

Published by Request. Father Pat. P. O. C. MAC. L.

There was one confession vacant— There were kind words left unsaid. Telling the sinner to cling to God— Saturday's Mass was not read. Kind looks were lost to the children And grief on the people sat. For the people had lost their father, And that father was—'Father Pat.'

So poor homes stay'd unbrightened By the father's cheery voice: They were those who felt as they saw him dead. 'We will never more rejoice.' And all the little children— Such as pressed without fear or dread To the father's knee—full sadly knew That a Mass had been left unread!

There were sorrows and burnings and troubles That only the Father could brush right away with his worthy hand. And they are numbered! Sorrows and troubles and angers, And splendor and weep, and what? But the father did not work himself out, And the Father was—'Father Pat.'

They took him away to the temple And laid him within the nave. For he loved 'the beauty of God's House' And 'was right the place they gave!' And the men and mothers and maidens, And the children, all were wept in one long wail for 'Father Pat.' Who had left the Mass unread!

They buried him 'neath the altar From whence he had once preached Into the hearts of the holy nuns God's animated book! And the trees round the convent rustle, The winds tap the windows at, And the children, all the morning times And sorrow for 'Father Pat.'

But the Choirs in the Heavenly Mansions Have never a discord thrown Into their praise, for the Throne's blaze, And love is in every tone. And in 'Perpetual Adoration' Glideth which he loves his home. Makes 'Father Pat' forget, I trow, The Saturday's Mass unread. Clonakilty, April 8, 1894.

BISHOP IRELAND ON PROGRESS.

On the occasion of St. John's Church Jubilee, at Chicago, on the 20th of June last, Bishop Ireland, of St. Paul, delivered a discourse on progress through religion that deserves our earnest scrutiny, and invites the serious reflection of all men, Catholics and non-Catholics, to questions of vital interest to human society. The discourse covers a very wide range, but those acquainted with the vigor of Bishop Ireland's mind and his far-reaching range of thought, need not be told that his power of condensation is of a very high order. Few preachers enjoy that gift to the same extent; and in none of D. Ireland's productions that it has been our pleasure to peruse, has he made a better or more profitable use of that remarkable gift.

For his text the learned prelate chose: "Who went about doing good, and healing all that were oppressed by the devil; for God was with him" (Acts xi 35). He began by stating that even those who have superficially observed the drift of thought and action in the present age are aware that its characteristic ambition—the pretense of its labors and undertakings—is the progress of the human race in the road to excellence and happiness. This ambition is the ruling idea of modern schools of philosophy and of that class of thinkers who profess to represent in a special manner the aspirations and convictions of the nineteenth century. The Bishop declared that while not in accord with the means and methods by which the age seeks improvement and progress, he gladly applauded its ambition in so much as it may be a sincere desire for progress. He could not, however, accept the measure the age meters out to progress and to happiness, for it confides its views of things to man's life on earth. In this it is short-sighted and wrong. Man's life endures beyond the darkness of the grave, and no estimate of his career is exact or complete which does not embrace his future as well as his present life. The speaker, however, willingly conceded to the age that a fair test of the power of a system to induce man's happiness hereafter and of its intrinsic merit, is its power to benefit him here on earth. As human nature does not change its essentials by a transfer to a higher sphere, that which secures for man blessedness in that sphere ought to go no small distance in securing it to him in a lower sphere. As members of the great human family, all should think and labor for its improvement, and, as Christian men having certain knowledge of the true means leading to excellence and to happiness, the children of the Church should put this knowledge before the world. His lordship then proceeded to lay down his argument in the clearest and most succinct terms:

"The means to human progress are the teaching and the precepts of the Church; our loyalty to her compels us to profit of the opportunity which the ambition of the age opens up to us, so as to bring the world to love and to esteem the Church as the great and sole hope of the human race on earth, and because of her present benefits to believe in her promises for the future life. The power of the Christian Church to bless and to elevate the race is to-day among the most potent and most important arguments which may make in her behalf. Upon its own chosen ground, then, will I, in the name of Christ's Church, meet the modern world. The progress of the race by my theme. This progress, I will agree with the world, is seen in men becoming better, nobler, happier beings, and to the nineteenth century, thirsting for progress, weary from its repeated failures to find it, ready, it tells us, to fall down on a benediction before it whenever found, I say: Your unknown God, to whom you have prepared shrines in which to do Him fit honor, is He whom Paul announced to the Areopagus of Athens: it is Christ Jesus. 'I am the way, and the life, and

the truth.' He said when speaking in Palestine of His mission and of His power, and His work has proven the truth of His words. Only under Christ's touch has the world ever progressed; the Christian religion is the home and the source of progress; Christianity is progress."

When the history of the past is questioned, maintained Bishop Ireland, there is but one reply, through Christ alone has the world ever progressed, outside of Christ there has been at all times retrogression. So low were the depths from which Christ raised the world, and so high the excellence to which he raised it, that the feat bespeaks power divine. Christ Bishop Ireland proves to be in possession of the field of history as the Saviour and Regenerator of the human race—no other being or power can dispute his title. What was the condition of the world when Christ preached His saving doctrines? Let the learned speaker himself answer:

"Sore and heavy-laden with woe and suffering, was the human race when Jesus spoke the words: 'I am the way, and the life, and the truth.' It wore, it is true, the eternal appearances of health and vigor; a superficial observer could easily have been deceived. Lenses invisible upon a hundred battle-fields inspired distrust to the enemies of the public peace. Vessels freighted with most precious merchandise ploughed the waters of sea and ocean. Philosophers talked eloquently in Athens. Rome, by the splendid architecture of her palaces, and the majesty of her imperial court, might have challenged competition from past and from future generations. These the external appearances. But were I to remove this mantle of rich pomp and dazzling beauty in which the pagan world had draped itself, what a picture would be revealed! I need not lose time to prove that man's true goodness and true greatness lie in the perfection of his moral nature. Material or intellectual splendor may, if you wish, be fit ornaments and apt means to moral dignity. But if they stand apart from moral dignity, while the springs of all that is noble in man, the heart, remains untouched, nothing has been accomplished for true progress, and if they are attendants upon a corrupt heart, they foster the sore and deepen the degradation. Well, what was the moral condition of the old pagan world? At the period of which we are speaking, while the material condition was in its highest degree, the moral condition was in its lowest. We see the riches of a thrice centennial empire ministering to the fierce passions of the few; more than one-half of the population reduced to abject slavery; the dependent for very life upon the caprice of cruel and despotic masters; woman a toy to passion in the hands of depraved men; the poor and the maimed sent out to die upon barren islands; the civil power under the unrestricted control of despots so tyrannical and so corrupt that their crimes surpass our fancy; and, and those despots adored as gods; virtue, a name, a figure of rhetoric; vice boldly enthroned upon the altar; man, in a word, a brute, with appetites outliving in daring violence the appetites of the beasts of the field. Now and then there appeared through it, as if fitting stars over a dark firmament, some high-born souls who pitifully groaned beneath the weight of fearful misery that had settled around the human race. But if they attempted a remedy, they soon fell back into despair before the impossible task. A God alone can save us, exclaimed in the bitter anguish of hopelessness a Socrates and a Plato."

Thus, subject, thus pitiable was the world into which Christ entered—to redeem and regenerate it. Into it He breathed His own spirit. Soon it vibrated in all its parts—feeling that a new life had entered into it. A God had come to save it, and to save it He launched it forth with a might all His own, into avenues of truth and virtue. Impelled by a power divine, illumined by a light from above, the world progressed, Christianity assumed a controlling power in the human family. What were the consequences of this great moral revolution?

"Behold the world a few centuries from the time Christ began his work of saving and regenerating it. The idols of polytheism are broken on the parent, the most sublime notions on God, on the soul, on religion, fill all minds, those of child and parent as well as those of philosopher and nobleman. Virtue has reasserted her dominion over hearts; what had been but a name has become a reality. New virtues are born, for even a man had hitherto before existed, now exacted by the high estate which man had reached, sprung into being and form. The family was reconstructed; the wife lifted up to the level of the husband, and husband and wife taught to respect the child as God's chosen heir. Society at large was purified. Man learned to love and honor man. Slavery was abolished. The poor and the suffering received from their more fortunate brothers care most tender. The despotism of the Roman Caesars was no longer a possibility. There was still evil in the world, for man remained human and retained his free will, and evil now broke out despite the protests of private and public conscience, and reparation to God and man followed quickly upon the footsteps of crime. The Christian conscience, the rule and life of all moral progress, was never inactive, never voiceless in Christendom. This is the transformation, intellectual, moral and social, which the Christian religion effected in the world. The transformation of the world through Christ from darkness to light, from death to life, from error and vice to truth and virtue, is the one great majestic fact on the page of history which stands there without a parallel, however remote, which all men must see and confess, as all men must see and confess the sun amid the splendor of its noontide fires."

But although nineteen hundred years had elapsed since Christ began his victorious progress in this world, and though triumph after triumph had perched on His standard, the same elements of moral

death, which in pagan days had swept in overwhelming power on the earth, were still present, still powerful, still combative. Even like unto the waves of an angry ocean, they again and again break violently upon the beach of the moral world in attempts to force inroads upon its demesne and regain their lost ascendancy. From their ever menacing fury none can save us but Christ Jesus, for through His religion only is progress possible for the human race. And it is just here, as Bishop Ireland so well indicates, that this age of ours makes its fatal mistake. Intent, desirous and ambitious as it professes to be to save and improve the race, to uplift it to superior life and civilization, it professes to attain its object by methods independent of Christ and of His Church. The leaders of modern progress, without at all showing that the Christian religion, had lost the power it once manifestly possessed, or that the nature of man has radically changed from what it was in earlier days, asks us to reject the well-tried and trusty remedial measures of the past for theories new, untried and dangerous. Instead of Christ and His Church they would have us attain progress, excellence and happiness (1) by liberal legislation, (2) by industry, and (3) the development of science and diffusion of general knowledge.

No Christian man has any notion of undervaluing laws, science, industry, and general instruction, but it is the shrewdest folly to constitute these the first means of man's real progress. Such means are outside man. When speaking of saving or improving the race it is important to know, and that we should never forget, it is the individual man that demands all care. Society is composed of an aggregate of families, and families of an aggregate of individuals, and as the individuals are, so is the family, so is society, progressing or receding. Now it is the heart that moves man to and fro, and controls his whole destiny; the whole powers and faculties of the soul being as so many instruments upon which the heart plays. The more acute and more fully developed those powers may be, the more serviceable will they prove under the guidance and control of the heart, but upon this management it rests whether they will count for progress or retrogression. The numberless evils that have from time to time afflicted the social body are to be traced directly to the passions nestling in the human heart. The very gods of polytheism were the suggestive outcome of the corruptions of the heart. To check the passions of the heart is then the best way, the only means of securing that happiness and excellence which modern progress promises but cannot give. Legislation cannot make men virtuous, nor uproot vice. Besides, legislation is very often an expression of the corruption of that society whose creatures the law-makers are. The Roman senate, for instance, enacted laws defying human passion, and American legislatures have given sanction to adulterous love through divorce laws.

But then there is science, universal instruction. Knowledge indeed adds to the power of the human mind; it is the very sharpening of the sword. But does the increase of knowledge diminish crime? The prison statistics of America answer loudly and emphatically in the negative. Our prison walls are widening beyond all proportion to the increase of population, and the great majority of their inmates report themselves as able to read and write. Knowledge unfortunately renders easier and more frequent the most deadly, complex and far-reaching crimes.

"The diffusion of knowledge! Are our young men and young women," asks Bishop Ireland, "purer and better than those of a century ago, before palatial charity schools became a mania in the land? Of what use for true progress are so many of our newspapers with their sensational reports of crime and their horrid advertisements, which would bring the blush of shame upon the cheek of pagan, Greek, or Roman? Of what use, of what use, for the million of souls, poisonous literature? We are taxed for public libraries; the reports of those libraries inform us that eighty-five per cent. of readers never touch a book of serious instruction. We are daily made more conversant with the laws of physical nature. Folly! Did physiology or chemistry ever dispel from the imagination one impure thought? Did they ever arrest one single vibration of the heart? Familiarity with the laws of nature teaches men how far they may go towards satiating their passions without shattering to pieces their physical frames. This is the purpose of knowledge in an irreligious age."

Lastly, the leaders of so-called modern progress offer us industry as the sure road to happiness. This is indeed an age of industry, discovery and invention. Of this age is industry the mistress and the sovereign. But what are the results? Religion would have assigned to it the highest and noblest purposes. But used, as it is most frequently for its own sake, it materializes man, makes him cold and hard and unfeeling as the earth and iron which he moulds and fashions. Men now think and speak and dream of mines, markets, public budgets, factories, roads and land-grants. And the life, the true life, moral and intellectual, is effaced from their souls. They become rich, but their riches are made to minister to their own pleasures, the masses of the people become their footstools. The few have too much,

the many little or nothing. Hence, industry, discontent and insecurity.

