryan was only in deacon's orders—a very unusual honor, indeed. After ordination the reputation of the young priest spread, and he was soon made coadjutor. He has been for twenty years the regular orator at all great church events.

> Horsford's Acid Phosphate. IN CONSTIPATION

Dr. J. N. Robinson, Medina, O., says "In cases of indigestion, constipation and nervous prostration, its results are

A Woman's Suffering and Gratitude. A VOICE FROM AUSTRIA.

Near the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink, I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limb. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother brought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough A VOICE FROM AUSTRIA. no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigle's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the probability of the sure to get the pominion Catholic First Reader.

Dominion Catholic First Reader.

Part First, 63c. per doz.

Part Second, 90c. per doz. have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighborhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crossed themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought surely it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was aston.

as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. Today she adds her gratitude to mine for God's mercies and Seigle's Syrup."

MARIA HAAS.

For sale by Wm. Saunders & Co. Drive.

Constipation

Causes, directly or indirectly, fully one-half the sufferings which afflict mankind. It is usually induced by inactivity of the liver, and may be cured by the use of Ayer's Pills. C. A. Schomerus, Great Bend, Kansas, writes: "I have used Ayer's Pills for Costiveness, with the most beneficial results." J. Windholm, Newark, N. J., writes: "Ayer's Pills cured me of chronic Constipation." Martin Koch, Huntington, Ind., writes: "Last year I suffered much from Billousness

And Headache

After using one box of Ayer's Pills I was quite well." C. F. Hopkins, Nevada City, Mo., writes: "I have used Ayer's Pills, and think they are the best in the world. They have cured me of Sick Headache and Neuralgia." W. L. Page, Richmond, Va., writes: "I have been a severe sufferer from Headache. Ayer's Pills afford me speedy relief." A. J. Forster, Dauphin st., Mobile, Ala., writes: "For a number of years I have been troubled with Constipation and Headaches. After trying a number of so-called Liver Invigorators, without benefit, I was at last

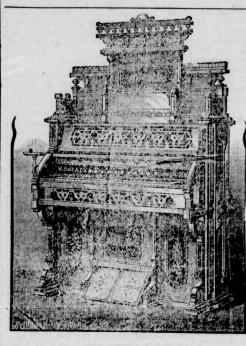
Cured by Using

Ayer's Pills." Rev. Francis B. Harlowe, Atlanta, Ga., writes: "For years I was subject to Constipation, from which I suffered increasing inconvenience, in spite of the use of medicines of various kinds. Some months ago, I began taking Ayer's Pills. They have entirely corrected the costive habit, and have vastly improved my general health." Hermann Bringhoff, jewelry engraver, Newark, N. J., writes; "Costiveness, induced by my sedentary habits of life, at one time became chronic and exceedingly troublesome. Ayer's Pills afforded me speedy relief, and their occasional use has since kept me all right." Ed. O. Easterly, Rockford, Ill., writes that he has been cured of chronic Constipation by the use of

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MARIA HAAS.

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A true educator is one who will draw out and develop all a child's faculties. For life, as we contemplate it about us everywhere, begins in a germ, and by the application of the educational force to this germ, it begins to unfold and to exhibit outwardly by their motion the clements that are wrapped up in it. The educational force for the plant is the warm, moist soil, the sunshine and the rain. For man the educational force is his surroundings in early life—his parents, his home, his church, and particularly his school.

All these combined, in order that they

his school.

All these combined, in order that they might be considered true educators according to the standard our Lord lays down, should have the effect of developing a child's whole nature—his body, his mind and his conscience—so that he might grow up a well rounded shapely whole, for it is only then he can bear good fruit. If a tree be cramped and hemmed in on one side it cannot develop symmetrically. It will be one sided.

So, an education that develops the

So an education that develops the mental side of a child's nature, and neglects either the moral or the physical side, will generate a one sided life, and such a life will surely topple over.

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There is a system of education in vogue that boasts that it makes no effort at all to develop the moral part of a child's nature. In fact, it expressly forbids the saying of one word to the child concerning the highest of his relations, the relations to his God or the next life. We can know whether this system of education can be ranked among the false prophets by applying to it the test our Lord gives. By their fruits you shall know them. In France, where the system began a few By their fruits you shall know them. In France, where the system began a few years ago, it is just now bearing fruit. Official reports show a startling increase of crime among the children. Where before the number of juvenile offenders under twenty-one years of age numbered 9,735, now it numbers 29,815, and strangest of all there are now recorded for the first time numerous cases of suicide committed by children. In this country public morals have reached a dreadfully low state. Why is it, dear brethren, that bribery and corruption are becoming every day more public and barefaced? How is it that the idea of an accounting some day before a just Judge for all our words and acts is becoming more and more vague? What

