

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, AUG. 20, 1880.

NO. 97

GENTLEMEN,
See our IRISH and SCOTCH
TWEEDS and SERGES—the
nicest patterns and most durable
texture ever shown.

Our Cutting and Tailoring is
unequaled in the city.
N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

AUGUST, 1880.
Sunday, 22—St. Joachim, Confessor. Double
2nd Cl.
Monday, 23—St. Philip Benit, Confessor.
Double.
Tuesday, 24—St. Alphonsus M. de Liguori,
Bishop and Doctor. Double.
Wednesday, 25—St. Bartholomew, Apostle.
Double 2nd Cl.
Thursday, 26—St. Zephrin, Pope and Martyr.
Double.
Friday, 27—St. Joseph Calasanz. Double.
Saturday, 28—St. Augustine, Bishop and Doctor.
Double.

Death of Mary.

BY THE REV. CHARLES WOLFE.
If I had thought thou couldst have died,
I might not weep for thee;
But I forgot when by thy side
That thou couldst mortal be;
It never thro' my mind had passed
That time could e'er be o'er;
When I on thee should look my last;
And thou shouldst smile no more.
And still upon that face I look,
And think 'twill smile again;
But still the thought I will not brook,
That I must look in vain.
But when I speak thou dost not say,
What thou ne'er left unsaid,
And now I feel, as well I may,
Sweet Mary—thou art dead!
If thou wouldst stay, e'en as thou art—
All cold and all serene;
I still might press thy silent heart,
And where thy smile has been;
While e'en thy chill bleak course I have,
Thou seemest still my own;
But there—I lay thee in the grave—
And now I am alone!

A REQUEST.

Many of our subscribers are yet in
arrears for the year 1879. We would
feel much obliged if our kind friends
would send the amount due as soon as
possible.

THE CATHOLIC PRESS.

In our judgment Tanner should
have a double gaud. He is an
Englishman, and when it is remem-
bered that those well-fed fellows en-
joyed six square meals a day the ad-
ditional three being the stolen portion
of a starving Irishman—our amaze-
ment at the enduring Doctor's hun-
ger-staying powers is proportionally
augmented.—*Buffalo Union.*

RELIGION can touch even the deepest
sorrow, for God sees and com-
prehends all; but it is rare for human
sympathy to reach below the surface
griefs of life. Who is there that has
not a sorrow—dumb to his fellow-
men—crying out in agony to God?
Love, friendship, may solace; but
He alone can understand the hearts
He has made. You may hear the
story of others' sorrows and call it
an idle tale, because, forsooth, there
are no mock heretics, no passion-
ists in tatters; as if the silence of a
Stylite were not immeasurably more
expressive than all the great poet
has put into his mouth.—*Illustrated
Catholic American.*

IF PARENTS would scrutinize more
keenly the conduct of their children
and the manner in which they spend
their time, fewer of them would be
taken by surprise, by discovering
that their children have become ut-
terly reprobate, while they were
fondly supposing that they were
everything that was commendable.
Unfortunately many parents are too
careless or too busy with their
own employments or pleasures, to
keep a vigilant guard over their chil-
dren. Yet if they would do so, though
they might not always prevent them
forming bad acquaintances or acquir-
ing bad habits, they would be able to
interpose parental authority, and
would at least be saved from being
suddenly overwhelmed by grief at
unexpectedly learning of the ruin of
a son or a daughter whom they sup-
posed were models of all that is
virtuous and admirable.—*Philadel-
phia Standard.*

OCCASIONALLY we publish the
name of recent converts to our faith.
We do this the more readily when
they are distinguished in the social
or scientific world, for their example
is then apt to have more weight
with those who are still in the City
of Confusion. But our course in
this matter may delay the admission
into the Church of some persons who

convinced of the truth and desire to
become Catholics, yet shrink from
having their conversion announced
in the public prints. To reassure
these timid souls, we inform them
that they need have no fear that
publicity will be given to their
change of belief. The number of
conversions the facts of which are
printed is to the number of those of
whom no mention is made in our
papers as one to thousands. Not a
month passes here in this city of
Baltimore that the waters of condi-
tional baptism do not flow on the
foreheads of men and women who
were brought up Protestants, and
no one is the wiser outside the circle
of their immediate acquaintances.—
Baltimore Mirror.

HOW LITTLE Protestants know of
the Catholic Church is strikingly ex-
emplified by the *Independent*, the
leading Protestant paper of America,
which is surprised that the Rev.
Father Hewitt should state that we
acknowledge as valid baptism adminis-
tered by non-Catholic clergymen,
and admit that even unbaptized Jews,
Mohammedans and pagans, whose
ignorance of Christ is involuntary
and invincible, can be saved if they
are faithful to the light given them.
The *Independent* seems to look on
these doctrines as novel, and to think
that for the promulgation of them
the learned Paulist Father may be
called to account, whereas the fact is
that they have been taught by the
Church all along. This is a new illus-
tration of the truth that the more
our separated brethren know of us
and our belief the nearer they are
drawn to us.—*Catholic Mirror.*

The tidal wave of immigration is
again rolling hitherward from the
shores of the old world, and many
a bounding keel is freighted with
trustful hearts and brawny arms.
From many lands they come to es-
cape from poverty, military chains
and slavery, hoping also to realize
their Eldorado-like dreams amid rich
prairies of the West. Thirty-three
thousand five hundred reached New
York last month, from Germany,
Great Britain, Sweden and Italy.
This makes 210,401 immigrants to
these shores during the past seven
months. We learn that fully one-
third of this number are Germans of
the military age. If this thing
keeps on, *Mein Gott*, Herr Bismarck,
who will swell the ranks of Wilhelm's
army, and guard those castles by
the Rhine? No telling what those
mad Frenchmen may attempt at any
moment.—*Buffalo Union.*

TRADITION says that the angels ap-
peared round the bed of their Queen,
and their songs accompanied her
blessed soul to heaven. In the mean-
time, the weeping apostles bore the
body of their Mother to the Garden
of Gethsemane, and reverently buried
her in the place where the body of
Jesus had rested. They had watched
for three days by the sacred tomb,
when the apostle St. Thomas, who
had been prevented by distance from
arriving in time at the bedside of
his holy Mother, asked as a last
grace to see her face once more. His
brethren yielded to his tears and
prayer, and opened the tomb. They
found nothing there but the flowers,
scattered by the hands of the faith-
ful in the cave of Gethsemane, and
the linen cloths in which the virginal
body had been wrapped. The vener-
able sanctuary of the Eternal Word
might not become the prey of worms,
and the apostles enlightened by the
Holy Ghost, understood their Mother's
triumph, and invoked in heaven her
for whom they had wept on earth.
—*Acc Maria.*

"THE modern Robespierre of
France is pursuing the course which
led his infamous predecessor to the
scaffold, and will, doubtless, like him,
terminate his career, unless arrested
by the conservative feeling of the
country, in a sanguinary revolution,
the debasement of France, the dis-
ruption of French society, and his
own destruction. To attain the
object of his ambition, namely, his
own self-exaltation, under the mask
of patriotism, he appears to be reck-
less as to the means he employs.
Not only does he court the Commu-
nists of Belleville by his personal
attendance, quite unbecoming a pub-
lic officer occupying his position, but
he would amnesty the exiled "in-
cendiaries and assassins," and let
them loose on society to do his bid-

ing.' Who can doubt the result?
The agents will prove worthy of the
cause and their employer, and hav-
ing executed their task, will not
hesitate to turn their weapons
against their patron. Whatever his
object may be, they have but one,
and, like him, seldom hesitate as to
the means they take to accomplish
their purpose."—*London Register.*

We think the great majority of
our Catholic families are guilty of a
great mistake in their carelessness
about the reading matter furnished
their children. Many farmers, for
example, are quite willing to furnish
their children a few dollars, spending
money from time, yet they never get
them good books to read. Home
frequently is known to children as a
place of work. There are no books
or papers there, in a word, nothing
to make home attractive. If the
children wish recreation, they must
seek it in society which frequently
is not the best. This whole state of
things is easily remedied. For the
small sum of \$2.00, a good Catholic
paper can be furnished for the whole
year. Each week it has something
new. The reading is always fresh
and attractive. The children are
sure to read it and learn the news of
the day, and always feel as if they
were living in the world, and posted
in the affairs of society. If they can-
not get information in this way, they
too often seek it from their neigh-
bors, who have it tainted and vitiated
by the channel of some worldly or
vile paper through which it passes.
The father, who each week receives
a good Catholic paper into his house,
is continually instructing his chil-
dren.—*Catholic Citizen.*

The missionaries out here are doing
good work and are well received by
the natives. All their work is done in
the interior, forty miles from Yoko
or any city open to foreigners being
the extent of the limit treaty. The
Jesuits have done the most good out
here, and have the largest number of
followers.—*Yokohama correspondence to the Richmond Dis-
patch.*

So you will ever find the zealous
Jesuits everywhere in the missions
doing much good for Christ. And
we think that if the honest correspond-
ent went a little further into the
interior, he would there, too, find the
Jesuit doing most good. As Mar-
shall showed, the Protestant mission-
ary is everywhere found near the
wave of his flag, where he can get
protection, but the Jesuit is found a
little further in, and even in the
heart of China and of Japan. They
do not notice that "forty miles"
limit treaty, for the Catholic mis-
sionary contends that his treaty
limits extend much further, and he
points to a clause in Matthew xxviii,
19, to prove it.—*Richmond Visitor.*

Poor little Mary Doyle, an Irish
waif, was turned over by the "Ameri-
can Female Guardian Society, of
Horne for the friendless" of New
York, to the tender mercies of Elder
Howell of the Presbyterian Church.
The reverend gentleman bought a
"toy" whip, five feet and a half long,
and commenced toying with Mary.
"Then I thought I would try the ex-
periment my wife recommended. I struck
her three or four times over the shoulders.
She simply held her head down and dug
her nails into her cheek and screamed."
"Things now went on from bad to
worse. Mary had become very much
dissatisfied," because she had chanced
to meet a Catholic in the neighborhood
and his wife had explained to her that it
was one of the terms of her bond that
she should never come into contact with
a Catholic."