The world at the present time seeks progress away from religion, through laws, knowledge and industry and fails to find it. What indeed is the condition of the world to-day? That there is much progress in the material order no one can deny. But what of progress in the moral order? What of real human happiness? How much of it exists among men? Religion has been excluded from the school room, and the school room gives us men not only without creed but without moral perception. The individual man may have all the outward polish and brilliancy of civilization, but these only cover the passions of the most abject barbarism. Self-willed is he—sensual, walking according to his own desires in selfish ungodliness, puffed up with pride and an abject worshipper of mammon and lust; he is swayed by every changing wave of public opinion and by every wind of doctrine. Again, marriage has been withdrawn from the sacramental grace of the sanctuary to be degraded to the level of a mere civil contract—with the consequence that terrific evils threaten the very existence of the human race (1) the conjugal tie is broken at the bidding of passion, and (2) the presence of childhood at the family hearth is dreared as an open evil. How true the picture Bishop Ireland gives us of to-day:

"Society is shaken to its very basis. Governments took religion from the people; they have sown the wind, and they are reaping the whirlwind. Socialism, nihilism, internationalism, permeates the masses; the hope of princes is in an iron rule. The millions, poor and greedy, gnash their teeth in their furious hatred of the millionaires. Society is a deep volcano, the explosion of whose slumbering fires may in a moment darken the heavens with ruin. Honesty in dealings, where prison and exposure are not feared, is a vain scruple. Money is the aim of life, for money purchases pleasure. Poverty is a disgrace. In the struggle for wealth all the charms of life sink away. Hearts are hardened; men grow selfish. The more of working people are less thought of than the machinery whose constant din closes out from their ears all the music of earth. The very ideas of right and wrong disappear; the Christian conscience becomes a memory of the past, and when evil is done it is the logical result of false principles. Philosophers define virtue to be the pleasure which it is to be what is physically hurtful and disagreeable. 'Outcast London' reveals to our affrighted gaze what people are when they are absolutely destitute of religion. The visitor to 'the slums' finds often human beings and swine in the same dark cellar, and the swine seem the more decent animal."

Away from religion there is not, and cannot be any happiness, for pleasures of earth cannot satisfy the soul, which is greater than all creation can pour into it. Then pleasures are of but brief duration. The millionaire of to-day may be penniless to-morrow, beauty is as fading as the short-lived rose, and time is as the rustling of the passing breeze. Earth, mid all its wealth and wisdom and industry, has no voice of sympathy for suffering humanity. It is Christ who says: "Blessed are they who mourn for they shall be comforted." The Christian religion alone can check human passions, and therefore alone can bring man to happiness. The Christian religion is a law clear, strong and positive. Christ was the author of a legislation enlightening, informing, strengthening natural religion. The Christian religion presents motives that induce the will to follow the law—motives potent, motives appealing to all men, motives as certain as eternity itself—a God deserving supreme love, but when justice He must deal, a future judge whose eyes penetrate every recess of the soul, of heaven, earth and hell.

The Christian religion has its Sacraments instituted by its Founder—so many sources of grace flowing on the soul their refreshing, life-giving waters, strengthening the mind to see, and the will to do, instilling the soul with heavenly fortitude and healing its wounds, if wounds it have received. Well indeed does the learned bishop ask:

"Is not Christianity progress? Is not the social work of Christianity the proof of a power above all that earth could furnish? Is not the Christianity our hope and our salvation? 'If God were not we should invent Him,' said Mirabeau, as the eagle eye of his genius surveyed the fearful ruins which an atheistic revolution had heaped upon France, and the words of Mirabeau proved true. France, and the world of the absolute need which man and the world have of Him. We may extend Mirabeau's argument, and say, if the Christian religion did not exist we should beseege heaven with our tears and our prayers that it might send to us the Just, who would preach it to us. When he spoke of Christianity Bishop Ireland desired to be understood as speaking of the Catholic Church. The sects, in cutting away from the Church, carried off fragments of Christian truth, and in so far as they still hold to these fragments they do good and contribute to the progress and happiness of the race. They are useful as breakwaters against the death-breath of irreligion and unbelief. They are, however, only partial and fragmentary Christianity."

"The unbroken current of Christ's life does not flow through them; they have lost their connection with the great organism to which He confided His treasures and with which He promised to dwell until the end of time. That organism is the continu-

ous historical Christian body, the Catholic Church. The sects lack the attributes of power which are so marked in the Church, and which are proofs of her historic continuity with the Church of the Apostles. They have no doctrinal power; they do not teach as having authority; they submit principles to the judgment of their hearers, who will interpret and admit those principles to suit their own tastes. This fact weakens beyond expression the regenerating force of the sects. The Catholic Church teaches; she demands in Christ's name submission. She announces in season and out of season her truths, however unwelcome they may be. People may conspire, kings may threaten; it is all in vain if they do not bow to her. Her Pontiffs are never timid; her teachings never change. So long as the Church lasts—and Christ has promised her duration until the end of time—truth shall not be without a testimony on earth. The sects have not the organization that would fit them for battle. Their chief aims fight as guerrilla warriors. The Church is the great army worthy of Christ's own conception, equipped in all its parts, covering with its battalions the earth, meeting error and vice at every point and always retaining its unity of form and its unity of power. She alone, too, retains her well-springs of grace and supernatural strength—the sacraments."

In the awful struggle between infidelity and immorality, on the one hand, and Christianity, on the other, the Catholic Church alone can bear off victory. She alone to-day holds out to the world the true principles of civil government—boldly condemning tyranny in rulers while commanding obedience on the part of subjects. The pronouncements of her Pontiffs are the embodiments of the saving and vitalizing principles of human society. The Church is also the guardian of the family. Few of her children swell the throng of visitors in courts of human justice asking man to undo that which God has forbidden to be undone, the marriage tie. Ante-natal murder does not pollute Catholic homes. The Church holds sway over the human conscience, arraiging each individual at her tribunal even for the most secret acts, and compelling him to make reparation for wrong done to God and man. Restitution of ill-gotten goods is a Catholic practice, and the Church never fails to keep alive the spirit of heroic fortitude and of exalted self-sacrifice. Not one evil is there, physical or moral, to remedy which she has not established some religious community. Under her inspiration the timid virgin becomes the heroine of the past house, and rushes in amid cannon shot to succor the wounded. Among the lepers of the Sandwich Islands her priests take up their abode, and no disease however dreadful, frightens them from the pallet of the sorrow-stricken and dying. These are the glories of the Church, envied by the sects and which irreligion scoffs at as impossibilities.

Bishop Ireland concluded his magnificent discourse in these terms—soul-stirring and sublime:

"O nineteenth century, see and know what is thy salvation! Look beyond thy palaces and thy railroads, and bow down in homage before the mighty physician which God has placed on earth for the salvation of the race. To all thy achievements and glories add love and obedience for the Church of Christ, and I will assuredly salute thee as the greatest of all centuries. Republic of America, thy thy special need—God's Church. Precious are thy liberties. Turn a deaf ear to the foes of truth who tell thee the Church is unfriendly to those liberties. She is the inspiration and the guardian of liberty. Liberty lives through the Christian conscience of the people of a land, and the Church Catholic is the sole power on earth reaching into and directing the consciences of man."

Catholic France and the Cholera.

The sudden outbreak of cholera at Toulon and Marseilles has aroused Catholic France. The spread of the spiritual plague of atheism has not blinded her to the fact that there are other preventative measures to be taken to stay the visitation beside the principle of wholesome hygiene and the wholesale distribution of disinfectants. Monsignor Robert has ordered his clergy not to be absent even for a short time from the parishes to which they are attached. The Daughters of St. Vincent de Paul have been sent to the Pharo Hospital, which has been hastily transformed into a hospital, and an Oblate of Mary has been commissioned to say Mass daily for the Sisters of Charity and look after the spiritual needs of the patients. The Bishop of Frejus, which includes Toulon, has issued a pastoral circular, in which he warns his flock against undue alarm and exaggeration. After stating that "the vigilance of our rulers and the theories of scientific men will be insufficient and vain unless God preserve our cities and dwellings" the venerable Bishop prescribes certain devotions, including the celebration of a *Triduum*. The priests are empowered to grant dispensations from fasting and abstinence at discretion.

A Grand Duke's "Divorce."

In Germany divorces are admitted even in those States in which the majority of the people are Catholics; and while the members of the Catholic Church take no advantage of an existing law, the Protestants do so all the more. The most curious case of this kind is that of the Grand Duke of Hesse, to which we referred some little time ago. This small potentate, whose wife, the lamented Princess Alice, died some five years ago, had recently induced Madame de Kelenine, a Catholic by birth, to get a divorce from her husband, and bestow her hand and her heart, whatever they may be worth, upon himself. He soon found out, however, that in doing so he had incurred the obloquy of society at large, even of his own subjects, who as heartily ashamed of him as their sovereign as ever the English were of George IV., as theirs. So he tried his utmost to undo what he had done, and that was difficult enough; for, although the Protestant clergy of Hesse had shown sufficient self-respect to refuse their concurrence, his marriage was yet perfectly valid according to the laws of the empire. At last, however, he has succeeded; his new wife agrees to resign all claims to that title in consideration of a pension of £1,000 a year. The Grand Duke's Protestant liegees are pleased with this demerit, but his Catholic subjects consider it beneath their dignity to take any cognizance whatever of the whole dirty transaction.—London Univers.

From Kingston.

N. C. Polson & Co., druggists, write that Dr. Fowler's Wild Strawberry has long been the best remedy for Summer Complaints in the market.

A CRYING EVIL.

HOW THE DEVIL GETS IN HIS WORK.

Our magnificent secular press, which is the professed guardian of public morals, liberties and rights, is at last waking up to the fact that there are such things in existence as immoral publications, that the circulation of these publications is very extensive and pecuniarily profitable, and that their tendency from first to last is in the direction of debauching the morals of all who read them. We congratulate our friends on at last having their eyes opened to what has been a glaring public scandal and danger for at least a whole generation. Possibly a fellow-feeling may have made them kind; for certainly the secular press is itself far from spotless in a moral point of view. But the scandal and the danger to public morals from the stream of vile publications that is constantly pouring out from the press of our great centres of population has at last become so patent as to cause a general shock to the people of the country and a universal demand for some means of repressing the evil.

The public here is very rightly chary of interfering with what is called liberty of speech and of thought, and the utterances of a free press. These are, however, very clearly marked in the consciences of all intelligent men of good-will which divides liberty from the license that is simply another word for licentiousness. What father of a family in all the land would admit into his household the wretches who attempted to carry out for money in act or word or suggestion, what they depict in their vile sheets?

And yet the public and the legislatures of the States permit without protest this moral poison to be disseminated wholesale from day to day, and week to week, and year to year, through the great national family to which we are all members. A glance at most of the new-stands tells the story of depraved public taste and a leaning to immoral tendencies among large classes of the community. The most conspicuous places are occupied by illustrations of open sin and crime and wickedness. And there are grades of such illustrated journals for all persons of all ages and of both sexes. The youngsters have their stories of "the wild West" of robberies, of scalping of the Indians, or are initiated into "the mysteries of crime" that prevail in the dark dens of the great cities. Young girls are drenched with narratives that invariably have vice for their main current. They carry them in their satchels to the shops or to the schools, and occupy the leisure moments in studying the phrases of wickedness.

For the grown up there is a rich rivalry in the pictorial villainy, and the fancy of the artists is exerted to make the narrative as spicy as possible by every evil suggestion. Now, while in the name of common sense is all this to end, and why should it be permitted to go on? A constant study of vice by the young and by adults can only end in easy familiarity with vice and in a callousness of conscience akin to actual vice. Catholics have some safeguard in the guardianship of their religion. They are taught that the reading of such books and publications is a sin which they must confess, repent of and relinquish, if they would receive the pardon of God in the confessional. In their schools, too, they have constant safeguards, as well as the Catholic lending libraries that ought to be multiplied a hundred fold. But for the great mass outside the Catholic pale there is little or no safeguard against immoral reading beyond individual taste or the possible influence of the moral circle. Be it that the vast majority, safe-guarded or not safe-guarded, publications that are distinctly immoral, whether pictorially or in the text, should be made to pay so heavy a penalty both by publisher and agent as to make their sale a source of loss instead of profit. The press just now is crying out against the rapid declarations of dynamic editors and wondering whether they cannot be made indelible. Those declarations, evil as they are intended to be, will do little else than the addresses of malmen to malmen, or of knaves to knaves. The harm which has been going on so safely and undisturbedly under the public eye all these years is the periodic corruption, the issue of which public neglect has allowed to become a great power for evil through the land and a source of rich profit to the human fiends who make a traffic in the destruction of souls. Let it be repressed!—Catholic Review.

HOPE EARTH.

Translated for Record. There was a garden in which I planted, and in that garden some day fresh flowers will bloom. And, day by day, I will see them grow. But, ere their tender buds the hour frost for ever close, And, though I weep, I will not rain. For never tower blooming. Long years ago, ere I hoped my name to bear, With eager spirit, I sought to plant. All things that I saw, and to the world I gave. But, chill misfortune, my spirit's home, the first of all, And, in the first of all, I backward fell to night. Lo! in the midst of the dawn upon a fair day, As who would say, I lay upon a length of earth, as though it meant, my life. And in a land of dreams, I saw, When she I loved with all my heart, I was alone, a stranger. Yet, though all earth I have a hope to know. When, from this earth, can I depart, I have a hope, that I may enjoy a peaceful rest, though I never within the borders of my native land, Where towers bloom. And she I loved, etc.