a just Judge for all our words and acts is becoming more and more vague? What is it that characterizes our daily record of public events, the newspapers, except it be the number and brutality of the crimes it records? How is it that social relations have in many instances become so licentious, the marriage tie so weakened, that it is no longer an uncommon thing to hear of divorce and other social crimes? How is it that a public blasphemer and scoffer at all that man holds sacred can go about the country and everywhere draw

scoffer at all that man holds sacred can go about the country and everywhere draw large crowds and be received with great applause? It has been said, over and over again, that his audiences are made up principally of young men who have received what education they have within the last twenty or thirty years in this country. A cautious observer of public events finds it very hard to believe that the standard of morality is getting higher as we in this country advance in prosperity. There is something "frotten in Denmark." It must be the godless education that is given to the majority of the children of the country. We must do something to see that the children committed dren of the country. We must do some-thing to see that the children committed to our care are thoroughly imbued with sound principles of Christian morality.

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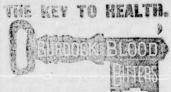
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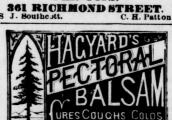
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B. C. McCANN, SOLICITOR, ETC., on real estate.

M'DONALD & DAVIS, SURGEON Dentists, Office: — Dundas Street, doorseast of Richmond street, London, Ont.

Meetings. CATHOLIC MUTUAL BENEFIT

ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 15 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually, M. HABTMAN, Pres.. JAS. CORCOREN, Rec. Sec.

K. of 1. Clothing & Furniture Store MEDDOWOROFT'S WEEKLY PAYMENT STORE.

New Tweeds, new Dress Goods, Everything new. Ordered Clothing a Specialty. Dress and Mantle Making to suit the most fastidious. Furniture and Carpets of every description. Buy where you can get everything you want cheap and on easy pay-W. S. MEDDOWCROFT,

Corner Wellington and Horton Sts.. NOVELTY RUG MACHINE (Patented March 6 '82.)
For raking Rugs,
Tidles, Loods, Mittens
etc. Sent by mail full
directions, Price \$1.50.
Agents Wanted.
acturer of Stamped Rug Patterns on Manufacturer of Stamped Rug Patter Burlap Beware of Infringements. for Circular.

R. W. Ross, Guelph, Ont. Mineral Baths, with Electric and Moliere Baths, WILL CURE DYSPEPSIA. ASTHMA,
Uatarrh and all Spinal and Nervous
Diseases. Recommended by physicians for
Rheumstism, Paralysis, Lung and Kidney
Comptaints. Perfectly safe and reliable.
320 Dundas st. Send for circulars. J. G.
WILSON, Electric Physician.

# MEADQUARTERS ---FOR-

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

STRICTLY PURE,

POSITIVELY SATISFACTORY, r returnable and money refunded. Use hese Coffees, and belp drive adulterated and region goods out of the market. referior goods out of the in-Yours respectfully,

FITZGERALD,

SCANDRETT & CO. 190 DUNDAS STREET. Morphine Habit. Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

JAMES REID & CO. REMOVED THEIR HARDWARE

118 Dundas St., ONE DOOR EAST OF THE OLD STAND.
Complete stock of GARDEN TOOLS
easy-mixed Paint and General Hardware JAMES REID & CO.



Ottawa 25th July, 1886.

AMUEL R. BROWN, Esq., — DEAR
THER—I have the honor to inform
that on the 19th instant I have,
ording to your instructions, duly
unised Branch No. 44 of our C. M. B. situated at Amprior and numbering con charter members and three trans-red members from Branch 34, of

Almonte.

I have instructed the Recording Sectorary to send you the list of officers and other members, together with their beneficiary certificates, which I got each member to fill and sign before me.

The list of officers for the term ending list December, 1886, is as follows:

Spiritual Adviser—Rev. A. Chaine, Chancellor pro. tem.—J. J. Grace, President.—H. A. Devine,

First Vice President.—D. McDonald. Second Vice President.—M. Galvin, Recording Secretary.—E. C. Armand. Assistant Recording Secretary.—J. R. McDonald.

Treasurer—John Tierney.
Financial Secretary—John Sullivan.
Marshall—P. Olivier.
Guard—P. Dore.
Trusteez—James White, P. Dontigny,
Charbonneau, M. McHale, Thos.

Havey.

I take great pleasure in stating that this branch is composed of such men who intellectually and physically are a credit to our Association. Socially speaking, most of them are leading men in their village and it is quite complimentary to them and even to myself to state that the whole proceedings were crowned by a whole proceedings were crowned by a sumptuous banquet at their President's

Brother M. Galvin has been elected presentative to the Grand Council where expect to meet him on the 10.h proximo Franch No. 29. Yours fraternally, CHEVR. F. R. E. CAMPEAU.