I made a slip-moose and passed it around
her waist. My son, who held her, is
twenty-six years old. She had refused to
tell me where she had been. I got the whip
from the carriage, and then I asked her
again where she had been. I struck her
three times—I must have struck her about
three times more. I meant to lay it on good
and tight, but if her arm had not been
bare it would not have been scarred.

These Catholic neighbors are now
actually angry because Elder Howell
has only been fined ten dollars for his
little operation of whipping Catholic
Mary Doyle into Presbyterianism.
Catholic papers are even blaming
the reverend gentleman for his re-
ligious zeal. The obtuseness of
these benighted Papists is something
marvellous.—*Cincinnati Telegraph.*

PEOPLE no longer look on divorce
with the adherence of Christians
who admit the institution of the
sacrament of matrimony by Jesus
Christ. The people of the United
States alone of all people in the

world seem to have committed them-
selves to the experiment of a govern-
ment without religion. In this they
have gone even further than the
ancient pagan peoples. For they do
not recognize religion as the basis of
morals and civil order, though their
religions were those of superstition
and falsehood. The results of this
experiment are showing themselves
on every side. Yet instead of awak-
ening the people of the United States
to a sense of the terrible mistake
they have made, they appear only to
confirm them in their error. As re-
gards the immediate subject with
which we started, the facility of
divorce, surely if legislators and
statesmen and those who shape and
direct the public mind in the United
States would examine the matter
closely, they could not fail to find the
cause of the increase of crime grow-
ing out of conjugal infidelity, the
suicides, murders, *crim. con.* cases,
&c., &c., which constantly fill the re-
portorial columns of our newspapers,
in the general denial by the non-
Catholic population of the United
States, and by legislatures and
courts, of the divine sanction and
perpetual obligation of the mar-
riage relation.—*N. Y. Catholic
Herald.*

We are happy to say that it is a
very common mistake to suppose
that Catholics are the only advocates
of Christian education and of the
union of secular and religious instruction.
Even in the United States the
pure secularists have it by no means
all their own way. There are not a
few Presbyterian schools where reli-
gious instruction is freely given and
not left to the chances of an hour's
Sunday School. The same is true to
some extent of Protestant Episco-
palian; while at a meeting a few
years back of a formal and strong
protest was made against the system
of absolutely secular schools. The
orthodox Protestants of Germany
are openly averse to the system, and
with the withdrawal of the Falk laws
will probably return to their old
ways wherein they recognized
Almighty God as having something
to do with the education of a Chris-
tian child. In England, Protestants
are more outspoken in this regard,
for English public opinion happily
has still a great reverence for God
and God's law. John Bright's recent
declaration in Parliament that the
poor classes in England disbelieved
as much in God as the
wealthy classes disbelieved in
practising the law of God, was not
wholly, nor in very great part
true on either side. He made the
statement in the heat of one of the
debates on Mr. Bradlaugh's admission
to Parliament; and the expulsion of
Mr. Bradlaugh, though formally in-
effective was in itself an honest
protest of English feeling against
Atheism, a protest in which the Irish
Catholics took a leading part that
did them honor in every sense.—
Brooklyn Review.

STATISTICS as to religion, the
London Weekly Register tells us, are
to be carefully excluded from the
next year's census in England by
order of the Government. Lord
Enfield announced on Monday, when
moving the second reading of the
Bill, that the omission has been de-
cided upon in the first place because
of the risk of inaccurate returns,
and in the next place because of the
expected refusal of many persons to
answer an inquiry which they re-
gard as at once impertinent and
inquisitorial. Lord Cranbrook, in
answer to this remarkable intima-
tion, observed, not unaptly, that
he could not well perceive why a
question of this kind should be re-
garded in England as impertinent
and inquisitorial, while it was viewed
as nothing whatever of the kind in
any other part of Christendom.
Speaking for our co-religionists, we
would say that there is not a Catho-
lic in the length and breadth of the
land who would not be proud to enrol
himself as such in the returns which
six months hence are to be collected.
How it is that the Government has
resolved upon requiring no religious
census whatever, we can at the same
time perfectly well understand. They
shrink from having it made plain to
the comprehension of the world how
widespread among all ranks and
classes of the community has been
the return movement of the people
of this country to Catholicism; and
how, in another way, the number of
the believers in Protestantism has
diminished down under the influ-
ence

of that intellectual infidelity which
it is the fashion to speak of euphem-
istically as agnosticism."—*London
Weekly Register.*

AGITATION IN IRELAND.

ALARMING ASPECT OF AFFAIRS.

London, Aug. 12.—Great alarm and
agitation are said to prevail in the vicinity
of New Ross on account of the mystery, and
the evidence of organization surrounding
the Boyd outrage. The disguise of the
perpetrators was so perfect that identifi-
cation is unlikely. Marked attention has
been drawn to the fact that the weapons
abandoned by the murderers are Enfield
rifles bearing the Government brand. In
the House of Commons on Monday Sir
Stafford Northcote called attention to the
New Ross outrage, and stated that the
guns used were long Enfield rifles, with
bayonets. Forster, Chief Secretary for
Ireland, said the late Government had
ordered the sale of some Enfield rifles, but
the present Government had stopped their
sale. The *Irish Times*, of Dublin, asks
how many such rifles are in the hands
of the people, and urges upon magistrates
the necessity of inquiring how they came
in their possession. It is rumored that
1,400 Enfield rifles have been sent from
Dublin to various parts of the country
during the last few months.

The *Cork Constitution* says the present
state of the western part of Limerick is
very disturbed. Illegal drilling is exten-
sively carried on, and Fenianism is again
beginning to feel its way. Arms are being
sent to the Fenian clubs, and Fenians are
working up the movement, and exciting
the peasantry to rebellion.

Truth says private letters from the west
of Ireland depict the condition of that
part of the country in gloomy terms, and
speak of large quantities of arms smug-
gled into the cabins of small tenants, and of
secret drilling on the hillsides.

New York, August 22.—The *Herald's*
Cork correspondent reports that the Fenian
organizations in England, Scotland and
Ireland number nearly fifty thousand men,
of whom 12,000 in Ireland alone are
armed with Snider rifles. Arms are being
secretly landed on the Irish coast,
and drilling goes on at night. The Fen-
ians do not sympathize with the land
agitation, and Davitt was expelled from the
Supreme Council before leaving for Amer-
ica in May. It is intended to organize
100,000 men in Ireland, and commence a
revolution whenever England engages in
war of any magnitude.

About fifteen land meetings took place
in the south and west of Ireland on Sun-
day.

THEFT OF RIFLES.
London, Aug. 12.—Early this morning
a large party of men left the shore in six
white boats and boarded the Norwegian
ship *Juno*, repairing at Queenstown, and
went into her hold and stole three cases of
rifles, which formed part of her cargo.
The robbers cut the telegraph wires lead-
ing to Cork. The case, no traces of the
perpetrators or of the stolen property.

All the raiders upon the *Juno* appeared
to be armed. Pools of blood were found
on deck and in the hold, traces of some
persons who must have fallen on the iron
rails. The captain, mates and revenue
officer were shut up in the cabin an hour
and saw the marauders departing in boats.
The six men who have been arrested evi-
dently formed part of the shore party.
They were found lurking about the road
to Cork.

The captain of the *Juno* says he saw an
injured man taken out of a boat and
he appeared to be dead. The captain
received a letter, bearing the Cork
postmark, apologizing for the trouble
given him, and stating that the guns were
not what they expected. The raiders
thought they were breachers, and, if
such had been the case, the writer of the
letter in return they would have given him
a draft on their friends in New York for the
full value.

The police at Black Rock, a seaside vil-
lage between the passage and Cork, were
patrolling at three o'clock yesterday morn-
ing, and saw the boat passing with the
guns containing a number of occupants
whom they recognized as belonging to
Cork. At this time the Black Rock police
had not heard of the robbery. The oc-
currence has produced an uneasy feeling
in the neighborhood, as it recalls the Fen-
ian disturbances, and shows that the ele-
ments of disorder still exist.