TOO—

The New York Tribune has printed a pathetic and thrilling story of a young girl who had spent many years of her life in her mother's death. Her grave was in the power of his power. He did not all, pray for her (Catholic)—but he built a memorial. Was it all? Had slipped back? Might have tried to overflow in his heart that had loved other mere human. Had died longing use, then, the window? Of what might bring her back? The Catholic who to one who loved ated from that one consolation of practice for him that can offer up the Mass, and in death the one that has died, by all the pain sink down in sickness that he a grief—this imp of great loss—is every day a faithful things are forgotten such a certainty. crowd all things in kind word will be is no time to-day; will be shared; to will be made for careless from. It is too late. flowers, and all the long days of the tender care that as matters of courtesy gratitude, form a fill the sorrow-sore. That is aching through nature soon heal the woundness into tenderness. Who that has dealt with a rush neglected in his that moment over carelessly, service due, words mistimed of by the living in make deep and leave scars. (O) nyson has it, "In Memoriam." "One writes this." "That loss is common and common is it. And we must share it." "That loss is common. My own less than too common! To evening, but so." The common notion for the blowing time do men or women alone as at a death. But the mother's regret. She has suffered as no one suffered. Remorseful grief down in the shroud. Most Blessed Mother and be consoled in her sorrow. women, had no undone, no last. Her sorrow gnawing pain that comes of it. tude to the dead and souls, seem cries out: "Thy the grave, and word to life, to need may be so not fall. How many have divided by crawling word gives! A word of pride and offense shame that pro of affection, but of these dead hearts, there were

Hopes Earthly and of Heaven.

BY JOAO FERREIRO.

Translated for Redpath's Weekly by Lam-ech Hyllien. There was a garden, more than others fair...

TOO LATE!

New York Freeman's Journal.

The other day a Boston paper contained a pathetic story, done in the usual thrilling style of the newspaper reporters...

more coldness, and when death comes there would not be that remorse for neglected opportunities...

The unavailing flowers and the painted glass of the young man in Boston are repeated every day...

It is better to strew the flowers in the pathway of those we love to-day. The dead cannot enjoy their perfume and color...

A CHAT WITH AN ORANGEMAN.

Winnipeg Stiftings.

Come here, Mr. Orangeman. You seem to us to be an honest and not unreasonable sort of a fellow...

Now, Mr. Orangeman, we are like you—a Protestant, like yourself we have our opinions about some of the rites and ceremonies of the Roman Catholic Church...

Now, Mr. Orangeman, we are like you—a Protestant, like yourself we have our opinions about some of the rites and ceremonies of the Roman Catholic Church...

FROM GUELPH.

THREE PRESENTATIONS TO MR. J. P. AYLWARD, ECCL., PRINCIPAL.

Mr. J. P. Aylward, principal of the Roman Catholic Separate Schools here, has decided to sever his connection as headmaster of the schools in Guelph...

The closing examination, before the midsummer holidays, opened at two o'clock and continued until four o'clock, on Thursday...

At the end of the neat and interesting programme Rev. Father Doherty, S. J., Superior, addressed the large audience in glowing terms...

REPORT NO. 1. In the third division of the boys' school admirable order prevailed; the boys were very neat in appearance, quick and intelligent in their replies...

REPORT NO. 2. Among the schools of the Province this takes a high place. The results of the examination have confirmed the very favorable opinion formed of it on my last visit...

Mr. Aylward made a suitable and feeling reply, thanking his pupils for their handsome gift.

pleasure, mingled with regret, that we, the Board of Trustees of the Roman Catholic Separate Schools in the city of Guelph...

Mr. Aylward made an exceedingly neat and graceful reply, in which he feelingly referred to their connection as pupils and teacher...

The Rev. Father Du Mortier then spoke a few words of fatherly advice and encouragement to the youths after which he gave them his blessing.

DIOCESE OF LONDON.

PARISH OF WAWANOSH.

The following is the address of the ladies of Wawanosh congregation to the Rev. John O'Connor, P. P., on the occasion of his removal to Maidstone.

Mr. Aylward made the following reply:—Mr. Chairman and Gentlemen of the R. C. S. S. Board: To say I am surprised and somewhat embarrassed at the position in which I find myself would be faintly to assure you...

The amiability which has ever been characteristic in all my dealings with the Board assumes, so to speak, a tower of strength which the arrows of the mighty and the aspersions of the weak can never frustrate.

In the evening fifteen of the ex-students of Mr. Aylward's classes, together with a few of the older head interested in the welfare of the schools, met in the school room adjoining the priest's house...

Dear Sir,—The occasion which has assembled your pupils of 1882-3 around you this evening is one which fills our hearts with deepest melancholy.

Dear Sir,—The occasion which has assembled your pupils of 1882-3 around you this evening is one which fills our hearts with deepest melancholy.

Mr. Aylward made a suitable and feeling reply, thanking his pupils for their handsome gift.

ding you a formal farewell, we ask your acceptance of this as a memoir of your association with us, earnestly praying that the great God may shower down manifold blessings upon you and protect you in the holy calling on which you are about to enter.

In conclusion, we ask of you that when the happy time comes, when you will be permitted to officiate as a priest of the Most High, you will frequently offer up a prayer for distant, but affectionate pupils in Guelph.

Mr. Aylward made an exceedingly neat and graceful reply, in which he feelingly referred to their connection as pupils and teacher...

The Rev. Father Du Mortier then spoke a few words of fatherly advice and encouragement to the youths after which he gave them his blessing.

The following address was presented to Rev. John O'Connor, P. P., Wawanosh, on the occasion of his removal to Maidstone, by his conferees of the county of Huron.

REVEREND AND DEAR SIR:—Your friends and conferees of the clergy gladly approach you with an expression of heartfelt regard and highest esteem.

For nearly five years we have been witnesses of your zeal in the holy ministry, and your untiring efforts in administering the affairs of the parish have been very great.

We have always practiced those moral precepts which it was your duty and pleasure to inculcate; so that we had only to imitate your own virtues in order that we might obey the holy precepts of the gospel.

In fine, Rev. Father, your admirable instructions given with apostolic zeal, your amiability of character, your affability in your intercourse with all, have all contributed to make you dear to the hearts of your parishioners, and we feel confident that in the new parish of which you are about to take charge, these same qualities will there also secure to you the same respect and love which is felt for you in Wawanosh.

We beg of you to accept from us the accompanying offering as a slight testimonial of our great respect for you, and we also crave from you your paternal blessing.

Signed on behalf of the ladies of the congregation:—Mrs. E. McCabe, Mrs. E. Maguire, Mrs. William Brophy, Mrs. J. Flynn, Mrs. P. Kennedy, Mrs. J. Butler.

REV. AND DEAR FATHER:—With feelings of deep regret we have learned that you are about to remove from this parish in order to take charge of the important parish of Maidstone.

But, Rev. and Dear Father, your eminent virtues, your disinterestedness, and your earnest labors for the welfare of your flock, both spiritual and temporal, have above all other considerations endeared you to us all.

you have in your own person put them in practice. We are confident, in the new field of labor on which you are about to enter, your many estimable qualities will gain for you the affection of your flock there, and we hope, though you be absent from us, you will not forget in your prayers, and especially in the offering of the Holy Sacrifice of the Mass, your old parishioners of Wawanosh congregation.

Signed on behalf of the congregation:—Wm. Cummins, Wm. Brophy, P. O. Callahan, Henry Boyle, P. Troy, M. Ledy.

MY DEAR FRIENDS:—I beg to return you my most sincere thanks for the kind expressions you have used in my regard. To say that I am surprised at the manifestation of your kindness on this occasion would not be in keeping with the sentiments of my heart, for during the years that I have had charge of the mission, I have frequently witnessed your great kindness and generosity.

It is true, as you have remarked, a great deal has been done during the past few years in the amelioration of the mission, but the honor belongs almost entirely to you, not to me. I had only to suggest to have you fulfill, and when a priest is surrounded by such devoted, generous people, his personal labors are very light, and to-day I return you my heartfelt thanks for the many acts of kindness you have tendered me.

Allow me again to thank you for your kind words, as well as for the handsome gifts which accompany them. I earnestly hope you will extend to my successor the same kindness you have always manifested toward me. One thing you may be certain of, that wherever Providence may place me, the Wawanosh congregation will never be forgotten, for I am bound to this congregation by links that time or distance will never be able to sever, this being my first parish, and I your first priest.

The following address was presented to Rev. John O'Connor, P. P., Wawanosh, on the occasion of his removal to Maidstone, by his conferees of the county of Huron.

REVEREND AND DEAR SIR:—Your friends and conferees of the clergy gladly approach you with an expression of heartfelt regard and highest esteem.

We have not failed to notice your fidelity to duty at all times, nor to appreciate your so faithful and successful good work, not only in this district, but in this diocese. We have seen in you, in a word, the good and faithful priest, whose life is the consolation of the Holy Church and the joy of her children.

To this address the Rev. Father O'Connor made a very feeling reply, thanking his conferees of the clergy for their many kindnesses to himself, adding that the ties which bound him to them would not be severed by his removal to Maidstone.

On Sunday morning, 13th inst., when the congregation of St. Patrick's Church, Raleigh, assembled for Mass, they were grieved and surprised to learn that their beloved pastor, Rev. Father West, was about to leave them, having been appointed to the parish of Ashfield, to succeed Rev. Father Beaumont.

REV. FATHER WEST:—Your Parishioners having learned with regret of your contemplated removal from our midst, take the present opportunity of presenting you with this small token of our esteem and respect for your zeal for our spiritual and temporal welfare while in charge of this parish.

Believe us, dear Father, wherever you go our prayers and good wishes will ever accompany you. Signed on behalf of the congregation:—Wm. Hickey, P. T. Barry, James Phelan, John Finn, Phillip Murphy, and Timothy Gilhuly.

Father West appeared deeply affected, and thanked the congregation for their gift and kind expressions of regard, remarking that whatever he had done for them was only his duty as their pastor.

A Cure for Cholera. Procure from your druggist one bottle of Dr. Fowler's Extract of Wild Strawberry and take as directed. It cures all summer complaints.

The Catholic Record
Published Weekly at 48 Richmond Street,
London, Ontario.

Catholic Record.

LONDON, SATURDAY, AUG. 2, 1884.

We are under a deep debt of gratitude to our many friends in Ottawa who have written us in such earnest and hearty endorsement of our position on the vacant senatorship and the proposed municipal redistribution in that city.

THE MEMBER FOR MALLOW.

The cable informs us that in the House of Commons, on the 21st of July, Mr. William O'Brien, editor of United Ireland, and member for Mallow, complained of the disgraceful action of the government in prosecuting him for libel on the revelation of the practices of James Ellis French, an official in the constabulary office, Dublin Castle.

Chief Secretary Trevelyan, as soon as he assumed office in Ireland, was called upon by several of the Irish members of Parliament. These gentlemen were favorably impressed with Mr. Trevelyan's appointment, and desired to help him as much as possible in the difficult work that lay before him.

And as to the further course the government should take in the matter the member for Mallow very properly said: "I have done all that I feel called upon to do. I consider my mission in this disagreeable business completed.

Cornwall is now in the hands of the authorities. Upon oath he denied all knowledge of the crimes which were, in the course of Mr. O'Brien's trial for libel, conclusively brought home to him.

What manner of trial will he be made undergo? There may be jury packing; the judge may, as was he who presided in the libel case, be savagely partial, and the prosecution may be conducted in a half-hearted manner.

Mr. O'Brien's task in bringing Cornwall to exposure and punishment was no easy one in the face of all the obstacles which the agents of the Irish government, the most utterly unscrupulous administration on the face of the earth, put in his way.

"Of the truth of our cause," says he, "we ourselves never harboured a shadow of doubt or fear. We knew that a Gehenna of hellish crime was smoking in the midst of us, poisoning the very source and sweetness of human society, spreading its fearful ravages all the wider because it raged unseen, and because its devilish ministers were the very officers of justice and their patrons of the ruling caste.

Exercised as will for ever be the names of the vile monsters whose inhumanities the honorable member for Mallow brought before the bar of public opinion, condemned must also be, by all men who hate crime, the course of the Irish government in this matter. All will endorse the burning words of denunciation written by the member for Mallow:

Upon their heads be the disgrace. Their tardy and dishonest attempts to pose as ministers of public justice, when public justice has been avenged without them and to their bitter spite, will not avail them. Not all the waters in the ocean will wash them from the infamy of shutting their eyes to the evidence of guilt—nay, of giving patronage and comfort, if not actual counsel, to the guilty ones—in the hope of overwhelming this journal in ruin by their instrumentality.

THE NEGRO PROBLEM.

Among the questions likely to engage the attention of the coming council of Baltimore is that of the christianization of the negro. If anything were wanting to prove the utter impotency of Protestantism to elevate and refine the moral nature of man it is the present sad condition of the negro population of the United States in regard to religious instruction and christian civilization.

Protestantism, in particular, has had a monopoly in the christianizing of the blacks, and what sad work has it made of its opportunities? Wanting in the real vitality of apostolic fervor, wanting, in fact, in divine mission, it has, after more than two hundred years, practically abandoned the field. The poor colored man has received little or nothing from this rich man's church—the church of the proud, the fashionable, and the aristocratic—the church that professes to worship a poor and crucified Christ, but would open the gates of heaven only to the gilded chariots of the rich.

There has been an appalling apathy among the Catholic laity of this country on the subject; though the interests of the negro have ever been very near to the heart of the Church, and the success attending the scattered efforts of a few zealous missionaries, have aroused glory of what might be done were there but men and means to conduct the work on a larger scale.