New Branch at Tecumseh, Essex co.
On Sunday afternoon, Mr. H. W. Deare,
Deputy for Southeast Ontario organized
at Tecumseb, Branch No. 45 of the C. M.
B. A. The entire proceedings were conducted in the French language as all the
members are of that nationality or understand that language. A number of members from Branch Nos. one and twenty
were present and assisted at the organization. The proceedings opened at 4
o'clock p. m. and closed at 8,30 p. m. The
following are the first officers. There
were fifteen charter members present.
President—Henry Morand.
First Vice President—Cyprien Reneaud.

President—Henry Morand.
First Vice President—Cyprien Reneaud.
Second Vice President—Vacant.
Recording Secretary—John Dugal.
Ast. Rec. Secretary—Paul Ruggaber.
Financial Secretary—Victor Robinet.
Trassurer—Francis Morand.
Marshall—Francis Jauisse. Guard-Henry Duchene.

Trustees for one year—Camille Cam-peau, James Mero, Phillip May, Ferdinand

Branch No. 46 was organized at Walkerton, Ont., on August 2nd, 1886, by Rev. J. P. Molphy.

The following is a list of its first offi-Spiritual Adviser—Very Rev. Dean

President-John Nauer. First Vice President-Vincent Mes-Second Vice-President-Mathias Gor-

en.
Recording Secretary—Conrad Schmurr.
Financial Secretary—Alexander Haas.
Treasurer—Andrew Wachter.
Guard—Philip Branden.
Marshal—Bernard Schmuck,
Trustees—Vincent Messuer, Alexnder Haas, Mathias Gorgen, John Nauer,
luthony Obrecht.

Anthony Obrecht,
This Branch meets on the 1st and 3rd Monday of each month at eight o'clock

Correspondence of the Catholic Record. LETTER FROM PRINCE ALBERT, N. W. T.

Prince Albert, July 17th, 1886. In 1883 four members of the Order of Faithful Companions of Jesus, Rev. Mother Collings, Austin, Wearing and Sister Bernard, arrived in Prince Albert in company with His Lordship, Bishop Grandin, and on the 1st of September, in Grandin, and on the lat of September, in the same year, commenced to teach. After the convent was first opened, and during the first year, only nine day scholars were in attendance, which number was augmented towards the close of the year by the addition of three boarders. Since then the number of members of the Order has been increased by the arrival of three more and others are expected to arrival. has been increased by the arrival of three more, and others are expected to arrive this fall. The number of pupils has increased so rapidly that at the expiration of the last scholastic year 32 pupils, day scholars and toarders, were in attendance, the vast majority of whom were Protestants. In fact, were it not for the encouragement the good nuns have received from the Protestants of Prince Albert, St. Ann's convent would not stand so high in the estimation of our citizens to-day. the estimation of our citizens to day, because they have its main support here-tofore, and are likely to be for some time to come. Unlike in St. Albert, time to come. Unlike in St. Albert, there are very few Catholic young ladies here, and they, what few there are, are halfbreeds, and do not attend the convent. The distribution of prizes at the convent took place on the 8th inst, Hon. Lawrence Clarke presiding, on which occasion quite a number of the citizens were present, including Col. Sproat, as also Rev. Fathers Fourmout, Moulin, Touze and Andre. A programme consisting of vocal and instumental music, operettas and recitations in Latin, French and English, was very creditably rendered, and was repeat. very creditably rendered, and was repeat-edly applauded.

edly applauded.

An address was presented to Hon.
Lawrence Clarke which was read by Miss
M. Wilson, thanking him on behalf of
the teachers and pupils for the interest
he has always taken in the convent, ex
pressing their thankfulness that he had
been restored to health and expressing the
hope that they might long enjoy the kind
interest he took in them.

Mr. Clarke regretted the absence of His
Lordahip, Bishop Grandin, to whom was due
the presence of the reverend mothers in

White was a service the printer or the printer of

Prince Albert, and the consequent advantages the young girls enjoyed as pupils of St. Ann's convent. He thanked the reverend mothers for the honor they had done him in asking bim to be present, and congratulated them on the great success which had attended the convent since its commencement. He then addressed the scholars at some length, dwelling on the necessity of application to their studies, and pointing out the rewards which awaited those who persevered, and concluded as follows:

"I congratulate you, Reverend Mothers, on the splendid system of education you have introduced into your establishment. Your Young Ladies' School is a credit to the town and country, and if I may be allowed to use the expression—from its cosmopolitan character—it materially strengthens the bond of union between the different nationalities. It accomplishes this because your scholars represent dissimilar races and religions, yet all receive from the highly cultured lady teachers of the school that respect and reverence for conscientious scruples, which has made it possible for each scholar to kneel down and worship one common Father in the manner taught them in their own homes."

At the conclusion of the address, Colonel Sproat moved a vote of thanks to Mr. Clarke for the able manner in which he had presided, at the same time congratulating the Rev. Mothers on the

which he had presided, at the same time congratulating the Rev. Mothers on the success which had attended their schools success which had attended their schools since its commencement. God save the Queen was then sung by the children and the proceedings ended. Following are four of the principal prize winners: First silver medal awarded to Miss Mirian Wilson, for General Satisfaction and Application; 1st Prize for English Studies, in the 1st Class; 1st Prize for Drawing, 1st Class; 1st Prize for Music, 2nd Class.