Cork, Aug. 13.—Four of the rifles stolen
from the ship *Juno*, in Cork harbor, have
been found in a garden at Rochestown.
It is understood the police have a clue to
the man who fell into the hold of the *Juno*
and was injured.

Sixteen more rifles were found in the
fence break near the railway, not one
hundred yards from where the first lot
was found. It is stated that the owner of
the missing ferry boat, which was em-
ployed in the raid, has been arrested.

The captain of the *Juno* states that after
the marauders landed he heard a rattle of
rifles on the road, showing that they
must have employed carriages.

Cork, Aug. 16.—At a meeting of the
Land League at Cork, yesterday, the *Juno*
affair was condemned, and the belief ex-
pressed that the raid must have been ef-
fected by persons desiring to see the re-
newal of the coercion acts, and wishing to
give the Government good value for their
Secret Service money.

London, Aug. 14.—It is rumored that
Mr. Forster, Secretary of State for Ireland,
at a Cabinet sitting to-day proposed to
renew the coercion act for the whole of
the south and west of Ireland. It is added
that Mr. Gladstone is opposed to the
renewal of the coercion act, and believes
that the ordinary measures for preserving

peace in Ireland, now in the hands of the
Government will be sufficient, but that the
news from Ireland continues to be of an ex-
tremely gloomy and alarming character.
The police report that parties of young
Irishmen are constantly drilling in the
suburbs of Dublin, and from all parts of
the kingdom save in the extreme north
similar reports come, indicating the exist-
ence of a widespread organization for the
purpose of sedition.

A Dublin despatch says: It is reported
that a plot is on foot to rescue from Kil-
kenney jail the prisoner charged with the
murder of the Boyds at New Ross. The
prisoners were loudly cheered while pass-
ing through Thomastown, and cries were
given of "Do better next time." The elder
Mr. Boyd has received further threatening
letters.

CHURCH OF THE SACRED HEART, INGERSOLL.

GREAT PREPARATION FOR ITS OPENING.

Will you kindly allow a voice from In-
gersoll to convey to your numerous and in-
telligent readers the glad tidings, an-
nouncement of which was made on last
Sunday to the Catholic congregation of
this town.

The Catholic heart expanded with more
than ordinary joy, when our respected
pastor closed his deeply felt remarks on
the glorious assumption of the Blessed
Virgin Mother of God, by the official an-
nouncement, and what joy it gave to his
heart, as well as it did to his hearers,
to honor the day, by saying that
next Sunday, 22nd inst., and octave
of the feast, it would be the
privilege of the Catholics of Ingersoll, with
their visiting friends from London and
elsewhere, to ask the glorious Queen of
Heaven to offer to her Son's most adora-
ble heart, for the use of divine worship,
the new and noble Church of the *Sacred
Heart of Jesus*, for the construction and
enrichment of which they and their
pastor had imposed upon themselves
many generous sacrifices, and worked
so zealously these last three years.

I will not trouble your kind readers
with the description of the edifice which I
believe has previously appeared in your
valuable columns. Suffice it to say, that
the completion of the work, such as the
seating, the altar, the railing for com-
munion, and, better than everything
else, the magnificent stained glass
from the establishment of J. McCausland,
of Toronto, and the remarkable nature-
like graining and marbling by Mr. L.
Thomson, of Ingersoll, are in perfect har-
mony with the elegant style of the church.
I may, at some future time, give a fuller
description of these portions of the work.

As I have already intimated, the solemn
dedication of the edifice to the service and
glory of God will be made on next Sun-
day by His Lordship the Bishop of Lon-
don. Preparation are being made to
render this occasion worthy of the leading
thought which has guided our pastor
throughout, viz: to make this church the
diocesan monument of the upheaval of the
present generation with intensified love
for the Sacred Heart of Jesus. To that
purpose, the ceremonial will be observed
with the utmost solemnity, and a
number of priests from this diocese, from
Toronto and from Hamilton, have signi-
fied their readiness to assist on the occasion.
His Lordship Bishop Walsh, as
ordinary of the diocese, will be the presiding
prelate. His Lordship of Hamilton
has kindly consented to preach the dedica-
tion sermon; Monsignor Bruyere will
probably grace the sanctuary in his pur-
ple, and Father Ferguson, of Assumption
College will preach in the evening. The
Very Rev. Father Vincent, President of
St. Michael's College, will be the celebrant
of the Mass. The following clergymen
have kindly promised to be present, viz:
Very Rev. Fathers Vincent, St. Mary's,
College, and O'Connor, President Assump-
tion College; Deans Murphy, of Dublin,
and Wagner of Windsor; the Rev. Fathers
Ferguson, Professor of rhetoric, Assump-
tion College; Chailand, director of
St. Michael's College; Kelly, P. P.,
Mount Carmel; Farou, of St. Mary's,
and Molloy, of Stratford; Bishop Walsh's
chaplain from the Palace, and Bishop
Crimmon's chaplain. Other reverend
gentlemen have also received invitations
among whom were, Rev. J. Bayard
of St. Thomas; F. Japes of La Salette;
J. Gerard of Belle River; J. O'Neill of
Kinkora; and J. Carlin of Woodstock.

Many other gentlemen should have been
invited but for the impossibility of their
absence from home on the Sunday.
The choir of the church have prepared
themselves for the occasion with com-
mendable zeal, and the very kindly offered
services of assistance of Mrs. Chick-shank
and of Messrs. Dronogole and Cole, of
your city, have been accepted with thanks.
The musical portion of the service will
be under the direction of Father Chail-
land, in harmony with the solemnity of
the occasion.

I need not say, Mr. Editor, that to accom-
plish this good work in honor of the
Sacred Heart of Jesus, and to the credit of our
placed of necessity upon our shoulders.
It is hoped, however, that the good peo-
ple and their friends will do their utmost
to lighten the pressing obligations by their
generous contributions at the collection,
which shall be taken by the Rev. B. Bou-
bat, the pastor of the church, during the
solemn service.

Believe me, yours truly,

INGERSOLLIAN.

A brakeman on the C. S. R., named
Hall, fell under the train near Waterford,
on Wednesday, and one of his legs was
taken off below the knee.

the United Kingdom. Speaking of the man who defeated the Compensation Bill, it goes on to say: "Foolish monopolists! Silly aristocrats! Idiotic game preservers! Short-sighted believers in unjust privilege! and most feather-headed fools who think pleasure everything, and will rather that a people should be strangled than that a doubtful rose leaf should disturb your most delicious slumbers or mar your walking dreams of folly and frivolity! Why, Gladstone was your greatest friend, as you will discern to your deep mortification, perhaps to your absolute horror, before you are very much older than you are to-day. Do you know what it is to make clear and timely water courses when the fountains are breaking up and the windows of heaven are open? You don't? Very likely Gladstone did and does; and you in your folly cry, 'No! we will not allow that fallen tree to be removed; we won't permit you to open that sluice, or to open even a small aperture in that dam that is already swaying and wavering under the ever growing pressure behind.' So be it. You will see what you will see in due time. The Compensation Bill is ignominiously kicked out and old dowagers of both sexes thank Heaven for a House of Lords! They will have plenty of time to reconsider their estimate when, as has so often been the case in the days gone by, it may be 'too late.'"

HAMILTON LETTER.

ECCLESIASTICAL.

On Sunday, the 22nd inst., His Lordship Bishop Grinnon will deliver a sermon at Ingersoll, on the occasion of the opening of the new Church in that town. The right rev. gentleman has chosen "The Mass" for his subject.

On Sunday last, the Feast of the Assumption, Rev. Fr. Craven, recently Bishop of Grinnon, delivered his first sermon in St. Mary's Cathedral, at High Mass. Choosing for his theme the inspired utterance of the Blessed Virgin, "Behold from henceforth all nations shall call me blessed," expressed on the occasion of her visit to St. Elizabeth, the rev. speaker began by referring to the prophetic value of these heaven-born words. Her great sanctity and lofty position which she held as the Mother of God entitled her to be ranked as a prophetess, and the proof of it lies on the fact that the Catholic Church with its universality of both time and space has for eighteen hundred years called her blessed. The honor which the Church has unceasingly paid to Mary is based on the supernatural sanctity of her life and the supernatural dignity of her position—the natural consequence of her relations to God. According to St. Bernard, the Lord was with all the saints, but the words of the Angel, "The Lord is with thee," prove that he was with the Blessed Virgin in an especial manner. She is the bridge that unites Heaven and Earth, Divinity and Humanity—in a word, the spiritual ladder to Heaven. Nothing in the universe is equal to her; everything, in comparison with her, is either greater or less; all that is greater is Divinity itself—all that is less is everything that is not divine. The eye of God himself could see no image more perfect than hers, more than the grace more than all others, more than the angels themselves—grace in all its plenitude, for the honor of the Trinity required it. Of all creatures she is the most deserving of veneration. We honor her more than all other saints because of her superior favor with the Almighty, but great as it is it falls far short of the honor we owe and pay to God Himself. We acknowledge this command, "One Lord only shall thou adore," and if in the veneration we pay to the Blessed Virgin there was anything that partook of the supreme, Mary herself would cry out against it. To God we appeal for mercy, pardon and grace; to Mary as an auxiliary in obtaining these favors. We can do this in all confidence; we can, like St. Elizabeth, say: "Blessed art thou among women," and, in doing so, honor the Trinity in the respective relations which the Three Divine Persons hold towards her. This is about the first of the rev. gentleman's sermons. It was brief but pithy; rather hurried in delivery, but in tones of a very young ecclesiastic it was altogether very creditable.