The Ottawa Free Press of the 26th states: "The Catholic Record takes the ground that Mr. Clemon's appointment as a Senator would be 'an unqualified insult to the Catholics of the province.' It is none of our funeral, but we do fail to see why Mr. Clemon's appointment to the Senate should be so terrible an offense while Mr. Mackenzie Bowell's presence in the Cabinet is not."

negroes. The reason is evident. In the very settlement of Georgia, under a charter from the British Government, Catholics were excluded. The tide of Catholic immigration was therefore turned away. The settlement of Georgia was made exclusively by Protestants, and few were the Catholics that came to Georgia after the establishment of our independence.

God had adorned the Blessed Anne with all the virtues becoming a generous soul and a noble nature. Belonging, through her father, to the tribe of Levi, and by her mother, to that of Juda, St. Anne was, at the age of twenty years, given in marriage to Joachim, who lived at Nazareth, and belonged to the royal line of David. Never were husband and wife happier in their marital relations. Joachim and Anne were bound by the sweetest ties of innocence and charity. Their union was not, however, blessed with children, and the opprobrium of sterility weighed upon the spouse of Joachim.

God, having heard the prayers of St. Anne, relieved her of her sterility and she brought forth Mary, the glory of womanhood. The blessed Anne offered her child in the temple, whence she had shortly before been banished on account of her sterility, and then consecrated her child Mary to God as a virgin.

Alban Butler holds her up as the model of Christian parents: "God has been pleased by sensible effects to testify how much he is honored by the devotion of the faithful to this saint, who was the great model of virtue to all engaged in the married state, and was a sublime dignity and a great honor for this saint to give to a last world the advocate of mercy, and to be parent of the mother of God.

We did take this ground, and we stand by our position. Did we ever, we may ask our contemporary, declare that the appointment of Mr. Mackenzie Bowell was not an insult to the Catholic people? But in the Cabinet we have a Langevin, a Chapleau, a Caron and a Costigan; counteract the influence of the ex-grand Master. We desire to be understood as repeating all we said against the appointment of Mr. Clemon to the Senate. His appointment would be in all regards

an unqualified insult to the Catholics of Ontario. The "Catholics" of Ottawa have not in their hands the appointment of a Senator. They may swallow shovels full of dirt, but they will not be enabled to force their coreligionists in that city or elsewhere to do likewise.

ST. ANNE.

The Church celebrates on the 26th of July the festival of St. Anne, mother of the Blessed Virgin Mary. This great saint is held in special honor by the Church of Canada, and her shrines, particularly that of Beauspre, below Quebec, frequented by thousands of pilgrims, eager to obtain, through her intercession, some grace or favor from Almighty God.

God had adorned the Blessed Anne with all the virtues becoming a generous soul and a noble nature. Belonging, through her father, to the tribe of Levi, and by her mother, to that of Juda, St. Anne was, at the age of twenty years, given in marriage to Joachim, who lived at Nazareth, and belonged to the royal line of David. Never were husband and wife happier in their marital relations. Joachim and Anne were bound by the sweetest ties of innocence and charity. Their union was not, however, blessed with children, and the opprobrium of sterility weighed upon the spouse of Joachim.

At the same moment that this blessed spirit appeared to Anne, another celestial messenger manifested himself to Joachim, who, leaving his wife, had fled to the mountains, and said to him: "Of thy blood shall be born a child; she shall dwell in the temple and the Holy Ghost shall descend upon her. Her happiness shall be greater than that of all other women and the fruit of her womb shall be blessed. She shall be called blessed, and honored as the mother of the eternal beatitude. Descend, therefore, from the mountain, return to thy spouse and offer God thanks."

Not being able to detach themselves from their cherished daughter, the holy spouses left Nazareth to come to Jerusalem, that they might the themselves see her grow in wisdom and godliness. Joachim soon after died at the age of eighty years, Anne, in her widowhood, consecrated herself entirely to God, living in absolute retreat, and died at the age of seventy years. The fathers and doctors of the church have proclaimed the greatness of St. Anne. Art has raised monuments in her honor, the saints have had for her special veneration, and the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary, in the glory of which the Blessed St. Anne participates, has set a celestial seal upon the honor and worship rendered her by Holy Church.

God has been pleased by sensible effects to testify how much he is honored by the devotion of the faithful to this saint, who was the great model of virtue to all engaged in the married state, and was a sublime dignity and a great honor for this saint to give to a last world the advocate of mercy, and to be parent of the mother of God.

When, in 1870, the war broke out, all the German Jesuits who could leave their colleges hastened to the succor of the sick and wounded. The report of the Maltese Cross Association shows that 157 Jesuits took care, on an average every day of 1,813 soldiers. Furthermore, the houses of the fathers were converted into hospitals for the sick and the wounded. Three of the fathers died of small-pox or typhus, rendering service

tivate their souls with virtue, as if an estate were more precious than themselves."

The devotion to St. Anne which has grown so rapidly in Canada is one of the most hopeful and healthful signs of this youthful Church. St. Anne is the model of Christian motherhood and therefore the patroness of the Christian family. In this evil age, when the Christian family is attacked by so many evils, when motherhood is spurned and matrimony scoffed at, is it not gratifying, is it not most inspiring to witness the honor and the devotion rendered to the Mother of the Immaculate Mary? May the great St. Anne save our country from the social and moral evils that have in other lands sapped the foundations of family life and undermined the security and peace of whole communities!

MADAGASCAR.

The French Chambers have lately discussed the Madagascar question. It is well known that France has interests in that country upon which certain European powers, notably Britain, look with anything but favor. But France, we are happy to perceive, is determined to maintain her rights in that fine country. Mr. Freppel, in the course of the debate, demanded a complete protectorate over the whole island. The Island of Madagascar is, it must be remembered, as large as all France, and rich in minerals, agricultural and forest wealth. Its resources are almost entirely undeveloped, but under French control it might be made one of the richest countries in the world. M. Delafosse advised that the English missionaries be warned that they would be considered belligerent if they obstructed the French. M. Lanessan, of the Committee which dealt with the Madagascar credits, declared that the Havas abused the patience of France. He advocated the Committee's plan for the occupation and retention of Tamatave, Majunga and other points. For commercial reasons, also, it would be necessary to occupy points south, because they were healthier and because the English Methodists there should be taught that the rights of France extended over the whole island. Vice-Admiral Peyron stated in addition to occupying Tamatave and Majunga, Admiral Mot would occupy whatever points he judged necessary. He said reinforcements had been sent to Madagascar.

The Havas would perceive the futility of resistance when they saw the French definitely installed in the country. Minister Ferry said he was convinced that the chamber would not change its policy or display any hesitation. The Government intended to combine resolution with prudence. It was a question of exercising the rights of France by a limited occupation, and therefore, the Government only demanded a credit of £200,000. He said they had no present idea of a more extended programme. The credit was then voted by 372 to 30.

We are, we must confess, gratified to notice this manifestation of earnestness on the part of France. The very worst enemies of French policy in Madagascar are the Protestant evangelical envoys, who fear that with the establishment of French power on the island, Catholic missionaries will be protected. These men should be dealt with firmly. If they really have the interests of religion at heart they will let politics severely alone. The establishment of a French protectorate over the whole island will secure for the Catholic missionaries freedom of action in their noble efforts to Christianize the people of Madagascar.

PERSECUTORS OF THE CHURCH.

Those governments which persecute religion and oppress its ministers advance in all countries the same pretex and the same calumnies. Just as in France the Jesuits were first expelled and their colleges closed, on the pretext that their education gave their people was anti-patriotic and anti-national, so in Prussia the government directs all its powers of persecution on those priests educated in the universities of Innsbruck, Rome, and the other colleges in charge of the Jesuit Fathers, on the ground that their education does not form a national clergy. In France the courage of those young men trained by the Jesuits—a courage shown so conspicuously in the Franco-Prussian war—is a crushing reply to this calumny, demonstrating as it does that the Christian soldier must always be the most courageous combatant. In the case of Prussia the Rev. Father Schneeman defends his brethren from this odious calumny. He reflects the conduct of the German Jesuits during that same terrible struggle:

"When, in 1870, the war broke out, all the German Jesuits who could leave their colleges hastened to the succor of the sick and wounded. The report of the Maltese Cross Association shows that 157 Jesuits took care, on an average every day of 1,813 soldiers. Furthermore, the houses of the fathers were converted into hospitals for the sick and the wounded. Three of the fathers died of small-pox or typhus, rendering service

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sexes in (ermi their work of the afflicted, Joseph, at St. more than 40 years. Of these Protestants, and ters of Charity fine institutions sick persons, o ants, 83 Cathol Such deeds of quently than time, produce

VERI We were, per mood when our mentary of the leading Orange Cornwall infam pensive or in, to a series of re character. The sire our readers carefully:

"Mr. Cornwall clear his character brought against P., and will, w from the public charge lasted the deliberation of time. The ver on all the count which the Judg ence broke do tion to commen case. If there persons, young type to which directed, it is to break it up and the country. I momentous issu the recent expe different chara by our contemp a question of the English public have been adost years. Atteni rected to them He fought th throughout his Are the school equally energe duty incumbent like to know at persons who fig educated, and it was not put to t Here is, indee gravest concep Evening Mail, schools responsi inality disclosed suit, and which the light of day famous man hi violations of the have their origi England, is n were directed to control of these ing to think that country should generations of ery to heaven schools of every careful supervi be a nursery must be the suff require extensio linquents. If, idency and in youth of the lan and . . . room be not ma it cannot be so training and ins public morals ances, and securi cusable. Long paragraph above Evening Mail v terest and soli appeared in the 4th of May last anxious for the about to enter o that city, writes nestness on the public school tr He begins by lowed I with inter columns of the d danding in the p of his daughter high school giv easily understand From all he ha practice he felt defenders are s Christian people of the terrible train of the dan all events, cert at the age at schools, become to the extent thoughts, produ feeling inimita physical injury a warm and dur the evils follow dance. "We ar dancing is unmi

to the sick, and many others underwent severe trials of illness. In fact, so conspicuous was their devotion that some of them were decorated by the emperor for fidelity during the war."

Father Schneeman, in closing, compares the patriotism of the Jesuits with that of their foes and calumniators, much to the disadvantage of the latter.

The religious communities of both sexes in Germany have not ceased to do their work of charity and devotedness to the afflicted. In the Institute of St. Joseph, at St. Maurice, near Munster, more than 400 sick were nursed last year. Of these 78 were Catholics, 361 Protestants, and 1 Jew. Besides, the Sisters of Charity who have in charge this fine institution visited and cared for 475 sick persons, of whom 396 were Protestants, 83 Catholics, and 2 Jews.

Such deeds of charity speak more eloquently than words, and must, in good time, produce the richest fruits.

VERY SUGGESTIVE.

We were, perchance, in a very pensive mood when our eye fell on the commentary of the Dublin Evening Mail, a leading Orange organ of Ireland, on the Cornwall infamy; but whether specially pensive or not, that commentary led us to a series of reflections of a very serious character. The Mail said—and we desire our readers to note its observations carefully:

"Mr. Cornwall, we regret, has failed to clear his character from the imputations brought against him by Mr. O'Brien, M. P., and will, we presume, be dismissed from the public service. The Judge's charge lasted three hours, and the final deliberation of the jury about half that time. The verdict was for the defendant on all the counts, even on that count on which the Judge declared that the defence broke down. We have no intention to comment on this truly repulsive case. If there be a ring of depraved persons, young or old, in this city of the type to which attention has been lately directed, it is to be hoped this trial will break it up and hunt its members out of the country. If there is a 'great and momentous issue' lying *pendo* behind the recent exposures, it is one of a very different character from that imagined by our contemporary (*The Freeman*). It is a question of the discipline and training of English public schools. Ugly rumors have been about on this subject for many years. Attention was first forcibly directed to them by the late Dr. Arnold. He fought the evil manfully, and throughout his too short life successfully. Are the schoolmasters of our own day equally energetic, equally alive to the duty incumbent on them? We should like to know at what schools most of the persons who figured in the late trial were educated, and regret that the question was not put to them."

Here, in indeed, raised an issue of the gravest consequence. How far, asks the Evening Mail, are the English public schools responsible for the hideous criminality disclosed by the Cornwall libel suit, and which will be further opened to the light of day by the trial of that infamous man himself? If such terrible violations of the laws of God and of nature have their origin in the public schools of England, is it not time that attention were directed to the management and control of these institutions. It is revolting to think that the resources of the country should be wasted in training generations of criminals whose outrages cry to heaven for vengeance. The schools of every country need the most careful supervision. If the school-room be a nursery of vice the country must be the sufferer and its prison walls require extension to afford room for delinquents. If, in the school, the laws of decency and morality be set aside, the youth of the land will grow up libertines and... If I find the school-room be not made a temple of virtue, and it cannot be so made without religious training and instruction, the danger to public morals, to the very life, endurance, and security of the nation is incalculable. Long before we had seen the paragraph above cited from the Dublin Evening Mail we had perused with interest and solicitude a letter which appeared in the Cleveland Leader of the 4th of May last. The writer, a parent anxious for the welfare of a daughter about to enter one of the high schools of that city, writes in a tone of deep earnestness on the subject of one phase of public school training.