Second silver medal awarded to Miss.

Second silver medal awarded to Miss Second silver medal awarded to Miss Alice Howie, for General Satisfaction and Application; 1st Prize for English studies, 3rd class; 1st Prize for French and Latin, 4th Class; 2nd Prize for Music, 4th Class;

Ath Class.

Miss Blanche Sproat, Prize for General
Satisfaction and Application; 2nd Prize
for Needlework, 2nd Class; 2nd Prize for

Singing, 3rd Class,
Miss Mary McDonald, Prize for General Satisfaction; 1st Prize for English eral Satisfaction; 1st Prize for English Studies, 4th Class; 2nd Prize for French

Studies, 4th Class; 2nd Prize for French and Latin, 4th Class.

After the distribution of prizes Rev. Father Andre invited a number of gentlemen, among whom were Mr. Clarke, Col. Sproat, Mr. Davidson, Mr. Wilson, and Mr. H. S. McPhillips, to dine with him and his brother priests, where a pleasant hour was whiled away. The nuns are about to move to the premises lately purchased from Hon. Lawrence Clarke, the old premises being too small. Philos.

London Business University.

GOLD AND SILVER MEDALS, 1885 86.

Gold medal for proficiency, won by M. M. Black, Springfield; silver medal for proficiency, won by John Stevens, city; gold medal for penmanship, won by E. D. Croden, city D. Croden, city.

The design is a shield, with beaver

and monogram on front, and the en-graving on back.

Wedding Bells.

On Tuesday morning, August 3rd. in St. Patrick's Church, by the Rev. Father Dowd, Mr. D. Baulf, a prominent grain merchant of Winnipeg, was married to Julia A. Driscoll, daughter of Mr. R. Driscoll, of this city. The bride was attired in an elegant cream satin dress with court train and beaded front, veil and wreath of orange blossoms. The two bridesmaides were Miss Katie Driscoll, of Brockville, cousin of the bride, and Miss Brockville, cousin of the bride, and Miss Katie Driscoll, of Montreal, sister of the bride. The former wore a dress of cream India muslin with natural flowers and oriental lace trimmings; the latter was attired in a Fischer net dress with trimmings of oriental lace and natural flowers. Mr. Wm. Baulf, of Port Arthur, brother of the bridegroom, and Mr. Jas. McKay, of this city, acted as groomsmen. After the ceremony was over the newly married couple proceeded to the residence of the bride's parents, No. 830 St. Catherine street, where breakfast was served to a large number of relatives and friends. Among the numerous presents received were a Weber piano by Mr. Driscoll; set of diamond jewelry, the bridegroom; wax cross, Mrs. Driscoll; plush mantle drape, Miss Maggie Driscoll; haud painted fan, Mrs. McKay; plush panel, Miss Annie Driscoll; plush shelf drape, Miss McKay; hand painted plush panel, Miss Katie Driscoll; plush stelf drape, Miss McKay; hand painted plush panel, Miss Katie Driscoll; point silver napkin rings, Mr. J. Norris; set of silver knives and forks, Mrs. Costello; floral album, M. J. O. Shea; silver pickle castor, Mrs. Harvey; plush dressing case, Mr. F. P. Corcoran; silver cake basket, Mr. Penny; hand painted mantle drape, Miss Katie Driscoll; China tea set, Mrs. Baulf; toilet set, Miss P. Corbeil; pair vases, Mr. H. Driscoll.

The happy couple left the city by the evening train and will visit the principal oll, of Montreal, sister of the

vases, Mr. H. Driscoll.

The happy couple left the city by the evening train and will visit the principal cities in Ontario before going to Winnipeg, their future home. A number of friends congregated at the depot to bid them good-bye, and the train carried the bridal pair away towards their Western home amid the cheers and good wishes of their friends. vishes of their friends.

How much books could aid us to em-How much books could aid us to employ our existence usefully! They should pass under our eyes, like a moving picture—the history of the world, the birth of sciences and arts, the revolution of empires, the customs of peoples, the recompenses given to good actions, the shame attached to crimes. Knowledge which is varied and solid enriches the mind. forms the heart, and sids us nower.

HOME BULE.

A GRAND CONTRIBUTION FROM STRATFORD. 

Stratford, August 6th, 1800,
Rev. E. B. Kilrov,
D. \$25 Mrs O'Brien....
Jas Kennedy ... 25 A Friend ...
Jas Corcoran ... 26 B Fewer ...
Jas Corcoran ... 10 M O'Grady ...
P Sullivan ...

v FatherQuigley Conway..... Flanigan..... Ithargey. Caherty. Loane...