Father Keough's announcement in reference to the formation of a Sodality in St. Patrick's was largely responded to by young women of the parish. The Society was duly organized. More than sixty names were enrolled, and the following officers elected: Prefecta, Miss Arland; Miss M. O'Brien 1st Assistant; Miss M. Caghan 2nd do.; Treasurer, Miss S. Byrne; Secretary, Miss M. Dermody. They meet every Sunday.

FATHER BURKE'S LECTURE.

St. Patrick's Church on Sunday last had an unusually large attendance at Vespers—the occasion being the delivery of a lecture by Rev. Father Burke, of the Redemptorist Order, Quebec. It consisted of a discourse on Sacrifice, and particularly on the Sacrifice of the Mass, and was both instructive and interesting.

The text of the rev. lecturer was taken from the prophecy of Malachi, chap. I, verse 11, viz: "For from the rising of the sun even to the going down, my name is great among the gentiles; and in every place there is a sacrifice and there is offered to my name a clean oblation; for my name is great among the gentiles, saith the Lord of Hosts." God having created man and endowed him with a soul, impressed on him, first and before all, the necessity of his entire submission to his Creator, taught him that his first duty was to obey God, to show Him outward submission, and to honor and praise Him to whom all honor and glory are due. God, an infinite Being, whose age is eternity, whose wisdom is omniscience, and whose home is omnipresence, justly requires full submission from His creature. He told that creature how he should adore His God, and that the supreme act of religion was the sacrifice to Him. God wished man to pray to Him; but He

wished also something greater—a higher, a visible act by which he would acknowledge his own dependence on God and God's supreme dominion over him. Sacrifice was therefore commanded by God from the beginning as the supreme essential act of religion, and the knowledge and practice of it is as old as the history of mankind. Adam and Eve offered sacrifice, so did Cain and Abel, the one offered the first fruits of the earth, the other the choicest of his flock. This knowledge and practice was handed down from generation to generation and was regarded by all as a duty to God. We find that the patriarchs offered sacrifice. Noah, on leaving the ark, after having with his family been preserved by God's mercy from the destruction of the universal deluge as his very first act, built an altar and offered sacrifice to his Divine Preserver. The high priest Melchisedech offered bread and wine; Abraham did the same; and Job in like manner offered sacrifices. Even those nations who fell away from the truth into idolatry still retained the knowledge that sacrifice was the essential act of religion. Without a single exception they offered sacrifice, and though they did not worship the true God they believed by their action on the essentiality of sacrifice. The Greeks and Romans believed in it and punished with death those who refused to practice it. In the first 300 years of Christianity the streets of pagan Rome were moistened with the blood of unnumbered martyrs, because they would not offer sacrifice to Jupiter. They were willing to give the last drop of their blood for that faith which we profess rather than participate in the idolatrous sacrifices of their pagan persecutors.

After the time of the patriarchs came the Mosaic law—a law given by God to the Israelites through His servant Moses. In the book of Leviticus we find God specifying the various kinds of sacrifice and prescribing their different ceremonies. The sacrifice of propitiation, the sacrifice of thanksgiving for benefits and blessings, victory in war and abundant harvests, the sacrifice of the holocaust or burnt offering, as distinct from the other kind in which the victim is partly consumed and partaken of by the sacerdotal assistants. So important was sacrifice in the eyes of the Almighty that He set apart a whole tribe whose office would be to offer sacrifice for the rest of the people, and the victim to be offered on each occasion should be entirely without blemish. Three things were essential: the altar, the victim, and the priest. All this was laid down by God himself and given to the people by Moses.

But Malachi speaks of a particular sacrifice—one that shall continue "from the rising of the sun even to the going down." It did not mean the sacrifice of the Jews, because that was offered only in the temple of Jerusalem, and therefore could not be "in every place." The Jews to-day are a people without a sacrifice. It was to be a "clean oblation," and therefore could not be the sacrifice of the pagans, which was *unclean*, and not offered to the true God. What this sacrifice is will soon be evident. All the sacrifices of the Old Law were but types of the reality; figures of that great sacrifice which our Redeemer was to offer in a bloody manner when He died for the salvation of the world. They were prognostics foretelling the Sacrifice of the Mass, which is the continuation of the tremendous sacrifice on Calvary. When God pronounced the sentence of condemnation on our first parents, we see how His mercy leaned towards His justice. He promised fallen man the Redeemer, to raise him from the abject state, to break the fetters of sin, and to reopen for him the gates of heaven, closed by his own disobedience. When the appointed time arrived our Divine Lord, co-eternal and co-equal with His Father, appeared on earth, born of the humble Virgin and leading a life of humility and mortification. He was the One long foretold by the prophets; He was the One prefigured by the Old Law; He was Himself the High Priest and victim of the sacrifice of the cross; that sinful man might have the hope of eternal life. He came for two purposes, to ransom the world, and to give us the example of a perfect life. He obeyed the same law that He suffered. He assembled His Apostles in Jerusalem. It was the Paschal time, and He prepared to celebrate a festival instituted by God Himself, and observed by the Jews in remembrance of His death and favor to them. He had led them out of Egypt across the desert to the land he had promised their fathers where they could be independent, live in obedience to the law, and not fall away from the truth as had the nations around them. He had manifested great love for His people and had wrought great wonders in their behalf. When they were hungry He gave them manna from heaven; when they were thirsty, he caused the rock to open and pour forth cooling waters, and when suffering from disease he cured them. He had guided them day after day, until finally he placed them safe in the Promised Land. They were therefore commanded to observe the Paschal time by the Jews in remembrance of His death and favor to them. He had led them out of Egypt across the desert to the land he had promised their fathers where they could be independent, live in obedience to the law, and not fall away from the truth as had the nations around them. He had manifested great love for His people and had wrought great wonders in their behalf. When they were hungry He gave them manna from heaven; when they were thirsty, he caused the rock to open and pour forth cooling waters, and when suffering from disease he cured them. He had guided them day after day, until finally he placed them safe in the Promised Land. They were therefore commanded to observe the Paschal time by the Jews in remembrance of His death and favor to them.

in their strictest literal sense. We dare not deny it; we must not equivocate. The Council of Trent, inspired by the Holy Ghost, says that Jesus Christ is really and truly present in the Blessed Sacrament. This is the meaning of our Lord's words at his last supper if they have any meaning at all. It was then and there that the Mass and the Sacrament of the Eucharist were instituted. The sacrifice of the Mass and the sacrifice on Calvary are the same, because the victim is the same. The manner of offering only is different, the one was bloody the other is unbloody. Had you been present at Calvary you could see Him shed His blood—one drop of which was more than enough to redeem a thousand worlds—shed it all for us. The sacrifice of the Mass is the continuation of the sacrifice on Calvary. The priest performs the same actions as our Savior at the last supper; he raises the sacred particles, blesses them and pronounces over them the words that thrill to the whole host of heaven. That He might not be misunderstood, He said: This is my blood. This could not have been a figurative expression. His blood was not yet shed; it was still in His veins. It would be shed in the streets of Jerusalem, on the slopes of Calvary, and on the cross, when the nails pierced his sacred members. And He said: It shall be shed for you and for many unto the remission of sins. Whoever heard of figurative blood being shed? Do ye this in commemoration of me." Does that mean "eat you bread and drink wine" in the communion? No. He said: "Do ye the same as I did." That is, he gives them power to change bread and wine into His body and blood. On the altar our Saviour does not suffer; he died on the cross, and in order that he might suffer so acutely He became man. St. Paul says that Christ being now risen, suffers no more; he sits glorified at the right hand of God. But he is as really and truly on the altar as He was on Mount Calvary.

You can therefore see how holy is the sacrifice of the Mass. It is the completion of all God's wonderful works for man. Could the veil that now shades our corporeal eyes be removed, what wonders would we behold on the altar! The priest is not alone. Angels are descended from heaven, stand around the altar, and bow down in lowly adoration. The sanctuary is filled with hosts of heavenly spirits, and Jesus Christ himself is there in all the splendor of His glory. It is a proof of God's mercy that he resides in those humble vessels; for who among us could look upon Him! Overwhelmed with the sense of our human weakness and imperfections, we would not dare to contemplate Him, but would fly terror-stricken from his presence. The God who made us, and whom we hope to see in Heaven, is really and truly on the altar! How great then should be our devotion when assisting at the Mass. Every time the priest ascends the altar, Christ descends to offer himself for us. He descends, and he does not descend, for he is yet in heaven, and still a victim on our altars, "in every place, from the rising of the sun even to the going down." He is here by day and night waiting for us; he comes to us in the Holy Communion and is present at the Benediction; he is carried to the houses of the great and the lowly, and he is present in the tabernacle, to strengthen our souls for the great journey to eternity.