He begins by stating that he has followed with interest the discussion in the columns of the Leader on the subject of dancing in the public schools. The fact of his daughter being about to enter the high school gives him an additional and easily understood interest in the subject. From all he had read in favor of the practice he felt convinced that while its defenders are sincere and many of them Christian people, they must be ignorant of the terrible evils that follow in the train of the dance, if not necessarily, at all events, certainly. Nearly all children, at the age at which they enter high schools, become infatuated with the dance to the extent that it occupies their thoughts, producing an excited state of feeling inimical to true study. The physical injury resulting from dancing in a warm and dusty room is the least of the evils following in the train of the dance. "We are told," he says, "that dancing is unmixied and therefore harm-

less. All admit that if it were mixed it would be harmful. But then," he asks, "is it not a fact that goes without saying that the real object aimed at by both sexes is such proficiency as will enable them to dance together. And is it not equally true," he pursues, "that while they dance separately at school, they form neighborhood parties and dance together on Saturday evenings, and at times form large parties and even masquerades at which they dance to their very hearts' content? Is it not likewise true," he continues, "that some of the high school girls have so far progressed as to attend the public dance, mingling on familiar terms with vulgar and profane young men, not a few of them adept libertines, who frequent such places."

Then he proceeds: "From reliable information the writer is convinced that all this is true, and further, I believe it can be demonstrated that the recruits to the brothel come largely from the dance-house. If these things are so, then, are not our Board of Education, and at least one of our clergymen, assuming a greater responsibility than warranted in doing, when they defend and sustain that which is doing more to undermine the virtue and destroy the hope of the girlhood of the city than all other influences combined? But, say the apologists of the dance, we never saw any of these terrible things, and don't believe it is as bad as represented. Of course, they never saw, and because they haven't seen don't believe, but they might see and might secure such testimony as would compel belief if they would investigate before rushing to the defence of that about which they know nothing. At the risk of trespassing upon your space, I will give them an 'eye-opener.' A few years ago I secured the confidence of a young man—a devotee of the dance—from whom I learned many startling facts, all of which corroborate the statements made in J. D. Jones' article, published in the Leader, April 28, quoted from the Catholic Mission Book. This young man gave me the names of a large number of young girls of respectable, and some of them of influential families, who were known to a certain set of young fellows as girls of easy virtue, made so through the corrupting influence of the dance. From him I learned the following startling occurrence: A young man, in the absence of his parents from the city, invited a company of young persons to his home, where the whole night was spent in dancing and debauchery, the bedroom being accessible and actually used by all present. This home was located on one of our best streets. To my surprise and horror I found that one of the numbers had been under my instruction in the Sabbath-school several years previous. She was a beautiful girl and of a good family. The extensiveness of this terrible corruption was to me shocking beyond expression. I asked this young man for an explanation. 'What is it,' said I, 'that has led and is leading so many of our most promising young girls astray?' Note his answer: 'It is dancing. I tell you,' said he, 'the kind of dancing that is practiced now will corrupt any young girl, and I am free to say that if ever I have a daughter I shall see to it that she skips dancing.' Such is the testimony of one young man, and to it might be added that of hundreds of others. Let the subject be fully ventilated.

We have given so much space to this letter to show how much depends on school training, and how careful parents should be in their supervision of the schools to which they commit their children. When the school door closes on his child the parent to a very great extent loses control and relinquishes the management of his child. The writer in the Cleveland Leader shows the evil consequences of that craze for modernizing school training that of late has taken possession of so many educationists, and produces facts of appalling significance to justify his statements. We invite the attention of Catholic parents to the consideration which perusal of the citations we have made, on the one hand from the Dublin Evening Mail, and on the other from the Cleveland Leader, should give rise to. In this country Catholic parents have every opportunity of making a selection of sound Christian and Catholic schools for their children. If they make not such a selection, on their heads be the fault and its consequences.

THE GERRYMANDER.

The Ottawa Free Press of the 26th says: "The Catholic Record in the current issue devotes nearly five columns to an editorial review of the municipal history of Ottawa, in support of its opposition to the proposed sub-division of the city into seven wards. It protests against the sub-division as a proposed act of injustice towards the Catholic majority of Ottawa; and assails personally Protestant members of the council whom it supposes were party to procuring the sub-division. We think that no such sectarian feelings or prejudices should be appealed to in this connection; but the matter be considered and discussed on purely municipal grounds."

Of course; whenever Catholics protest against injustice, they are accused of sectarianism. We may, however, remind the Free Press that it is not we but those who propose this infamous gerrymander that raised the religious cry. We desire, moreover, to assure our contemporary that we intend to oppose and resist to the utmost of our power the gross act of injustice proposed to be done the Catholics of Ottawa by the gerrymander. Our contemporary may hold his soul in peace. The gerrymander will never come into effect. If

we did Ald. Cunningham any injustice by our statements in last week's issue of the Record, we will be only too glad to make amends. Our columns are ever open to those in whose views we may not concur.

THE FALL OF BELGIAN LIBERALISM.

The recent double triumph of the Catholics of Belgium has justly given rise to the warmest feelings of congratulation in the Christian world. On the 10th of June the Belgian people effaced the radical majority in the chamber of Deputies. On the 8th of July they annihilated radical ascendancy in the Senate. There has been, indeed, a veritable revival among the Catholics of Belgium. For many years that Catholic land was made unhappy by masonic oppression, which held under its sway every official of the state, from the humblest to the highest. The radical majority in the legislature was large, compact and resolute. By the influence of the masonic administration, laws of the most detestable character were enacted, amongst others one forcing students of ecclesiastical seminaries to military service, and another, well known to our readers, secularizing and dechristianizing the schools, that the rising and future generations might be atheists from the very cradle. But the Belgians were at length aroused, and the fruits of the uprising are a Catholic chamber of deputies, a Catholic senate, and a Catholic administration. Diplomatic relations will at once be reopened with the Holy See, the school law and other irreligious enactments will be repealed, and the moral and material ruins caused by masonic influence repaired. The nations which suffer from the evils that so long afflicted Belgium, especially France, must find in the Belgian victory an example and an instruction. An example in that the Catholics must never despair, but placing all confidence in God, fight with tenacity for the triumph of truth and justice; an instruction, in that the best means of combating adversaries so united and so resolute as the Masonic order, is to affirm boldly their faith and carry aloft with unity and organization the sacred banner of religion. We were very much struck by the report of an interview published by the Buffalo Commercial Advertiser, had between one of its representatives and the Hon. James D. Putnam, ex-United States minister to Belgium. Mr. Putnam knew whereof he spoke when he answered the interviewer in terms so clear and unmistakable as to the real character of Belgian radicalism. The concluding portion of the interview is thus reported:

"What are the religious sympathies of the liberal party?" "Well, I'm sorry to say that for the most part they are without religious sympathies. Belgian liberalism, like French liberalism, is at deadly hostility to the church, and is largely atheistic. This has been illustrated in the recent action of the masonic lodges. They have struck the word 'God' out of their constitution and thrown out the Bible. In this they follow the example of their French masonic brethren. This shows a radical difference from American masonry, which is religious in tone and respectful of things divine."

"What is the condition of Protestantism in Belgium?" "There are but about 15,000 Protestants, and intensely Calvinistic, but making little advance. Between the powerful Catholic Church and unbelieving Liberalism it has little promise of growth."

"Will the success of the Catholic party lead to a modification of the Liberal constitution?" "I do not think it will. Outside the priesthood, I think the Catholic leaders are as devoted to the Liberal features of the Belgian constitution as the Liberals. They are a unit in the one matter of having the youth of the country religiously educated; but in all that pertains to freedom of worship, freedom of the press, and freedom of opinion, I found Catholic lay leaders as broad and liberal as their political rivals. Suffrage, I have no doubt, will soon be much extended. Both parties will favor it as a measure of defence against their adversary."

Mr. Putnam might well have, we think, gone so far as to class the priesthood as friendly to any reform required for the preservation of Belgian liberty and conducive to the solid growth of the nation. Some idea may be formed of the extent of the Catholic victory in Belgium, when we inform our readers that out of the 138 members of the Chamber of Deputies, 74 had, on the 10th of June, to be re-elected. Of these 54 were Liberals, but the people actually effaced them, returning only two of this whole number. In the last Chamber there were 79 Radicals and 59 Catholics, in the present one there are 85 Catholics and 53 Liberal members. Hence one of the radical journals termed the late elections a veritable disaster for the party. The real issue in the contest was the school question—that infamous scheme of legislation devised by Freema onry to pervert souls, from their very entrance into the world. The Belgian people have pronounced the condemnation of that iniquitous law, they have declared themselves in favor of the inauguration of a thoroughly Catholic policy. It is to be hoped that the new administration, headed by M. Malou, will be equal to the task before it, and that under his regime Belgium will be restored to its pristine glory as a thoroughly Catholic state. The new ministers have the country with them. That the victory of the

10th of June was not one of those ephemeral popular pronouncements in favor of change of any kind is fully shown by the elections for the Senate of the 8th of July, of which the London Tablet gives us interesting particulars:

"But it may be desirable to pass from the consideration of this undecided election, important though it be, and to give some statistics with regard to the other contests, which are not without significance. In the first place, some thirty-two Catholics were returned unopposed. This is a very considerable proportion, seeing that the total number of senators is only sixty-nine. And the constituencies in which the Catholic candidates 'walked over the course' comprised Antwerp, Malines, Louvain, Bruges, Comblu, Namur and Alost. Only six Liberals were returned unopposed; three of these representing Mons, while one of the others, M. De Labbeville at Philippeville, was accepted by the Catholics in consideration of his attitude on the education question, on which he has voted; and will probably be found voting on the side of the Right. Thirty-eight seats were thus disposed of. Of the remainder, eight seats were contested at Brussels, as we have described; having twenty-three seats to be accounted for. Most of these were in the provinces of Liege and East Flanders, where Liberalism has been for some time triumphant. In the important town of Liege, they have held their own, retaining their four seats, owing in great measure to the personal influence of the ex-Premier, M. Frere-Orban. In Verviers, however, the Catholics have gained two seats; and this is a victory of some consequence, for Verviers is the manufacturing district, *par excellence*, of Belgium. The success of the Catholics at Soignies, where two seats have been gained, more than compensate for the disappointment felt at Tournai, where the Comte de Robiano, a most desirable candidate belonging to one of the chief Belgian families, has suffered defeat, and, as on the 10th of June, a Liberal has been elected for the joint constituency of Arlon-Verlon. These, and one or two other partial successes will, however, in no way console the Freemasons and their allies for having lost their hold on Ghent. The capital of East Flanders, the fourth city of importance in Belgium, has opened with no uncertain voice, and has returned our Catholic candidates by a majority of 350 votes. Not only this, but the successful candidates have pledged themselves to support the policy of reparation, which has been dealt with in these columns on a previous occasion. Freemasonry in East Flanders has thus received a blow, from which, it may be hoped, it will not recover. To sum up, the Senate consists at present of forty-two Catholics and seventeen Liberals. And if the Liberals gain the eight seats at Brussels, and also the seats at Tournai and Nivelles, for which also fresh elections will have to be held, the Catholics will still have a majority of 15 votes—a majority sufficient for all practical purposes."

With large working majorities in both houses, majorities more likely to be increased than diminished, the Malou Government enters on a grand career. What is now wanted is firmness and energy combined with moderation. Nothing to be gained on the one hand by seeking to conciliate the masonic party, nothing on the other by going out of the way to denounce, in season and out of season, opinions which, if not in accord with those of many of the Conservative leaders, are by no means condemned by the Church. Let all the methods of constitutional government be invoked to bring about the reign of religious order and justice, and all will be well in Belgium.

THE CHURCH OF CARTHAGE.

On the 11th of May last, Mgr. Robert bishop of Marseille, on the invitation of His Eminence the Cardinal Archbishop of Algiers, blessed the corner-stone of the new national church of St. Louis of Carthage. The clergy of Tunis and neighborhood, the students of the seminary, and those of the Catholic College of Tunis, together with a large number of French, Italians and Maltese, assisted at the ceremony. Before blessing the stone Mgr. Robert pronounced a very remarkable discourse. He first showed the church of Africa as it was when delivered from Arrianism by the conquest of Justinian, then desolated by the Arab invasion. Then he spoke of the coming of St. Louis and the crusaders. God, said the Bishop of Marseille, who had wished to revive this beautiful church, placed in the very soil of Africa the germs of re-creation. He sent thither to die a glorious death, fitting term of a noble life, that great king of France, the illustrious Saint Louis. This Christian hero, who looked on himself as a soldier of Christ just on the point of dying, exclaimed, "Would that the Christian faith were preached in Tunis." This prayer it was in the design of God to hear and grant. Centuries afterwards another child of France, Vincent of Paul, visited these shores. After sanctifying this land by his captivity, he dispatched hither missionaries, who, in conjunction with the religious of the Redemption and the sons of St. Francis, never failed to keep the light of faith burning till a worthy son of St. Louis began to reduce Northern Africa by the power of his arms to Christian sway. Then the ancient church of Africa rose, as it were, from the tomb, and now its resurrection is complete. Cardinal Lavergne, completing the work of his predecessors in the see of Algiers, has secured for it the completion of hierarchical life in making of it an ecclesiastical province. The church of Africa has, like the most ancient, become fruitful, consecrating

bishops chosen from amongst its own clergy and inspiring many religious vocations. This church has produced a new religious society, many of whose members have won the golden crown of martyrdom. The church of Africa could not, however, claim the fullness of life without the see of Carthage at its head. But now the chief of this church has received from the Holy See the mission of governing the church of Carthage, and thus is realized the prophetic wish of St. Leo IX. in the eleventh century, who, in offering the privilege of the primacy to the bishop of Carthage, saw it in thought one day rise in glory.