AcGulgar Galagher Galagher Free Figeon Jass O'Donnell Patrick Quinlivan Thos McHale D Harries Quinlivan 4 P Dunn Jugan Jugan Li Given Jugan Charles Galagham Charles Galagham McHugh Cleon McDillon Con McGon Galagher Galagham Gala

2 Miss Dyer... 2 Miss B Dunn... 2 Miss R Dunn... Miss K Dunn... Mrs E Flynn... J Brophey... Mrs 8 O'Donnell.
Miss Jennie Corley......
Mrs J Kastuer.

Miss Allen... Miss E Cullerton. Miss Gallagher... Miss T Gallagher A McCaffery...
D Harkin...
J McNamara...
A O'Meara...,
Mrs J McNams
J Spencer.... Owen Dwyer.

A McPhee....

M Dillon....

Total.

......\$255.75. CATHOLIC IRISH LADIES AND THE SOUPERS.

London Universe, July 24. A preliminary meeting of ladies interested in this work of charity was held last week in the Mansion House, Dublin, under the presidency of the Lady Mayoress, Mrs. T. D. Sullivan. Mrs. T. M. Healy and Miss Annie M. Sullivan acted as honorary secretaries to the meeting. Several letters of apology for non-attendance having been read, Miss A. M. Sullivan read the report, from which it appeared that the Sacred Heart Home was opened on the Feast of the Sacred Heart for the children to be reasured from and who are the sacred by the sacred of the Sacred Heart for the children to be Heart Home was opened on the Feast of the Sacred Heart for the children to be rescued from, and who are now detained in, the various "Bird's Nests." The faith of these children is being wrested from the back agents are daily busily engaged in the back streets and slums of Dublin, seeking out those parents whose poverty or failings made them most susceptible to temptation, and the urgent needs of those little ones render them most likely to listen to the suggestions of those who visit them, apparently as friends interested in the suggestions of those who visit them, apparently as friends interested in the suggestions of the last few years shows desire to lead both away from the ancient faith of Ireland. For many years the extent of this evil has been known to all who took an interest in the condition of the Catholic poor of Dublin, and although many efforts were made to combat the danger, the evil went on increasing. The experience of the last few years shows more clearly the necessity of a home where the children given up to proselytism may be received and cared for.

Rev. Father Waters, S. J., spiritual guardian of the home, moved the adoption of the report, and said: The report just read puts clearly before you the work to be done by the Sacred Heart Home. It is opened to take under its

go and knock at that gate of death and demand with firm voice her child. A great work indeed, greater than any you have been accustomed to either in visiting hospitals or prisons, or relieving the disfressed, or reclaiming the outcast, for the objects of your zeal will be the innocent children who never offended, and who are the victims of evil teaching, not by their own choice. A work of great labour, too, for you will have to visit very poor tenements, and to come in contact with extreme poverty. Your efforts will be sometimes repaid by ingratitude, and you may be often cheated. All this will be the price you will have to pay for the release of those young captives Yet all this is your fit and legitimate work, and in doing it you are but walking in the footsteps of Catholic ladies in the various ages of the Church under persecution. You are for the most part members of the Congregation of

bers of the Congregation of

THE CHILDREN OF MARY.

Do you think that our Holy Mother was indifferent to the spiritual wants of the poor children whose faith was assailed in her day? Do you think you could do her a greater service or give her more practical proof of your love for her than to work for the release of these victims of proselytism? Though you, the Catholic ladies of Dublin, are specially named for this work it must not be inferred that the Catholic inmates of the Dublin Birds' Nests are all the children of Dublin parents.

A BLASPHEMER'S FATE.

FARMER CURSES THE CREATOR FOR PRO

A FARMER CURSES THE CREATOR FOR PRODUCING A DROUGHT, AND IS INSTANTLY TURNED INTO STONE.

The following remarkable story was related to the Cincinnati Enquirer correspondent, on July 26, by a reliable farm er who lives near the county line between Lina, Ohio and Mercer County:

Last week, while at work in the fields, a farmer by the name of Sylvester Redyan, owner of several hundred acres of fine farming lands in Mercer County, began cursing in a most shocking manner about the drought injuring his crops, and wound cursing in a most shocking manner about the drought injuring his crops, and wound up with an oath that he would cut God's heart out if he would come down. No sooner were the words uttered than a vivid streak of fire resembling lightning came down from the cloudless sky and struck Redyan. His companions who were in the harvest field with him were rendered insensible for several minutes. When they recovered they were nearly frightened to death at the sight which presented itself. Redyan, the man who just a few seconds before had uttered the terrible curse, had been transformed into stone, and lay on the ground near where he had stood when he made the shocking offer to the Supreme Being. His clothes had been burned from him, and his lips were parted in the stone figure, just as were parted in the stone figure, just as Redyan had finished the oath. An awful heat arose from the piece of stone, and was so intense that no person could go