Do you realize the grandeur of this awful mystery? Then be careful to obey the law of hearing Mass on Sundays and Holydays. As often as the priest offers the Sacrifice of the Mass he prays for all, by your presence, partake in its benefits. The sacrifice is offered for four ends: (1) To give God honor and glory. (2) To thank Him for His benefits. (3) To obtain remission of our sins, and (4) those grains which we stand most in need of. When, therefore, you join in that sacrifice, you adore God in a manner every way pleasing to him. Jesus pleads for you, and when you unite your prayers and supplication with His, the eternal Father cannot resist the prayers. Look over your past life and you will find it filled with Divine favors—favors deserving of endless gratitude. Unite your thanks with Jesus in the Mass and that satisfy the Almighty. You know your inanity; weakness; by bowing at the altar of the Mass and joining your prayers to those of Jesus, you will obtain the necessary strength. Remember also the souls of the faithful departed who are gone before us with the sign of faith and rest in the sleep of peace. Pray that the adorable blood may avail them in the purifying flames of purgatory, that they may take their flight to the happy home in heaven, and be no longer deprived of the beatific vision of God. Appeal to those who make little of the Mass or neglect it, to show their faith and love for Jesus Christ who is here with us, now looking into our souls and desiring us to be faithful to Him while on earth and be united with Him hereafter in heaven.

The rev. lecturer then concluded with an appeal to the religious charity of the congregation. His lecture was eloquent throughout, frequently rising to the sublime, and those who had heard much of Father Burke's abilities as an orator, found that he was fully equal to his fame. He will deliver another lecture in St. Mary's Cathedral on Sunday evening, the 22nd inst. CLANCAHILL.

THE NEW CATHEDRAL.

On Tuesday, the 10th inst., the first sod on the site of the new Roman Catholic Cathedral was turned. Right Rev. Bishop Walsh invoked the blessing of the Triune God, the intercession and protection of the blessed Virgin Mary, the holy Apostle St. Paul, first pastor of the church, upon the work now about to be begun, viz, the erection of the church to the honor and glory of God. He prayed that it might be brought to a successful issue, and then taking the spade in his hand turned the first sod in the presence of Father Tiernan, the architect, Mr. Connolly, of Toronto, the contractor, Mr. Drew, and the members of the Building Committee. Each one of these gentlemen took the spade in hand and overturned a sod. The foundation trenches are now being dug, and the materials for the stonework hauled on the ground. Mr. Ben. Johnston has the contract for the excavations.

WINDSOR LETTER.

Last Sunday, the feast of the Assumption, solemn High Mass was celebrated at St. Alphonsus Church, with deacon and subdeacon. Rev. Father Lotz preached an eloquent sermon, selecting his text from the gospel of the day. "Mary has chosen the better part, and it shall not be taken from her." We will not attempt to give a synopsis of it, for we are convinced that we could not do it justice.

George E. Killen, local reporter for the *Essie Record*, has resigned and left Windsor on Saturday for Hamilton, where he will occupy a position on the staff of the *Daily Times*.

S. Langlois and A. Reaume have undertaken a handsome building manufactory in this town. Both of these young gentlemen are ex-pupils of Assumption College, Sandwich. We sincerely hope that the indefatigable efforts and perseverance they have displayed at their outset in business will prove successful throughout life.

Miss Agnes Reaume has resigned her position as teacher of the junior division in the Catholic public school.

The rumor that Charles Reid, of Windsor, was drowned with W. R. Foster, at Hamilton, was erroneous. Reid left Hamilton for London a few days before the accident occurred.

We find in one of the late issues of *Truth*, this strange, and, we may add, ignorant sentence: "At the latest miracle at Knock, where the Virgin and St. Patrick appeared to the peasantry and told them to pay no rents." Whoever saw such a display of unparalleled ignorance? If the writer of that piece had read but one correct item on the apparition at Knock, or even if he had had recourse to the criterion of common sense, he would never have committed himself in that manner. We believe in having newspapers circulated throughout the country for the benefit and enlightenment of the people, but we also believe that such papers should uphold the truth, and not infuse into the public mind such erroneous and absurd ideas. If he was unacquainted with the real facts of the apparition, he should not have set forth the ingenious workings of his own vivid imagination to mislead others as ignorant as himself. We take the liberty to inform him that the Blessed Virgin did appear at Knock, and that miracles had been performed day after day at her shrine; even some from this country have been miraculously cured, but as to the "paying of the rents," we will have to leave the onerous task of supporting such a false statement to the learned world.

The state fair is to be held in Detroit from September the 13th until the 17th. The different managers of the railroads entering in Detroit have agreed to issue round trip tickets at single fare, and all stock or other articles for exhibition will be transported free. There is an entirely new feature this year which adds greatly to its former attractions, namely, the educational department. Prizes are offered for penmanship, drawing, mathematical work, map-drawing, etc. A grand premium of \$1000, is offered for the best essay by any citizen of Michigan, on "Country roads and road making," besides other special premiums for minor essays. L'ALBAFERO.

BRANTFORD LETTER.

It has been told that a fashionable young lady at a dinner party, on being asked if she would partake of some of the contents of a dish of turnips, which an attentive and solicitous young companion was gallantly offering her, exclaimed: "I dearly love turnips." Now if it were permitted in fashionable circles to use such an expression about so humble a production of God's earth, it will not be out of place, certainly for a traveller to exclaim, "I dearly love Brantford." The reason which brought forth this exclamation, and which is now penned for the perusal of your numerous readers, culminated in a visit to the elegant and commodious Church under the pastoral care of the Rev. Father Barlow. It is by far the largest church in Ontario which your correspondent has visited, except the Cathedral at Toronto. It is not yet completed inside, but its fine proportions and neat appearance in its unfinished state speak well for the zeal and tact of the worthy priest who supervised the work. The stained glass windows are choice and cheerful, and the altar enriched with handsome bouquets of natural flowers of the brightest hues. The altar boys of Brantford attract attention by their well-drilled appearance and attentiveness to the duties as well as the proprieties of the sanctuary. There are, of course, well disposed towards the city with its lively business, and fine stores, its handsome new Post Office, its magnificent public square, so beautifully laid out, abounding with fragrant flower beds most tastefully arranged, and ample seats under shady trees, the large number of really fine private residences, and the uniform taste displayed in the arrangement of lawns and ornamentation, together with the hearty and brotherly reception received at the hands of the members of the C. M. C. A., of which Association your correspondent is the Recording Secretary of one of its Canadian branches, all these circumstances, then, added to that which is the crowning gem of all, the charming and elegant Temple of the Living God, with its all important details, so grand and so inspiring, that a sensitive person is forced to exclaim "I dearly love Brantford." But, Mr. Editor, do not allow yourself to think, nor must your readers think, that the crowning gem of all, the beautiful London and many other Canadian towns and cities, that you do not need to be told that the Catholic who could not appreciate the ancient appearance of your Cathedral, the elegance of your Bishop's Palace, nor the multiplicity and extent of your public buildings and institutions, and the general fine appearance of your city, does not appreciate beauty in any sense. Nor could the cordial reception extended to your correspondent when in London be exceeded. Then please understand this exclamation to be a sudden impulse of a grateful heart at finding here a favored spot, where the Living God seems to dwell amidst his chosen people, a humble and fervent expression of thankfulness to God for extending his blessings so that the traveller

can stop and rest on the journey and have his faith renewed and increased by finding that everywhere God is honored and the memory of his saints held in veneration amongst men. W. W. D. Brantford, August 13 1880.

SISTER THIBAUDEAU'S GOLDEN JUBILEE.

SERMON BY FATHER DAWSON, OF OTTAWA.

The following is a sketch of a sermon delivered by the Rev. E. McD. Dawson at the Pontifical High Mass which was celebrated in the Basilica, Ottawa, on the 29th July, 1880, on the occasion of the 50th anniversary of Sister Thibaudreau's religious profession:

Multos annos quis invenit? Procul est ultimus finibus pretium ejus. . . . Spolia non indiget. . . . Prox. 3.

Who shall find a perfect woman? Far and wide, to the remotest boundaries of the land, her worth is appreciated. . . . She needs not worldly possessions. . . .

The excellence alluded to by the book of Proverbs is nowhere else to be found than in the Christian fold. It were in vain to look for such perfection where any form of idolatry prevails. Even where heathenism least clouds the intellect of man and philosophy diffuses light and exerts undoubted power, there cannot be said to exist virtue like to that, which, in every age characterizes the Christian community. From the time that Martha ministered to our Lord, and Mary prayed at His feet, no generation of Christians has arisen that has not been illustrated by the contemplative life, as well as by the heroic charity of devout women. The question now is not, where shall we find such women? But rather, how shall we adequately extol their virtue? How good, how holy are not they who obey God's commandments? Their excellence is beyond all power of appreciation. Proceeding from virtue to virtue (*Abund de virtute in virtutum*) they become new beings. Divested of all worldly-mindedness, they lead a life unknown to the vain world, a life sublimely spiritual, which it is no exaggeration to call divine. Has not our blessed Lord said: "You shall be gods if you do what I do." Nor yet content with this, the Blessed Virgin did appear at Knock, and that miracle had been performed day after day at her shrine; even some from this country have been miraculously cured, but as to the "paying of the rents," we will have to leave the onerous task of supporting such a false statement to the learned world.