Great things have been done, but the future shall see them increase and develop. This corner stone is the symbol. *Lapis iste vocabitur domus Dei.*

THE SALVATION ARMY.

We gave in our last issue a summary of the views of certain of the Protestant clergymen of London against the Salvation Army and the civic legislation bearing on their religious manifestations. We also said that the insubordination shown by the Salvationists did not surprise us, as that insubordination is the natural outcome of Protestant principles, which consist mainly in the rejection of all authority. For, does not the very essence of private judgment imply the rejection of all authority outside the mind of him exercising that right. But, before discussing this point at any length, we desire to allude to the signal victory obtained in the courts of law by the Salvation Army. Judge Rose, on the 21st inst., gave judgment in Osgoode Hall on a motion for the discharge of Bella Nunn, sentenced to 20 days' imprisonment for infringement of a London city by-law. Dr. McMichael, Q. C., W. R. Meredith and Mr. Ogden appeared for the motion, and B. R. Osler, Q. C., and T. S. Meredith for the by-law.

The learned Judge, after deciding on various technical difficulties, proceeded to affirm that in his opinion the beating of drums was not, under the statute, an unusual noise. The statute mentioned and specially designated as unusual noises the ringing of bells, blowing of horns and shouting, but was silent on the subject of the beating of drums.

"As beating of drums is not mentioned it must," said the judge, "be either unusual or calculated to disturb, to warrant its being prevented by by-law. This Mr. Osler admitted, and with much ingenuity argued that the usual noises in streets were the rolling of traffic, the patter of feet, the hum of conversation, the noise of trade and commerce; that when the voice was raised to a shout it became an unusual noise; that the beating of drums, the ringing of bells, and the blowing of horns could not be said to be common or usual; that one's knowledge of the world and its ways must be applied, and that it was for the Court to say that the beating of drums was an unusual noise and hence an offence under the by-law; that the by-law was warranted by the statutes. No authority was cited for the provision. I have looked and found none; I cannot accede to it. In my opinion, if the beating of a drum is an unusual noise or calculated to disturb, it may be prevented, otherwise not. It follows, if I am correct, that evidence must be given, and given for the Crown must be received for the prisoner.

In this case evidence was refused on behalf of the prisoner. Although this was taken as a ground for discharge, no authority was cited in its support. I am of opinion that this decision, if it is a conviction and commitment, discloses an offence; that the by-law so far as it seeks to prohibit the beating of drums simply, without evidence of the noise being unusual and calculated to disturb, is *ultra vires* and invalid, and that as evidence must be given it must also be received on the prisoner's behalf. The evidence does not, so far as it goes, show that the noise is unusual. It is the other way. The only witness says—Such processions are common on the streets of London, and have been for years." This would have prevented my saying the noises were unusual even had I the power, as the processions referred to as such processions, are described processions with beating of drums. The evidence does not state that there was beating of drums. It is 'playing a drum.' Am I judicially to know that beating a drum and playing a drum are the same? The order must go for the prisoner's discharge."

So the Salvation Army hath triumphed and its people are free. The city by law is no more and the freedom of conscience understood and advocated by the army vindicated. What will our Protestant friends in London, who have taken such strong ground against the army, say to all this. While they are considering the matter let us present other considerations that will in good time provide them food for what will be, we trust, most profitable reflection.

Insubordination, rebellion and secession were, at the inception of the so called Reformation, preached by Luther. In that excellent little work, Luther's own statements concerning his teaching and its results, we find the great reformer depicted by himself in his true colors as an anarch rebel, an abettor and a counsellor of tumult, insurrection and carnage:

The few quotations which follow are taken from Luther's work: "About worldly authority, how far we are obliged to obey it." The most critical German edition of Luther's Works, the Erlangen edition says: "This in some places rather violent publication was occasioned by the refusal to admit Luther's translation of the N. T. in some German coun-

tries, and by orders given that the subjects who were in possession of it, should hand it over to the authorities."

In the second part of this work Luther answering the question: "How far does worldly authority extend?" says: "But do you want to know why God has ordained that the temporal princes should make such shameful mistakes? I will tell you. God has handed them over to their wicked heart, and will make an end of them."

"You must know that from the beginning of the world a wicked prince is a rare avis, and still more so a pious prince; they are generally the greatest fools, or the worst rascals on earth, therefore, as regards them we may always look out for the worst and expect little good from them."

"There are very few princes who are not looked upon as fools or rascals." Addressing the princes, Luther says, "People cannot, people will not, put up with your tyranny and caprice for any length of time."

He raises the objection, "There must be an authority even among Christians." And his answer is, "Among Christians there ought not to be, and there cannot be, any authority. But they are all at the same time subject one to another." We shall now consider in what choice language Luther wrote, when only one year before the outbreak of the rebellion, he published a book, the title of which is: "Two Imperial, Inconsistent, and Degrading Orders concerning Luther."

"Here you see how the poor mortal sack of worms (Madensack), the Emperor, who is not sure of his life for a moment, shamelessly boasts that he is the true, supreme protector of the Christian faith." Nor are the last words of this work very complimentary to the German princes. Luther writes: "From the bottom of my heart I bewail such a state of things in this hearing of all pious Christians, that like me they may hear with pity such crazy, stupid, silly, furious, mad fools. May God deliver us from them, and out of mercy give us other rulers. Amen."

The citizens of London need not, as we have said, feel surprised at the outbreaks of the Salvation Army, at the disregard of that body for civic ordinances and legislation. All this is the logical result of the principles of the reformation. Luther revolted against all religious authority. He aided and abetted rebels against civil authority. Calvin did likewise, and so also did the Puritans in England. The Salvationists are veritably as Lambs when compared with the Orangemen of Ireland and the Know-nothings of the United States, both modern products of that insubordination of which Luther was the apostle.

ROYALLY RECEIVED.

HIS LORDSHIP BISHOP DUBAMEL'S PASTORAL VISIT TO GATINEAU POINT.

Yesterday afternoon His Lordship Bishop Dubamel made a pastoral visit to the parish of St. Francois de Salle here, and was accorded a magnificent reception. At two o'clock a procession, composed of fifty young gentlemen mounted on horses, and attired in the uniform of the Ottawa College Cadets, was formed in front of the Presbytery and marched to a point three miles distant from the village to meet His Lordship, who was en route from Perkin's mills to the Point. The procession was under the command of Mr. C. Egan assisted by Mr. J. Nantel. Fully one hundred vehicles containing the leading members of the parish followed the cavalcade. When the procession reached the residence of Mr. George Gill, in East Templeton, they came to a halt to await His Lordship's arrival. After a delay of about ten minutes, His Lordship appeared and was greeted with enthusiastic applause, and was formally received by Mr. P. Charette, mayor, and the trustees of the parish, Messrs. J. Moreau, P. Murphy, and Lepine. His Lordship was escorted to a magnificent carriage belonging to Mr. G. Ricard, and driven to the village. The following clergymen were in the procession:—Rev. Messrs. Filatre, O. M. L. of the College of Ottawa; J. Champagne, parish priest; M. P. Brunet, of St. Therese College; M. J. Charbonneau, curate of L'Ange-Garde; M. J. Gauthier, of Bourque College; Ricard; M. J. Gauthier; M. J. Gauthier, of St. Drolet and St. Constantine. The decorations in the village, at the church and presbytery and along the route of the procession were beautiful. Three magnificent triumphal arches beautifully ornamented were erected. They bore appropriate inscriptions. Near the church twelve little girls, attired in their First Communion dresses, stood on a raised platform and presented His Lordship with large bouquets of flowers. The names of the little girls were: Albiana Desjardins, Catherine Villeneuve, Odile Gareau, Adelle Blais, Rosalie Seguin, Virginia Charette, Josephine Sabourin, Marie Vaive, Isolina Lemay, Josephine Gauthier, Malina Narbonne et Eugenie Poirer, Messrs. Isidore Champagne and John Murray organized the reception. His Lordship expressed his sincere thanks to the parishioners for the kind manner in which he had been received. He preached a very interesting sermon in the church, announcing the object of his pastoral visit. The choir, under the leadership of Mr. E. Sylvestre, sang a number of beautiful hymns. At half past seven o'clock this morning His Lordship administered the sacrament of confirmation to one hundred and fifty children. His Lordship will return to the Basillea to-morrow evening.—Ottawa Free Press, July 26.

A PROMISING ARTIST.—The Gloucester Street Convent can boast of what may be considered as perhaps the most promising artist in Ottawa with pencil and brush. The young lady, who is only twelve years of age and has had only one year's tuition in drawing, has turned out work that considerably astonished her instructors and who, if she goes on as she has begun, will, before she is out of her teens, be a dangerous rival to our older competitors. Some of her crayons in color would reflect credit on one of far greater experience.—Ottawa Citizen, July 16.

NEWS FROM IRELAND.

Dublin. The Bill of the Irish Parliamentary Party for reforming the method of election of Poor-law Guardians in Ireland has again been issued. The main object of the Bill is to establish the ballot vote at the Poor-law elections, and to adjust the representation of the Poor-law Guardians upon the Irish Poor-law Boards. It also restricts the principle of multiple voting by giving each ratepayer the power to record but six votes for each candidate. As to the proportion of ex officio members and elected Guardians upon the Irish Poor-law Boards, it also restricts the principle of multiple voting by giving each ratepayer the power to record but six votes for each candidate.

Longford. On June 30, a meeting of delegates, from various districts of Longford, Leitrim, and Cavan, was held at Scrabby, a place situated conveniently for the three counties. The circumstances of the demonstration were very imposing. Immense crowds of people flocked into the place on foot; an enormous number of cars, as well as a great cavalcade of horsemen, moved in procession to the scene of their fluttering banners and jocos music. Mr. Davis, who went down from Dublin, received a splendid ovation, and, in the course of the proceedings, delivered a stirring address, warning the people particularly against the purchase of the land by the Government, and in favour of the resolutions passed at the meeting, it may be briefly said that they embraced the whole of the orthodox National programme; and it is worthy of special note, that amongst the letters of apology read by the secretary, was one from a Protestant clergyman, the Rev. Thos. Taylor, of Gowra, breathing a National sentiment as lofty and as pure as ever animated an Irishman's breast.

Cork. A largely attended meeting, under the auspices of the National League, was held on Sunday, June 24th, near the village of Kilmurry, about five miles from Macroom, for the purpose of establishing a branch of the League in the district. A deputation from the Cork branch, consisting of Messrs. John O'Brien, T. C., and J. C. Flynn, attended, and addressed the meeting. Resolutions of the usual kind were adopted.

Limerick. Circulars have been issued to all the National League branches in the county Limerick, for the holding of a Convention. Nine different resolutions are to be submitted to the meeting, which will comprise all the subjects that exercise the attention of the members of the League, including payment of members, and the Land Purchase Bill.

At New Lales petty sessions on July 2d, an Emergency man was convicted of having presented a revolver, and threatened to shoot a farm labourer. He was bound over to keep the peace for three months, and was given a fortnight's time to find the necessary bail.

Clare. The poor of the Ennis Workhouse have obtained the incalculable blessing of being ministered to and tended by the Sisters of Mercy.

A fracas ensued in Ennis, on June 30th, between some men of the 2nd Oxfordshire Light Infantry and some civilians. The soldiers used their belts, and three civilians were cut about the head. The police at length quelled the disturbance. Several soldiers are now under arrest, pending an investigation of the affair.

Tipperary. On June 29th, the Rev. William Corcoran, lately appointed by His Grace the Archbishop of Cashel, to the Pastoral charge of the parish of Kilmenny, was solemnly inducted according to the prescribed ceremonial, by the Vicar of the district, the Very Rev. P. Ryan, P.P., Galbally.

At Ballinacree, county Tipperary, on July 3, during the carrying out of some evictions on Lord Normanton's estate, a tenant, who was not in difficulties, refused to allow the eviction party to cross his land, which was the only way, it appears, to arrive at the house of one of the defaulting tenants, and, after a scene of some excitement, the bailiffs and police had to depart without carrying out the evictions.

Waterford. United Ireland says: Mr. Burke is going to resign Parliament, and tells the country to be prepared for the result. The writer very warmly complimented Mr. Burke for his great exertions and sound knowledge of the fishery and other Irish questions, and regrets that he could not see his way to retain his seat, and go in heartily with Mr. Parnell and the National Irish Party.

Derry. On July 2d, a number of sheriff's bailiffs from Coleraine and Derry, accompanied by a force of constabulary, proceeded to the house of a man named Gordon, residing in the townland of Falahog, about three miles from Kilmara, and evicted him. Some time ago the Mercers' Company, owners of the property, obtained an ejectment decree against Gordon for non-payment of rent, and shortly after the sheriff's officer proceeded to execute the order. Gordon on that occasion strongly resisted any attempt at eviction, demanding from the officer the value of the tenant's right interest in his holding before quitting the premises. The officer returned home without the eviction being carried out. On the above date, however, Gordon, seeing himself surrounded by a strong posse of police and bailiffs, considered discretion the better part of valor, and offered no resistance, but permitted the eviction to be carried out in its entirety. Much sympathy is felt in the district for Gordon and his family. The sheriff's officer is still in the locality, proceeding with other evictions.