Rev. Father Waters, S. J., spiritual guardian of the home, moved the adoption of the report, and said: The report just read puts clearly before you the work to be done by the Sacred Heart Home. It is opened to take under its afe and holy shelter the Catholic children whom your zealous labours will release from those abodes called Birds' Nests, where a death worse than the most loathsome temporal death is the doom of the ill-fated child who has to live in one of them. The Catholic child, the heir of the kingdom of heaven by Baptism, and consecrated by sacred chrism to royal dignity and to an intimate relation with the Christian brotherhood, is stripped in those Birds' Nests of his inheritance, is brought up in a false religion, and is taught to hold in abhorance the Catholic Church, who still claims him as her child, and so to drag out existence in a state of spiritual death. The guardians who hold them spare no pains to make them, in the words of the report, un. Catholic, un Christian, and ungodly. It is not my business to pass censure on these proceelytizers; they are condemned by all who honor justice and truth. We have to deal only with the POOR INNOCENTATIOTIMS OF THEIR MALICE, and the curcifix form the lobster it returned into the sea. Then the Father fell upon his knees and tearfully gave grateful thanks to God, hugging and kissing and to do our best to deliver them, while there is yet a chance of restoring their life of faith, to the obedience of the Catholic Church. A great work indeed to go and search out the poor mother and awaken conscience in her, and make her strong to Fausto Roderiguez, a Portuguese, relates the following sea incident:
"We were," he says, "at sea—Father Francis, John Raposo and myself—when there arose a tempest which alarmed all the mariners. Then the father drew from his bosom the little crucifix he always carried and applied it to the waves, thinking

Catholic Review.

A sad feature of our so-called higher education is the impression usually left on the minds of those who have epjoyed its advantages in college or in convent, that there is but little left for them subsequently to learn. It is true indeed that before graduating they are repeatedly warned against becoming the victims of this delusion; they are told that they have but knocked at the outer portals of the temple of knowledge and gathered a few crumbe of the bread on which the intellect is fed, but the tendency of the system is against the purpose and effect of such warnings. Do we not see this verified in the case of the majority of those who have received academic honors? Once outside college walls the average graduate consigns to some obscure corner of the household, not alone his Virgil, Horace and Homer, but even the great models of his own tongue, and seeks intellectual refreshment in the Standard or Scaside libraries. The result soon becomes painfully evident, for the intellectual atmosphere with which these graduates surround themselves is of the most ordinary and unelevating character. Their conversation never ranges above commonplace topics, and they shun all reference to philosophy, science and literature as though these things were tiresome in the extreme. Those efforts which during the last days of their college career they were compelled to put forth in order to obtain Those efforts which during the last days of their college career they were compelled to put forth in order to obtain their degree are suddenly relaxed and the grand thought of the great masters of the world of knowledge, thoughts which these neophytes had just begun to appreciate and admire, gradually elude their weakened grasp and become as strangers whom they had never met. Serious reading is voted a bore, and the pages of light serial publications are more frequently turned over than those of the Catholic World or Quarterly. The great questions which agitate than those of the Catholic World or Quarterly. The great questions which agitate philosophical circles have no interest for them, though just sufficiently prepared to understand their drift and significance. They deem the consideration of such dry topics suitable for priests and professors, on whom alone they imagine rests the duty of disseminating and vindicating the truth. They all know of pantheism and materialism is enclosed between the corners of text-books, and they are in blissful ignorance of the living influence which these systems are exercising on the thoughtful minds of our day. They seem not to understand that as representatives of academic learning it is their duty to keep abreast of the great problems of the times and seek to ascertain the principles on which false systems of philosophy repose. They have rested on their oars and drifted streamwards just when vigorous work should be expected of them and when streamwards just when vigorous work should be expected of them, and when their thews and sinews were in proper

streamwards just when vigorous work should be expected of them, and when their thews and sinews were in proper tone to be believed by many, its truth is vouched for by my informant and several as equally reliable men of that vicinity, with whom our correspondent has talked to regarding the strange affair. Each of them had been to the place and seen the transfigured body, and do not hesitate to say that every word of the account which I have given is correct. One man offered to hire a rig and drive the Enquirer man to the spot, and if things were not as he expense.

Redyan was a man about forty years of age, and had a family of a wife and five children, who are nearly wild with grief. Redyan was addicted to swearing, and could scarcely speak a word without accompanying it with an oath. The country near where the affair happened is not very thickly populated, which accounts for the remarkable transaction not being given to the public sconer.

STILL ANOTHER VISITATION OF HEAVEN.