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city of Montreal. It was not long till it became necessary that the pious ministrations of the Sisters should have a wider and still more public field. The fearful epidemic of 1847 raged far and wide. Wherever the fever appeared, there were seen also the Sisters of Charity like so many angels of mercy, ministering to the sick and dying. "It was not always possible to snatch many lives from so terrible a plague, it was given to the Sisters, and this was their highest glory, to afford spiritual comfort to innumerable souls, souls that must have sunk under the twofold load of moral, as well as material destitution. The Sisters, as is well known, thus devoted themselves at the peril of their lives; and it must be said, historical truth requires it, that chief amongst them all was the now aged sister whose golden jubilee we celebrate. As soon as the devoted sisterhood was established in our city, 1845, their services in tending the sick were everywhere eagerly requested. From their superior skill and knowledge they were able not only to act as nurses, but also as physicians, circumstances not unfrequently demanding this additional service before the city had become so important as to attract the medical practitioner.

Later, in 1865, great exertions were made, and an orphanage was successfully founded. It is known as "St. Joseph's Orphan Asylum." It has already afforded a home and the light of knowledge to no fewer than 125 children, who, but for the tender care of the Sisters, must have suffered severely from a twofold destitution. In founding this institution, the venerable sister whose profession is this day commemorated, bore an active part. It may well be said of her that, whilst she has given relief extensively to her unfortunate fellow-creatures, she has called forth praise to God from many infant lips that, otherwise, must have remained mute from ignorance. *Ecce infatum et lactantium perfectus ludens.*

It remains only to say, that the Sisters of charity called "Grey Nuns," devote themselves not only to the sick and poor, but also to the cause of education. Their educational labors at Ottawa are too well known to require any special mention. It is not, however, so much matter of notoriety that, in several Dioceses, whether in Canada or the neighboring portions of the United States, they are, at this moment, educating as many as 4000 children. All this work is done, not surely to enrich the Sisters, for no one of them all can own a cent; not to establish for themselves a position in the world, for they have renounced all earthly things. Like the perfect woman in scripture, of whom it is said, "Spolia non indiget," they seek not riches, which even if they were, but being divested of all the impediments and entanglements which worldly cares impose, they strive earnestly to follow *Him who is the way, the truth, and the life.* This they do, not with a view to be seen and honored by the world, but in order to save their souls and give glory to God. *Locutus est vester comes hominibus et dicitur: quia nostra bona et gloriosum patrem vestrum qui in celis est.* (Luke, 12.)

OBITUARY.

A requiem high mass was offered up on Saturday morning, Aug 14th, at the R. C. Church at Thamesville, for the eternal repose of the soul of Mrs. Bobier, who departed this life on Thursday morning, the 12th inst., surrounded by her relatives and friends, and strengthened in her last agony by the spiritual assistance of her pastor, Father McGrath, who had attended her during her long and painful illness, frequently administering her the Sacrament of the Blessed Eucharist, from whence she received all consolation when earthly remedies proved of no avail.

The deceased, who was the wife of the late Patrick Bobier, was born in Kildare, Ireland, in the year 1806, arrived in Quebec in 1828, and was married on the 12th of August, of the same year, and immediately settled in St. Thomas, remaining at Thamesville in 1864, where she spent her last days. It is a remarkable coincidence that she was married on the 12th of August and died on the 12th of the same month.

Respected and beloved by all who knew her, her memory will long remain fresh and green in the hearts of every one who had the happiness of enjoying her society. The mass was sung by Rev. M. McGrath. The Rev. Father McGrath, under the management of Miss Choy, rendered the mass in a most solemn and efficient manner. Many were moved to tears during the singing of the "Dies Irae," that solemn and plaintive cry of a soul preoccupied with the Sacrament of that great Judge who will one day scrutinize the inmost recesses of every human heart.

At the conclusion of mass, Father McGrath alluded in a touching discourse to the many virtues of the deceased, as a mother, as a member of society, and especially as a member of the Catholic Church, and urged upon all present to follow in her footsteps as a sure way of effecting their salvation, and in conclusion exhorted his hearers to pray earnestly for the soul of the deceased, that through the mercy of God and the merits of Jesus Christ, she might be purified from every stain of sin and that her pure soul might mount to heaven and enjoy an eternal recompense in the bosom of His God. After the absolution had been pronounced, the cortege (the largest ever witnessed in Thamesville) proceeded to the cemetery, where all that was mortal of one who had been snatched away after a long life of usefulness, was committed to the silence of the tomb. Among the chief mourners was Rev. Father Bobier of Brooklyn, son of the deceased. We tender our most heartfelt sympathy to the bereaved ones, who are left to mourn her loss. May her soul rest in peace. OCCASIONAL.

THE CATHOLIC WORLD.

The September number of this able monthly is on our table. The *World* knows how to retain its place in public esteem. Its articles and reviews are always of the very best, and send forth no uncertain sound. The number for this month contains an able opening article, dealing with one of the practical evils of the day. The other articles in this truly Catholic magazine are quite in keeping with its record of the past, able, thoughtful, and instructive.

REMEMBER T. BEATTIE & CO'S GREAT SALE. ALL SUMMER GOODS MUST BE CLEARED OUT

BEST GOODS SELLING AT LOW PRICES. F. BEATTIE & CO., DUNDAS STREET.

HUMOROUS.

Everybody wishes to be well off, including the man on a vicious horse.

Teacher—"What is an abbreviation?" Schol—"A shortening." Teacher—"Yes; give me an example." Schol—"Some folks use butter, but mother says hog's head is good enough for anybody."

A village pedagogue, in despair with a stupid boy, pointed out the letter A, and asked him if he knew it. "Yes, sir," "Well, what is it?" "I know him by sight, but I can't name his name."

When a young man in Ohio went to a neighbor's dairy to see his sweetheart, who had charge of the institution, and asked timidly of the old man, "How is the milkmaid?" The old man angrily slammed the door in his face and muttered, "Our milk isn't made; it's got from cows."

"I have little about me, but that little we will share," said a Dublin queen's counsel to an ugly customer who, with a menacing air, asked for rent at night in the Q. C. as he drew it from his pocket, "has six chambers. I will give you three."

A Quincy small boy was looking at some Scriptural engravings, and gazed long and earnestly upon a representation of Adam and Eve in their primitive dress. Turning to his mother he asked, "Ma, didn't Adam and Eve wear any clothes?" "No, my son." The lad reflected a moment and said, "By hokey, though but I'll bet the mosquitoes just made them hump themselves lively."

A Yankee in Paris, who was listening to the boasts of English and French artists, about the wonderful genius of their respective countries, at last broke out and said, "Oh, pshaw! You get out; why there's Bill Devine, of our village, who can paint a piece of cork so 'zactly like marble that the minute you throw it into the water it will sink to the bottom just like a stone."

A story is told of a shrewish Scotch woman who tried to wean her husband from the public house by employing her husband to act the part of a ghost to frighten John on his way home. "Who are you?" said the guddman, as the apparition rose before him from behind a bush. "I am Auld Nick," was the reply. "Come away, mon," said John, nothing daunted, "gie's a shake of your hand. I am married to a sister of yours."

Said Angelina, suddenly heaving the oppressive sigh: "Don't you feel afraid of the army worms, Theodore, that are coming so rapidly this way?" The question was so strange that it caused him to look right at Angelina for the first time in his life. Why did she ask that? he wanted to know. "Oh, nothing," she replied, as she looked at her green fan, "only the papers say they eat every grain that wherever they go."

A drag, driven by an elegant attired lady, with a trim and neatly dressed colored boy perched on the footman's seat behind, was passing through the street, when it was espied by an old negro woman. "Bress de Lord!" she exclaimed, raising her hands as she spoke. "Bress de Lord! I never expected to see dat. Wonder what dat young cullud gemman pays dat young white 'oman for driving dat keridge? I know'd it'd come, but never expected to lib to see it. Dis nigger's ready to go 'way now."

James gave a lawyer a bill to be collected to the amount of \$30. Calling for it after a while he inquired if it had been collected. "Oh, yes," said the lawyer, "I have it all for you." "Oh," said the lawyer, laughing. "I am not going to charge you—why, I have known you since you were a baby, and your father before you; \$30 will be about right," he harrumphed over \$10. "Well," said James, as he meditated upon the transaction, "it's darned lucky he didn't know my grandfather, or I shouldn't have got anything."

A clergyman who had appointed a day for the catechizing of some of his congregation happened to receive an invitation to dinner for the same day, and having forgotten it, just, however, as he was mounting his gig to depart he perceived the first of his class entering the garden and the remainder coming over the hill, and at once became aware of the mistake he had made. Here was a list. But the minister's ready wit soon came to his assistance. "What has you come for, John?" he asked, addressing the first comer. "On 'd'ye no mind, sir, ye bade us come to be catechized?" "Oh, ay; weel, no to keep ye going further," John, was it a horned cow or a hummel cow that Noah took into the ark?" "Beed, sir, I canna tell." "Well, turn back and ask the fither fowk the same question, and if they canna answer it, bid them go home and find it."