Donegal. The people of Ballyshannon are making arrangements for a large National demonstration, the date of which has not been finally determined. It is probable that Sunday may be the day selected, as it would secure the attendance of several thousand excursionists from the counties of Donegal, Tyrone, Leitrim, Cavan and Fermanagh. Ballyshannon lies quite close to Bundoran, between which and Derry a special excursion train runs every Sunday during the Summer.

Derry. An affray occurred, on June 29, at Warrington, between Orangemen and Nationalists, in the course of which a newsboy was seriously stabbed that he is not expected to recover. Two Orangemen have been arrested.

Tyrone. Under the benign influence of Ulster Whiggery, the work of confiscation continues to make rapid progress in Tyrone. Messrs. O'Hagan, Little and Co. have signalled their presence in Dungannon, by a series of alarming decisions. Thus, in the fourteen judgments of June 26th, the rents were, in six cases, raised, in seven, confirmed, and in only one reduced. Again, on June 27, in sixteen out of thirty-seven cases, the rents were raised, and in twenty-one they were confirmed, and in not even one was there a reduction!

Monaghan. An important meeting of Monaghan Nationalists is in contemplation for an early date. The different branches of the National League are being consulted on the matter, and there is little doubt that the meeting will be one of magnificent proportions. Few branches of the League have done such effective work in putting down, in a perfectly legitimate way, the practice of land-grabbing as that of Tullycorbet. At a recent meeting of that body, held in Ballyboy, it had to announce a fresh victory in this matter: Mr. Owen Johnson, who was then present, and who had some time before purchased the grass of an "evicted" farm, announced that, in consequence of the view taken of the proceeding by the public, he had resigned possession of the land. The members naturally rejoiced at this triumph of patriotism over self, and a cordial vote of thanks was tendered to Mr. Johnson.

Mayo. Mr. O'Connor Power has made ample reparation in Mayo for his treason. By his influence at the Admiralty, we read with admiration and awe, the Channel Fleet is to visit the coast of Mayo for several days off Bellemeul, to bestow among Mr. O'Connor Power's constituents in that town the price of their groceries and drink during their stay. This was, indeed, something worth living for. What matter, after all, Mr. O'Connor Power's mere votes in Parliament compared with the dispensation of three days' pay of the Channel Fleet among the deserving grocers and publicans of Bellemeul? The electors of Mayo give Mr. Power the entire to the Grosvenor drawing rooms; and Mr. Power, in return, sends them the Channel Fleet. Nothing could be more equitable or patriotic.

OUR FORESTS. The increasing interest on all sides taken in the subject of forestry is a matter for earnest congratulation. We have very often spoken of the reckless destruction of our forests by torch and blade, and endeavored to show the evil consequences arising therefrom. Public interest having now been awakened to the pressing importance of the preservation and extension of our forest wealth, we deem it opportune to draw the attention of our readers to one point of great moment in the consideration of this subject, and that is to the enormous consumption of our forest resources entailed by railway construction. The demands of our railways, which are every year extending and developing themselves, is so great as to fill the advocates of forest preservation with no small degree of alarm. One of them has written on this very point with great force and clearness, declaring: "The freight and passenger traffic of the country having passed in a large degree into the hands of railway companies with a constant tendency to further increase through all coming time, so far as we can now foresee, it becomes a question worthy of notice, as to how the maintenance of these railways is likely to affect our future timber supply, and how far it may be for the interest of the companies owning these roads, to provide for their own wants, by reasonable and sufficient planting. We may also in this connection consider the incidental benefits that may be gained from planting, besides those derived from timber as a material for construction of other use.

We have in the United States, about one hundred thousand miles of railroads. The best afforded a record of steady increase, but how long it may continue, or to what limit it may reach, it is wholly beyond our power to forecast. In a hilly country these lines of travel must necessarily follow the valleys, and a road once made will generally satisfy the demand, unless, as in the Mohawk valley, there be an enormous amount of through traffic from great distances beyond. There must, however, come a time, when the country will be supplied, even in level regions where there are no difficulties from grades to overcome. We will, however, take the facts as they are, and without estimating future increase, examine the question of maintenance in the single item of railroad ties, and see what facts show.

The number of ties to a mile ranges from 2,200 to 3,000, and in some cases as high as 3,600. If we assume that they average 2,500 to the mile we have a quarter of a billion in use. They average eight feet in length, and about seven inches deep and eight wide, giving the contents about three cubic feet apiece, or in all six millions of cords. If piled cord fashion, they would form a pile four feet high, eight feet wide, and 4,375 miles long. Placed end to end they would span the earth fifteen times at the equator, or in one line would reach miles beyond the moon.

These wooden ties besides being placed on the ground, partly buried in sand or gravel, and alternately wet and dry, are exposed to great strain and pressure from passing trains, and under these combined influences are always tending to decay, so that in a period ranging from three to twelve years, they must be replaced by new ones. Their durability depends most upon the timber, and much upon the soil and the amount of use. We may take their average life at from five to eight years, and we shall need from 30,000,000 to 40,000,000 new ties a year for maintaining the present railroads of the country in constant use.

The number of ties that can be cut from an acre of wood-land varies exceedingly, but, at 500 to the acre, we shall need to cut over from 60,000 to 100,000 acres every year to meet this demand. We can scarcely expect trees to grow to the sizes necessary for ties in less than forty years. In some places it would be more than twenty, and often forty; but taking thirty years as the average we have to plant nearly two millions to over three millions of acres, or from 7,120 to 4,987 square miles of forest to keep up this supply.

If we give but momentary consideration to the extent and requirements of railways now under construction or projected, it will be seen, at once, that time should be lost by our executive, legislative and municipal authorities in this vital matter of forest preservation and extension. Every one who hopes to see the day when the prairies of the North-West will bear a rich harvest of forest wealth, a harvest as valuable as the golden grain they now yield in such profusion. The benefits that Canada's great Western empire might gain from such a growth of forest are too well known to need recital. From the climatic, sanitary and commercial standpoints these advantages are on all hands recognized. But while no effort should be spared to clothe the prairies of the West with a rich growth of forest, the provinces of the East that now enjoy possession of a certain portion of their once vast wooded resources should be protected against the utter depletion of that wealth. The requirements of the railways alone, apart from the enormous destruction of our forests wrought year after year by fire, threatens us with such a depletion. We are not satisfied that any of our local governments have as yet done their full duty in this important regard. The government of Quebec has, by its institution of an Arbor Day in that province, set the other provinces an excellent example. Arbor Day last year was observed throughout the Province of Quebec with a genuine popular earnestness that speaks well for the intelligent patriotism of its citizens. Why not, ask, have an Arbor Day also in Ontario? Municipal observances of this kind pro-

duce little or no effect on the public mind. Let there be one or more days set apart for the planting of trees throughout Ontario, and the response will, we venture to say, be so hearty and general a character, as to give strong and practical encouragement to the friends of forestry, and just hope that we may see our country restored in some measure at least to its pristine wealth and luxuriance of wooded growth.

Dairyman Prefer It. MESSRS. WELLS, RICHARDSON & CO., Since the introduction of your Improved Butter Color among my customers, it has given universal satisfaction. The leading dairymen of this section who have used it give it the preference over all other colors of whatever name or nature. They are especially pleased with the fact that it does not become rancid, like other oil colors, and their product brings highest prices in the market. W. S. NAY, Druggist, Underhill, Vt., April 5, 1882.

Advertising Cheats!! "It has become so common to begin an article, in an elegant, interesting style, "Then run it into some advertisement that we avoid all such. "And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible. "To induce people "To give them one trial, which so proves their value that they will never use anything else." "THE REMEDY so favorably noticed in all the papers, "Religious and secular, is "Having a large sale, and is supplanting all other remedies. "There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and ability in recommending a medicine whose virtues are so palpable to every one's observation."

Did She Die! "No! "She lingered and suffered along, pining away all the time for years." "It doctors doing her no good." "And at last was cured by this Hop Bitters the papers say so much about." "Indeed! Indeed!" "How thankful we should be for that medicine."

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An Old Soldier's EXPERIENCE. "I wish to express my appreciation of the valuable qualities of Ayer's Cherry Pectoral as a cough remedy. "While with Churchill's Army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous pneumonia. I found no relief till on our march we came to a country store, where, on calling for some remedy, I was urged to try AYER'S CHERRY PECTORAL. "I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. "J. W. WHITELY."

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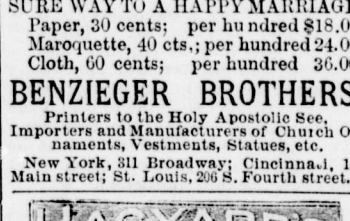
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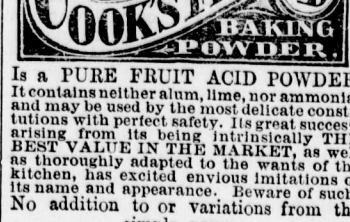


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The late Archbishop's remarkable for a devoted a great private fortune and valuable collection of museum of Christ the 14th and 15th together excellent sculpture and engravings of Christianity and development of the large rooms in with this collection.

One of the rapid depopulation of the populated official and those of the longer feel themselves of losing their place to the Govern some places the empty. Thus at the present official only pupils of the immediately after the transferred to

Prince Kraptovich because, though privilege, he has been victorious, however himself to the most frequent but the New York sentiment of smuggling: "He should be his doctor before he is a A of nihilism. A bravado, a little the protests, tears, lament a dog." That never die in prison counsel before brave and self-sacr

The statement of days of suffering in the mind of the Catholic Church always be the haste to say the san has uttered during which have gone "If I possess a voice, listens to them, shall have ears hearken not to my commands, shall I a solemn and therefore no one are who know the some there are who to deny it in the which it is confirmed assertion made by the the consideration so deserves. The tion of the Catholic throughout the wo any knowledge of the Church produces, to prove the truth of his acced sufficient to relieve a man's Catholic Church a declaration." Bef of a case, the evidence of the number and char give color for decid the cause pro the Catholic Church tasteful; because I more power than I over me." Man is a likeness of God, and will not understand of the soul are who him to obey God that Those who deny th ole faith don't pret infallible rules where send. They deny th Church and are the Bible and think t "One man read him, as he did Abrah child. He took the authorities very of his liberty. The alone was his own he had not accepted hi He read to the des his son and of his do for any preacher one of his flock, acced sufficient to the Bible." The ans of authority would face, "Who gave you my judgment. You over me except what I claim the right to say, "I possess the him, "You think thoughts and opinio bear as much weight The end of the matt their flocks is simply flock: "We hire you When you get tick other pasture fields." low this, but it is bing to hold or bind Catholic Church to People talk about the they think, and then is called religious re Catholic Church ther direct a man what the soul. None but her an infallible guidan such a thing because "Outside of the Cat only doubt. The see- libility, and therefo "Do this, and you you don't do it you No positive declarati coming any article of sects. "I tell you I may be wrong, then you will—do as you honestly say to each the same boat, all in leading the blind, a ing fact of doubt b spiritual life, the C claims throughout all only infallible guide arrive at his eternal t this claim without a

RELIGIOUS. The statement of days of suffering in the mind of the Catholic Church always be the haste to say the san has uttered during which have gone "If I possess a voice, listens to them, shall have ears hearken not to my commands, shall I a solemn and therefore no one are who know the some there are who to deny it in the which it is confirmed assertion made by the the consideration so deserves. The tion of the Catholic throughout the wo any knowledge of the Church produces, to prove the truth of his acced sufficient to relieve a man's Catholic Church a declaration." Bef of a case, the evidence of the number and char give color for decid the cause pro the Catholic Church tasteful; because I more power than I over me." Man is a likeness of God, and will not understand of the soul are who him to obey God that Those who deny th ole faith don't pret infallible rules where send. They deny th Church and are the Bible and think t "One man read him, as he did Abrah child. He took the authorities very of his liberty. The alone was his own he had not accepted hi He read to the des his son and of his do for any preacher one of his flock, acced sufficient to the Bible." The ans of authority would face, "Who gave you my judgment. You over me except what I claim the right to say, "I possess the him, "You think thoughts and opinio bear as much weight The end of the matt their flocks is simply flock: "We hire you When you get tick other pasture fields." low this, but it is bing to hold or bind Catholic Church to People talk about the they think, and then is called religious re Catholic Church ther direct a man what the soul. None but her an infallible guidan such a thing because "Outside of the Cat only doubt. The see- libility, and therefo "Do this, and you you don't do it you No positive declarati coming any article of sects. "I tell you I may be wrong, then you will—do as you honestly say to each the same boat, all in leading the blind, a ing fact of doubt b spiritual life, the C claims throughout all only infallible guide arrive at his eternal t this claim without a

CATHOLIC PRESS.

Ave Maria. The late Cardinal de Falloux was remarkable for his love of the arts, and devoted a great portion of his time and private fortune to the formation of a valuable collection. He formed a rich museum of Christian works belonging to the 14th and 16th centuries, and brought together excellent specimens of painting, sculpture and ceramics, especially old Gubbio ware, illustrative of the influence of Christianity and of the Papacy on the development of the arts in Italy. Six of the large rooms in his palace were filled with this collection.

One of the results of the fall of the Freemason Government in Belgium, says the London Tablet, has been a still more rapid depopulation of the already thinly populated official schools. State employees and those of the railways and post no longer feel themselves obliged, under fear of losing their places, to send their children to the Government schools, and in some places the latter are now quite empty. Thus at Lembeke the four children of official employes who formed the only pupils of the official school were, immediately after the elections, withdrawn and transferred to the Catholic schools.