A horrible story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story comes from Stroudsburg, the county seat of Montroe County, but the story in the trient the slough of neutrality where they can be sought to them added the questi eral literature should be of more absorbing interest to the adolescent mind than fairy tales to a child, when taught by one in thorough sympathy with his task. The same may be said of philosophy, religious evidences and science. Whoever has read Brother Noah's admirable paper, "Tact in Teaching," just read before the State University Convocation, will understand our meaning in this respect. The other point which we hold to be an important factor in the production of the evil complained of is that the necessity of continuous study in every branch of learning taught in colleges is not sufficiently eral literature should be of more absorb tinuous study in every branch of learning taught in colleges is not sufficiently inculcated. Every science should so be taught that the student may understand that he is entering on a life work that, time and opportunity given, he can never become master of his subject without efforts, that may intermit indeed, but must never be entirely relinquished. This fact should be organically interwoven, as it were, into his daily lessons in every department of study, and should grow pari passu with the knowledge he acquires. The graduates who comes forth from a college with the practical conviction that, for equally the practical conviction that, for equally potent reasons as those which had weight with him before he graduated, he might still continue to study and to labor, that graduate cannot but prove a success in whatever walk of life he may enter.

The Jesuit Fathers at San Francisco have sold their old college on Market street for \$900,000.

LOCAL NOTICES.

Light Summer Dress Materials in Printed Muslins, cre-m and white spotted Muslins, black and white Linen Lawns, Victorias, India Muslins and Checks, at J. J. GIBBONS'. FINE ARTS.—All kinds of art materials

or oil and water color painting and cray-on work, wholesale and retail, cheap at Chas. Chapman's, 91 Dundas st., London.

For the best photos made in the city go to EDY BROS., 280 Dundas street. And and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

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

UNFINISHED EDUCATION.

Absolutely Pure.

-AND-

and Art Exhibition Industrial

LONDON, CANADA,

September 27 to Oct. 2, 1886.

LIBERAL PREMIUMS.

This is the great event of the year for the people of Western

The Directors of this Asso. ciation will spare no efforts to make the forthcoming Exhibition equal, if not eclipse, any previous fairs.

The Committee on Attractions are preparing a splendid list of

SPECIAL ATTRACTIONS; Full particulars of which will be published later on in the papers, and by programs, etc.

Write to the Secretary for prize lists, posters, and all information.

RICH'D WHETTER, GEO. M'BROOM. President.

THE

West Ontario Pacific Railway COMPANY.

NOTICE is hereby given that a general meeting of the subscribers to the capital stock of the West Ontario Pacific Railway Company will be held at the company's offices, Albion Block, Richmond street, Lendon, Ont., on TUESDAY, the 17th day of August, A. D. 1888, at the hour of 10 clock in the afternoon for the selection. ne afternoon, for the election of directors not officers of said company and for other usiness. By order of the Provisional Board.

THOS. R. PARKER, Secretary.

Dated at London, Ont., this 31st day of July, 1886.

ORGANIST WANTED.

Wanted, a competent organist for St. Patrick's, Hamilton, Ont. For particulars as to salary, etc., apply to Rev. P. Cos-GROVE, Administrator of same church.

LAW BUSINESS FOR SALE. A CATHOLIC BARRISTER, 6 YEARS in practice in a growing Town in Eastern Ontario, desires to go west, and would sell library and business on reasonable terms. Splendid opening. Address "Barrister," care Record office.

Furniture and Undertaking.

E. DICAIRE, Belle River, begs to inform the people of the County of Essex, that he has bought out the Furniture and Undertaking Business lately carried on by Mr. Boutellier, where he intends carrying on the business as usual. A trial solicited.—
E Dicaire.
Belle River, 30th July, 1886.

408-3w

\$500,000 TO LOAN AT 6 PER CENT. YEARLY. Straightl cans. Terms of repayment of principal mude to suit borrowers. First and second mortgages bought, ad-vances on second mortgages and to purchase farms. No costs incurred in making applications for money. No delay, Parties paying high rates of interest, by recent Act of Palyla-ment, can pay off their mortgages and obtain lower rates ofm me.

FOR SALE.

E. R. REYNOLDS,

One of the best Farms in the Township of Harwich, County of Kent, for sale; east of Communication Road, 7 miles from Chatham; 115 acres; 85 cleared; good frame house and orchard; plenty of good water on farm; also near creek. Terms reasonable. Apply personally or by letter to the proprietor.—John Lamb, Chatham P. O. 467-8w

ASSISTANT CATHOLIC PUPIL
WANTED,

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

TEACHER WANTED. Wanted, a female teacher, competent to teach Separate School of Parkhill and take charge of a choir. Her certificate should be at least second-class unprofessional. Duties to commence after the holidays. Apply stating salry and testimonials to John Mc-Auliffe, Parkhill, Out.



There you have Father Tom Malone,

He bade the infant at its birth Ccad mille failthe to the earth; With friendly hand he guided youth Along the thorny track of truth; The dying feit, yet knew not why, Nearer to Heaven when he was by—For, sure, the angels at God's throne were friends of Father Tom Malone.