An eloquently-dressed young man, with something very aristocratic in his manner, was engaged in posing on the corner of the street for the benefit of the ladies who might pass along. He was standing with a few feet of a lemonade stand, the proprietor of which, in his shirt sleeves and a straw hat as big as a cart-wheel, was

buying trying with a towel to break up delegations of flies that were trying to get possession of the sugarbowl to hold a convention in it. Finally the lemonade man punched the exquisite in the ribs and said: "Now, you want to exodus away from here. If you stand around here much longer you will make people believe you are the boss of this ere temperance saloon and I am only the business manager. That's what you are standing there putting on style for." The young man's father is worth a million, and when he heard of the outrage he said: "That's what comes from not nominating Grant. A strong government is what this country is suffering for."

THE WORKINGMAN'S NOBILITY.

AN ELOQUENT AND IMPRESSIVE DISCOURSE BY THE FRENCH DOMINICAN FATHER MONSIEUR.

"How should the workman not love his calling, if he understands all the honor he derives from the Divine humiliation, all the aid he may gain from it. More favored than the apostles, whose ministry Jesus only exercised for three years, he receives upon his humble and laborious life the direct reflection of thirty years of the Saviour's life. Whatever he may do, to whatever side he may turn, he meets with the remembrance and adored image of the Divine laborer. He loves his children, the objects of care so tender and such keen anxieties, and since he has no dwelling that is his own, often driven away by adverse seasons, he is obliged to carry from one place to another these poor little things, of whom the youngest may be still in its cradle. The necessity is cruel. But he remembers that

his God, the SON OF A WORKMAN, like his children, born in a stable and cradled in a manger, was not permitted to rest for long in this wretched shelter, and that they were soon forced to carry Him into exile, in order to withdraw Him from a jealous king's persecution. He is condemned to struggle for long hours together with some coarse substance that resists his hands; but his God has done as much. He earns his bread, and that of his family with painful efforts, but his God has earned it as he does. The wages of his work are disputed with him; but they were disputed with his God. He lives from day to day, abandoned to Providence; but such was the life of his God. In presence of the laws human and divine which hinder the exercise of his strength, of the patron who command him, of the rich whose unreasonableness torments him, of the callings whose superiority is honored by the world, he feels himself in a state of continual dependence; but it was the life of his God, the Sovereign Master of the Universe, to submit himself to His creatures. *Etiam subditus illis. His God's laws!* His God's will! Ah! if by nature, sometimes too much oppressed, murders and grumbles, he can say to it:

"BE SILENT, I AM NOT MORE THAN A GUY! Let me labor like Him, to seek comfort in the bosom of my Heavenly Father, and lean tranquilly on His all-powerful arm; for if Jesus deigned to ennoble the workman, by making of himself a workman, He will know how, when it is necessary, to come to the help of the glorified companions of His toil." Unfortunately, the language as this from the laborer. The Christian spirit has vanished in the revolutionary that overwhelmed the religious corporations, in which the remembrance of Nazareth overshadowed the humblest trades, in which the laborer, identified by spirit of work, protected by laws that regulated his wages and his labor, respected by society, learned to respect himself, and to be content with his likeness to God. Since then the laborer, without traditions and without support, has become the prey of pitiless rapacity that makes use of his strength, of the very which gives him, and of ambitious men who excite his anger, and urge him on to murderous attempts by representing to him in the blackest colors his oppressed life, and by enticing his covetousness with lying promises. Formerly he might be

UNFORTUNATE, YES; HONORABLE; he has become wretched so that, in the midst of Christian civilization, he recalls the abjection of pagan centuries. They have been moved by his misfortunes, gentlemen, and have thought that it was time to apply Christian principles to the solution of this formidable question: how can the laborer which has subjected itself upon anxious and troubled epoch. I congratulate you on your resolution, and I pray God to bless your efforts. This is not the place to trace a programme for you; permit me only to advise you. If it be your design to ward off a social war, by occupying yourselves with transforming the camps, exalting the sentiments, and ameliorating the condition of the workman, it is well. If you yield to that generous compassion which inclines Christian hearts towards those who suffer, it is better. But you will only reach perfection when you mingle with your anxiety for the public good and your charity, the religious respect that

JESUS THE WORKMAN asks for those whose life he ennobled and sanctified during the fruitful years of his sojourn in Nazareth. Of all civilized acts that is the most efficacious. The best intentions, which are great benefits, can be spoiled by a lofty pretension. On the other hand, the workman will return so much the better and more quickly to a sense of his dignity, and he shall see it more sincerely respected by those who are those times they call barbarians, the Church accomplished the education of the laborer. High and powerful lords, of their own accord, come down from the summit of greatness, donned the monk's frock, and condemned themselves to labor with their hands in order to honor the laborious and hidden life of the God of Nazareth.

ONE OF THEM, COUNT ERMANNFROY, never met a rustic or a handicraftsman without feeling himself deeply touched as if by a divine apparition. He went and took his hands respectfully, kissed them and watered them with his tears. "Ermannfroy, like him a monk and a friend of the laborer, I should not think that I humiliated myself by initiating him, for my faith shows me in all those hands that labor has bruised the adorable hands of Jesus the workman."

STANDARD CHOPPING MILLS. PORTABLE SAW MILLS! GRIST MILLS! FARM ENGINES. WATEROUS ENGINE WORKS CO., BRANTFORD.

INSURANCE. THE LONDON MUTUAL. (Formerly Agricultural Mutual.) HEAD OFFICE. Motions Buildings, London, Ontario. Assets 1st January, 1879, \$375,854.41, and constantly being added to.

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ORGANS. ESTABLISHED 1839. S. R. WARREN & SON CHURCH ORGAN BUILDERS.

GENTS' FURNISHINGS. CLEARING SALE! TO MAKE ROOM FOR OUR FALL IMPORTATIONS!

LOOK OUT FOR BARGAINS! PETHICK & McDONALD. First Door North of City Hall, RICHMOND STREET.

THE STEAMER VICTORIA. Will leave her dock, foot of Dundas street, every day (Sundays excepted) at the following hours:

REAL LACE. Mass transferred, repaired and cleaned by Miss CURRIE, 153 Mill Street, London, Ont.

BOOT & SHOE. WINLOW BROS. 113 DUNDAS STREET. Opposite B. A. Mitchell's Drug Store.

OFFICIAL. LONDON POST OFFICE. MAILS AN UNDER.

GOthic Hall. ESTABLISHED 1846. MITCHELL & PLATT. Successors to E. A. Mitchell & Son.

THE POPULAR DRUG STORE. W. H. ROBINSON. Opposite City Hall.

ALEX. CAMPBELL. PHARMACIST and DRUGGIST. Central Drug Store, 172 Dundas St., London.

BALDNESS, GREYNES, DANDUFF, HAIR-FALLING. CHAS. MAITLAND WINTERCORN. 111 King Street West, Toronto.

LONDON EAST PLUMBING & SHEET METAL WORKS. HOWES & KINGSTON. PRACTICAL SANITARY AND WATERWORKS PLUMBERS.

GROCERIES. THE HOME SAVINGS AND LOAN COMPANY. Authorized Capital, \$2,000,000.

TEAS. VERY FINEST QUALITIES. PURE JAVA COFFEE. Wilson & Cruickshanks.

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AGRICULTURAL SAVINGS & LOAN CO. Capital, \$1,000,000. Subscribed, \$600,000. Paid Up, \$500,000.

SAVINGS BANK BRANCH. Money loaned on deposit and interest allowed at highest current rates.

MONEY LOANED ON REAL ESTATE. SUPERIOR SAVINGS & LOAN SOCIETY, LONDON, ONT.

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CANADIAN NEWS.

At Montreal, Aug. 19, a brain warehouse fell into the street and buried fifteen or twenty boys under the debris.

Mr. James Keefe, of the 6th con., Bid-duph, has already threshed 2,200 bushels of fall wheat from his farm, and has still a barn 36x50 full, to thresh.

The wife of the late Charles Mezge, Alisa Craig butcher, on the 12th, was cut in pieces by Barton's freight train at Park-hill.

Captain Sherwood, of the steamer Norseman, was poisoned through the mistake of a druggist's clerk, in Whitby, on the 10th.

Quinine was prescribed, but morphine was put in the bottle. Death ensued on the evening of the same day.

The contract for the building of the R. C. church in Bothwell, has been let, Peter Barten being contractor for the brick work and plastering, and Chas. Bitt for the carpenter and joiners work, painting and glazing.

The annual picnic of the Catholic people of Strathroy will be held on the 31st on the driving park in that town.

The special excursion train conveying the excursionists from London to Seaforth narrowly escaped destruction when near St. Mary's on the night of August 10th.

The passengers pulled the bell-rope, and the train was brought to a stand still in the space of five telegraph poles.

F. Murphy, a little girl ten years old, and daughter of Mr. W. G. Murphy, of North Cayuga, while in the lane near the house, was attacked by a rattlesnake and driven on the gate.

She remained in that perilous position until the screams brought her mother and another lady to her rescue.