Prince Krapotchine is dying in his dungeon because, though born in the ranks of privilege, he has had the courage of conviction, however mistaken, and devoted himself to the cause of the oppressed. For this most freemen would applaud him, but the New York Herald applies to him the sentiment of smug respectability in saying: "He should have taken counsel with his doctor before he wrote his anarchical tract." This is the natural end of nihilism. A little bluster, a little bravado, a little theatrical display. Then protests, tears, lamentations and the death of a dog. That well-fed poodle will never die in prison for lack of taking counsel before rashly doing anything brave and self-sacrificing.

RELIGION.

Catholic Columbian. The statement of this subject in our days is sufficient to cause much sadness in the minds of those outside the pale of the Catholic Church. It should and must always be the case. The Church makes haste to say the same declaration that she has uttered during the nineteen centuries which have gone before us. She says: "I possess the true faith; who hears my voice, listens to my commands, and does them, shall have eternal life; but he who hearkens not to my voice, and does not my commands, shall lose his soul." This is a solemn and weighty declaration, therefore must be heeded. Some there are who know the truth of this fact, and some there are who deny it. It won't do to deny it in the face of the testimony by which it is confirmed, without giving the assertion made by the Catholic Church all the consideration so momentously a question deserves. The denial given in this century of the Catholic Church is formulated throughout the world of to-day without any knowledge of the testimony which the Church produces, always to the fore to prove the truth of her assertion. It won't relieve a man's conscience to say, "The Catholic Church is wrong in making such a declaration." Before the condemnation of a case, the evidence must be heard and the number and character of the witnesses given color for deciding truthfully on the merits of the case presented. It won't do to say, "I can't believe the declaration of the Catholic Church, because it is too distasteful; because it gives to the Church more power than I will give to anybody over me." Man is made to the image and likeness of God, and endowed with free will and understanding, but these powers of the soul are given to man to enable him to obey God the more readily.

Those who deny this statement of Catholic faith don't pretend to build up any infallible rule whereby man may save his soul. They deny the statement of the Church and make it what you please about it. One man reads it, and says God told him, as he did Abraham of old, to kill his child. He took the life of his child, and the authorities very properly deprived him of his liberty. The Bible and the Bible alone was his rule of faith, but the people have not accepted his interpretation of it. He read to the destruction of the life of his son and of his own liberty. It won't do for any preacher of the sects to say to any one of his flock, "Sir, you must accept such an interpretation of the Bible." The answer to such an assertion of authority would be hurled into his face, "Who gave you, sir, the right to question my judgment? You have no authority over me except what I give you, and this I claim the right to withdraw from you at any moment." They can and do say to him, "You think, and so do I. My thoughts and opinions are as good and bear as much weight with them as yours." The end of the matter between them and their flocks is simply this on the part of the flock: "We hire you to think as we do. When you get tired of doing this, hunt other pasture fields." It is hard to swallow this, but it is business. There is nothing to hold or bind man outside of the Catholic Church to any article of faith. People talk about their opinions and what they think, and then say a while. This is called religious service. Outside of the Catholic Church there is no authority to direct a man what he must do to save his soul. None but her pretend to give man an infallible guidance. They laugh at such a thing because they have it not. Outside of the Catholic Church there is only doubt. The sects do not claim infallibility, and therefore cannot say to man, "Do this, and you will save your soul; if you don't do it you will lose your soul." No positive declaration can be made concerning any article of faith by any of the sects. The best that can be done by them is to say, "I tell you to do so and so, but I may be wrong; therefore act as I know you will—do as you please." They must honestly say to each other, we are all in the same boat—all in doubt. "The blind leading the blind." In face of this existing fact of doubt being their state of spiritual life, the Catholic Church proclaims throughout all time that she is the only infallible guide by which man may arrive at his eternal salvation. To deny this claim without attention to the proofs

upon which she establishes it, is to willfully continue a life of doubt, and therefore to say it will not do. What people who have this claim of the Catholic Church brought before them must do, and perforce, do it, no matter how distasteful it may seem, is to examine the proofs she offers. This is just what the spouse of Christ on earth desires every one to do who seeks for truth in good faith. Let us hear some prayers daily, asking the dear Heart of Jesus to direct them what to do, and examine the truths of the Church. The question for those living in doubt is not, "I deny the statement of the Catholic Church, 'Outside of the Catholic Church there is no salvation,'" but "Is this declaration of the Catholic Church true?" We answer it. S. S. M.

Blain's Mother.

Washington Capital. Speaking of Blaine reminds me, said a friend the other day, of a prophetic remark I once heard his father make at a dinner party in Augusta, where his remarkable success in life furnished the subject of a toast. It was just after he had been elected to Congress, and a party of army officers and old friends were relating to each other the various stages of his rapid rise in life and the wonderful eloquence and ability which he possessed. Mrs. Blaine was an old lady, unusual brightness of mind, keen witted and ready repartee. A devout Catholic of the strictest kind, it was the greatest cross of her life that her gifted son should not have embraced the doctrines of the "Romish" Church. Upon this memorable occasion the old lady sat at the table with her head bowed, apparently unnoticed by the toast, "To the continued success of your son, James G. Blaine." The glasses were raised, the company waited expectant, and still Mrs. Blaine never stirred. Finally her son-in-law, Major Walker, who sat at one side, touched her on the arm. "Mother, don't you hear? They are waiting for you to respond." Then, with a sigh, she looked up, lifting the glass to her lips, and drank. When the glasses were set down, she turned to the company, saying in her quiet, impressive way, "I drank to my son's worldly success, though I had far rather it had been to welcome him to the faith of his mother. James is a good son, a good son to me, but he craves power. I said to him when we parted, the very last thing, 'My son, don't let ambition eat your soul away.'"

"Notes on Ingersoll."

OPINIONS OF THE PRESS:

The following excerpts are from some of the many and lengthy notices which these "Notes" have received from the Press—Protestant and secular as well as Catholic—"throughout the country." "They are written by the hand of a master,"—Washington Catholic. "Remarkable for keenness of logic and (these Notes) pay havoc with many of the infidel's pet theories." "The author completely turns the tables on the doughty Colonel. We commend the volume to all who would see the assumptions and credulities and mistakes of Ingersoll turned inside out, upside down, and for end, over and over."—Chicago Star and Covenant. "There is neither truth, nor life, nor argument left in Ingersoll when Father Lambert has done with him."—Chicago Western Catholic. "The author takes up and thoroughly riddles the impious blasphemer."—Louisville West. "It is a book that should be in the hands of every Catholic."—Notre Dame Scholastic. "Remember, get this book, and after reading it yourself, pass it to your neighbor."—Donahoe's Magazine. "Should be read by Christians of all denominations. Father Lambert scourges the little 'infidel' with a blow which will springle (Miss) Herald. "Father Lambert has completely upset all the infidel's sophistry and exposed the shallowness of his eloquence."—Catholic Columbian. "We hope this pamphlet will find numerous readers among non-Catholics who desire to see the rot and rant of Ingersoll rubbed out by the learning and logic of Father Lambert."—San Francisco Monitor.

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Address, THOS. COFFEY, Catholic Record Office, London, Ont.

LONDON (CANADA) POSTAL GUIDE.

Table with columns: MAILS AS UNDER, CLOSE, DUE FOR DELIVERY. Lists various locations like Great Western Railway, Montreal, Kingston, etc., with corresponding times and rates.

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ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms including all ordinary expenses, Canada money, \$150 per annum. For full particulars apply to REV. DENIS O'CONNOR, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres., C. HEVLY, Sec.

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Advertisement for Dr. Fowler's Strawberry Extract Wild Cures, listing various ailments like Cholera, Cholera Infantum, Diarrhoea, and All Summer Complaints.

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Advertisement for W. J. Reid & Co., Decorators, 225 Dundas Street, London, Ont.

Advertisement for W. Hinton, Undertaker, 202 King St., London, Ont.

Advertisement for Dr. J. S. W. Stevenson's New Drug Store, 225 Dundas St., London, Ont.

Advertisement for Kidney Wort, featuring a testimonial about curing liver, bowels, and kidney ailments.

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Advertisement for Baltimore Church Bells, manufactured by McShane Bell Foundry.

Advertisement for Bucky Bell Foundry, 200 Dundas St., London, Ont.

Advertisement for Menely Bell Foundry, 200 Dundas St., London, Ont.

Advertisement for Blood Bitters, claiming to cure various ailments like indigestion and biliousness.

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Advertisement for Child's Catarrh treatment, including white sulphur baths and Lioness Store products.

Advertisement for Nobby Hats, sold at the Lioness Store, featuring cheap and fashionable styles.

Advertisement for Raymond & Thorns Carriages, featuring W. J. Thompson as the proprietor.

Advertisement for Father Ryan's Poems, available at the Catholic Agency.

Advertisement for New York Catholic Agency, 42 Barclay Street, New York.

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Advertisement for Nonsuch! laundry, claiming to be the friend of the laundress and offering thorough cleaning services.

Advertisement for Nonsuch! laundry, emphasizing its reliability and quality of service.

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Advertisement for Nonsuch! laundry, stating it is for sale by all grocers.

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THE OTTAWA GERRYMANDER.

We publish with much pleasure the following letter published in the Ottawa Free Press...

To the Editor of the Free Press: Sir—The city, for municipal purposes, is divided into five wards...

It will be observed that two of the wards, Ottawa and Wellington, exceed the average, while the others are less.

For the whole city, average population of each ward...

By and Ottawa, and by and Ottawa, and by and Ottawa...

But it is a moot question whether the increase of representation would be in the public interest.

HISTORY REPEATING ITSELF. The census of 1861, the first taken after the incorporation of Bytown...

after the incorporation of Bytown into Ottawa City, gives the population, exclusive of 231 in hospitals and kindred institutions...

The eastern division, or Lower Town had 10,056, being an average for each ward of 3,352...

On his relinquishing charge of Maidstone parish the Rev. Father Molphy was presented with an address from the people of that mission...

REV. AND DEAR FATHER.—The severance of ties so near and dear as those binding a pastor and his flock...

The good shepherd knows his sheep and his sheep know him. His presence is the light and joy of the fold.

By the interest you have taken in our welfare, spiritual as well as temporal, by the affection and solicitude you have bestowed on the children of our parish...

John McHugh, Thos. Moran, Edward Mooney, P. Scully, Jeremiah McCarthy, Ab. Cole, Ab. Halford.

MARRIAGE OF HON. SPEAKER MCGILLIVRAY. New York World, July 16th. A number of people assembled at St. Patrick's Cathedral last evening to witness the marriage of Angus McGillivray...

were Miss Annie Dillon, Miss Clara Berger, Miss Emma Berger, Mrs. Murray, John Doherty, Charles Doherty, Miss Josie Haggerty, Miss Kate Delaney, Lewis Back, A. Back, Mrs. Murray and Mrs. Cominski.

From the New York Truth, July 16. BRILLIANT WEDDING AT THE CATHEDRAL.—Miss Mary E. Doherty was married at 8 o'clock last evening in St. Patrick's Cathedral to the Hon. Angus McGillivray...

DEATH OF A RELIGIOUS. It is with deep regret that we have to chronicle the death of Madame Martin, religious of the Sacred Heart, which took place in this city on Monday night.

SEPARATE SCHOOL PICNIC. The picnic which took place under the auspices of the Separate School Board of Canteen, on Thursday, the 17th, has proved very successful.

LAVING OF CORNER-STONE. The corner-stone of the new church in course of erection at St. Regis' Falls, N., was laid by Rt. Rev. Bishop Wardlaw on Sunday, July 20th.

IN THE COMMONS, Farnell gave notice that he would introduce a question concerning the threatened spoliation of pagan property at Rome, wherein Irish Catholics are largely interested.

MARKET REPORT. CORRECT REPORT MADE EVERY WEEK FOR THE CATHOLIC RECORD. GRAIN.—Oats, 10 to 12c. Peas, 7c; Spring wheat, 1.00 to 1.15; Fall wheat, 1.00 to 1.15.

ST. ANNE'S church may in the near future become a shrine for pilgrimages, as its location seems to invite the sore at heart and soul, as its salubrious air and invigorating climate invites every year the weary and the sick of large cities.

THE annual picnic of St. Basil's church has been arranged to take place on Thursday, Aug. 7th, and, as usual, members of the congregation are bestirring themselves in a lively style.

THE ANNUAL PICNIC OF THE IRISH BENEVOLENT SOCIETY WILL BE HELD ON WEDNESDAY, AUG. 6TH AT PORT STANLEY.

work of preparation was neglected in any manner. Mr. James Sweeney, of Guelph, was killed by being crushed between two cars in the Grand Trunk yard here, on Monday of last week.

Miss Della Lan, of Brooklyn, N. Y., is at home for the summer holidays, Miss Minnie Green, of Caledonia, is visiting friends in the city.

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THE REFORMATION, A. D. 1535, occupy chapters of Irish history.

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THE REPEAL AGITATION, A. D. 1840 to 1847. THE FENIAN MOVEMENT, A. D. 1860 to 1867.

THE WRETCHED CONDITION OF THE COUNTRY.—Coercion and oppression. THE LAND WAR, and THE LAND LEAGUE MOVEMENT.

A RETROSPECT—1752 and 1882. THE DUBLIN EXHIBITION, August 15th, 1882.

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