Our one absorbing, constant fea: The agent's visits twice a year; We had, our hardships to atone The love of Father Tom Malone

We had, from fruitful vears before, Garnered with care a frux al store; 'Twould pay one gale, but when 'twas What were our babes to live upon? We nad no need for coming spring. Nor faintest hope to which to cling; We would have staryed without a mo When out spoke Father Tom Malone.

His voice, so flute-like in the past, Now thrilled us like a bugle blast, His eyes, so dove-like in their gaze, Took a new hue, and seemed to blaze! "God's wondrous love doth not intend Hundreds to starve that one may spend Pay ye no rent, but hold your own."

That from mild Father Tom Malone!

"MORE ABOUT THE HUGUENOTS." sants-Bartho

Society, on the 200th anniversary of the revocation of the Edict of Nantes. We vile in revocation of the Edict of Nantes. We now call our readers attention to the agains able pamphlet just issued in reply to the several points of the Professor's discourse. Like the author's previous his bo works, it well deserves a place in every library. The candid Protestant will find in its pages an antidote for the poison he has imbibed from perverted history, and to the Catholic student it is invaluant to the Catholic student it is invaluant. able as a work of reference regarding an epoch on which individuals of the different sects descant with unction.

"Professor Gammell is undoubtedly an able and well meaning man. His lecture is comparatively free from the vituperations and invectives which are usually flung by Protestants against the Catholics of France. There is a marked difference between it and a paper read at a subsequent meeting of the Society, wherein a deal of sentimental fiction and priority and the sentimental field of the sentime wherein a deal of sentimental fiction and ungentlemanly declamation are meant poster to inspire horror of 'Romanist fanaticism and cruelty.' Yet even Prof. Gammell, so often, unintentionally no doubt, misrepresents and omits facts that we cannot in the compass of a small pamphlet go over his errors point by point; we will endeavor to point them out as much through the point the mouth as much through the mouth throu in detail as we may, by a general review of his paper."

Father Stang's wide range of reading, nots,

and motives that shape the actions of men make him eminently qualified to tell "More about the Huguenots," and he tells it in language so forcible and convincing that the most ardent admirer of the French Calvanists cannot fail to be impressed with the weight of historical evidence adduced. Within the compass of 89 pages a mass of information has been collated pertaining to the politicoreligious strife of the 16th century when the Huguenots, to quote Professor Gamthe Huguenots, to quote Professor Gam-mell, "had made themselves a separate mell, "had made themselves a separate political body—framed in accordance with the theories of Calvin." What these theories were are shown by documentary proof. With the ability and research which only a profound scholar could bring to the task, Father Stang has cited burn in refutation of stereotyped misstate—in d ments the writings of Alzog, Tanssen, Brueck, Hergenroether, Dollinger, Blunt, world

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A SPECIALTY. INSPECTION INVITED.

> Written for the Pilot. Father Tom Malone. A LAND LEAGUE REMINISCENCE.

Hair white as innocence, that crowned A gentle face which never frowned; Brow smooth, spite years of care and stres Lips framed to counsel and to bless; Deep, thoughtful, tender, pityling eyes, A reflex of our native skies, Through which now tears, now sunshing shone—

For us, poor simple sons of toil Who wrestled with a stubborn soil, Our one ambition, sole content. Not to be backward with the rent; Our one absorbing, constant fear,

One season failed. The dull earth slept, bespite of ceaseless vigil kept For sign of crop, day after day, To ceax it from the sullen clay, To coax it from the sullen clay, Nor oats, nor rye, nor barley came; The tubers rotted—then, oh shame! We—'twas the last time ever known—Lost faith in Father Tom Malone.

And when the landlord with a force of English soldiers, foot and horse, came down, and direst vengeance sword who met him at the cabla door? Who reasoned first and then defied. The thief in all his power and pride? Who won the poor man's fight alone? Why fearless Father Tom Malone.

So, when you point to heroes' scars.
And boast their prowess in the wars.
Give one small meed of praise, at least,
To this poor modest irish priest,
No laurel wreath was twined for him.
But pulses throb and ey elids dim
When to l-worn peasants pray, "Mavrone,
God bless you, Faher Tom Malone!"
ARTHUR M. FORREST ER.

REV. FATHER STANG'S REVIEW OF PROF. | Sants'

Some time ago we referred to an address delivered by Prof. Gammell, President of the Rhode Island Historical be kill

epoch on which individuals of the different sects descant with unction.

While refuting every charge brought against the Church, its teachings and its influence on nations and individuals, Father Stang displays the utmost courtesy and consideration towards opponents in controversy. Principles are sacred, hence the cause of truth and justice finds in him an uncompromising advocate; but those who hold opinions and tenets different from his will find in the following passage no trace of the "intolerance" attributed to Catholics:

"Professor Gammell is undoubtedly an and tangent and the same and the "Professor Gammell is undoubtedly an

and his careful analysis of the causes and motives that shape the actions of contra