When the snake saw them approach he coiled himself up for a spring, but Mrs. Murphy thrust a pitchfork through the snake, preventing its springing, and after a severe struggle succeeded in killing it.

The snake measured four feet in length and six inches in circumference and had six rattles.

Mr. Robert Wilkes, M. P., of Toronto, and two children were drowned at Sturgeon Point on the 16th.

The bodies were brought home the same evening. Mrs. Wilkes and seven children, who were sunbathing at the point, came home on the same train.

Mr. McMaster met the party and sent them home in carriages. Mrs. Wilkes was so enfeebled that it was necessary to support her from the platform to the carriage.

The deceased had lived in Toronto since 1848, and represented Centre Toronto in the Dominion Parliament for four years.

On Friday Aug. 6th, Mr. G. H. Allhouse was coming from Hillsborough to Forest. He had to cross a deep gully.

When near the top of the opposite side of it his horse stumbled, sending the wagon down the embankment, pitching him headlong a distance of 25 feet.

He fell on his back, and himself at the bottom of the gully with an arm, collar bone and three ribs broken, and unable to extricate himself.

He was discovered about 1 o'clock p. m., and taken to Forest, where he received the best medical attendance possible. He died on Sunday.

LOCAL NEWS.

The swimming bath has been formally opened at Blackfriars Bridge. This will prove a great boon to the public.

Miss Norris' private school will open on the 23rd inst. at the same place, corner of Central Avenue and Richmond street.

We can bear testimony so the excellent training children receive at the hands of Miss Norris.

An injury was recently done the Forest City by running against the bank. A young man named Stephen Starr refused to pay his fare, and Mr. Moore after some trouble, deposited him on the shore.

A slight ducking before this was done might have also had a good effect on him.

On the civic holiday Springfield was the scene of considerable rowdiness. The men rough who cannot make much money by honest labor, generally takes advantage of the cheapest excursions with a bottle of bad whiskey in his coat pocket.

Would it not be well were our steamboat lines to refuse passage to notorious rowdies? One of these scamps often succeeds in making a hundred women and children spend a very unpleasant time. Neither would it be a bad plan to have a committee appointed to look after such people.

The raising of Cardinal McCloskey to the purple marks the beginning of an epoch in the history of Catholicism in this country, for he is the first American-born cardinal.

He originated the general theological seminary at Troy, and has done much towards the completion of the cathedral on Murray Hill, to which he subscribed \$100,000 from his own purse.

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TO OUR SUBSCRIBERS.

Always require agents to show you the written authority of the proprietor of the Record before you do business with them.

New subscribers requested to enclose their order of subscription (\$2) in a registered letter, writing plainly their name and post office.

When subscribers move away from a place they should always give the name of the post office where they received their paper, as well as the one they wish it sent to.

When the time expires that you have paid up, send your money for the coming year punctually.

When you wish to stop a card or notice, we will be glad to do so, but we will not be responsible for any loss of money or property.

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BISHOP GILMOUR'S ILLUSTRATED BIBLE HISTORY.

TO HIS HOLINESS, POPE LEO XIII. Most Holy Father: Among the many and excellent works, which the firm of Benziger Brothers, at Einsiedeln, publish and spread throughout Switzerland and foreign countries, is a book entitled "The Illustrated Bible History."

These worthy publishers beg to offer, by my hand, to your Holiness this "Illustrated Bible History," which they pray you will deign to accept as a token of their profound respect and their filial piety, and to accord to them and to their laborers your Apostolic Benediction, as a pledge of the Divine protection.

Joining them in their wish, it affords me great happiness to renew to you Holiness the expression of the entire reverence with which I have the honor to be, Most Holy Father, your Holiness' very humble and most obedient servant.

ROMÉ, March 8, 1880. We have received with thanks the copy of the Bible History, together with the expressions of devotion, which Benziger Brothers, publishers, have sent us through the bishop of Basel, and we give our Apostolic Benediction to them and to their laborers that they may always tend to the good of religion. LEO P. XIII.

For further particulars apply to the Lady Superior, South-Recollet, or 166 St. Catherine Street, Montreal.

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The tobacco of Martinico was once the favorite with the smoking world, and when old Father Benjamin descended the Mississippi about 1680 the Indians were much surprised to see a European with such an excellent sample of their native plant.

But the smokers of the "Myrtle Navy" would give but a poor account of the once celebrated Martinico. Their favorite brand is as much superior to it as it was in the raw, and unsmoked leaf which the Indians of the day smoked.

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This question you can have answered to your entire satisfaction by sending your order to it for anything you wish to purchase in New York. It will prove good if you make use of its many advantages in acting as your agent for the purchasing of any goods or attending to any business matters requiring careful supervision and save you the time and expense of coming here in person to do the same.

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MISS NORRIS' PRIVATE SCHOOL. Will open on the 23rd of August, at the same place, corner of Richmond street and Central Avenue.

COLLEGE OF OTTAWA (CHARTERED). Under the Direction of the Rev. Fathers O. M. I.

CLASSES WILL BE RESUMED ON 1st SEPTEMBER. Board and Tuition, washing and mending, per term of five months, payable in advance.

FOR THE BEST BOATS BE SURE AND GO TO THE OTHER SIDE OF THE BRIDGE, TO MITCHELL. He has the very best at the cheapest rates.

WANTED—BY A YOUNG LADY, knowing single entry and with some knowledge of double entry, a situation either in a wholesale house or in lawyer's, commercial or insurance office.

WANTED—AN ENERGETIC Catholic man of good habits and honest disposition. Must travel short distances in section in which he resides.

WANTED—BY A YOUNG CANADIAN girl, with some experience, a situation as editor's assistant, or a connected position in a literary magazine.

WANTED—BY A YOUNG LADY, Canadian, gold medalist of a first-class educational institution—situation in select school or private family.

YOUR CHOICE OF ANY OF these old books at 25 cents each—many of them worth a dollar.

AT W. GREEN'S New Brocade Velvets, New Brocade Velveteens, New Striped Velvets, New Silk Fringes, JUST RECEIVED

THESE ARE THE LATEST NOVELTIES IN DRESS TRIMMINGS. 138 DUNDAS STREET, LONDON.

BY-LAW TO AMEND the By-Law for the Management & Regulation of the London Water-Works.

EXTRAORDINARY THAN WHAT HAS BEEN! KID GLOVE HOUSE will offer for sale the contents of FIVE DIFFERENT CASES OF CORSETS!

40c. PER PAIR The Great CASHMERE Sale will be continued ALL NEXT WEEK. The 20-cent Brilliant Black Lace will be sold from 10 to 12 o'clock each day, until further notice.

A. B. POWELL & CO. THE KID GLOVE HOUSE RE-OPENING! Mrs. J. J. SKEFFINGTON

MILLINERY & DRESSMAKING business, where she hopes to see all her old friends and a good number of new ones. Will open on Saturday, 31st July.

WANTED A SITUATION AS GROCERY CLERK by a young man from Ireland who has had some experience in the grocery and wine and spirit business.

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VOL. 2. GENTLE TWEEDS and SEWED patterns and able texture ever shown. Our Cutting and Tailoring unequalled in the city.

N. WILSON ECCLESIASTICAL CALENDAR. AUGUST, 1888. Sunday 29—Fifteenth after 1st Sunday. Monday, 30—St. Rose of Lima. Tuesday, 31—St. Stephen, 1st. Double.

SEPTEMBER. Wednesday, 1—St. Louis. Thursday, 2—St. Elizabeth. Friday, 3—St. Elizabeth, 2nd. Saturday, 4—St. Rose Viterbo.

Lines. BY FATHER RYAN. Sometimes from the Far-away Wine a little thought for In the night or in the day It will give a rest to me.

I have praise of many here And the world gives me no rest Let it go—give me the tone 'Twill be a jewel in my ear.

What care I for earthly fare? How I shrink from all its joys I would rather that my name Would be shrined in some shrine.

Many hearts are all too true Or too little in their pride I would rather that my name Would be shrined in some shrine.

EDITORIAL NOTE. THE Advertiser suggests improvements at city commissioners, who come after the waterworks further suggest that the manner of the city be attended to. This present manner in a cumbersome method and very inefficient.

RE-OPENED! THE LONDON TURKISH & ELECTRIC BATHS have opened in Hunt's Block, Richmond St., for the treatment of Rheumatism, Gout, Chronic Diseases, Turkish Bath, etc.

CARRIAGES. LONDON CARRIAGE FACTORY J. CAMPBELL, PROP. All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail.

W. J. THOMPSON, King Street, Opposite Revere House. Has now on sale one of the most magnificent stocks of CARRIAGES & BUGGIES IN THE DOMINION.

Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON.

GAS FITTINGS. L. G. JOLLIFFE, (Successor to Stevens, Turner & Burns) PLUMBER, STEAM & GAS FITTER.

McLENNAN & FRYER. PLUMBERS, GAS FITTERS, STEAM FITTERS, BELLHANGERS, etc. 24 DUNDAS ST., LONDON, ONT.

STEVENS, TURNER & BURNS, 78 KING STREET WEST. BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

RUBEL AND BRIDGE STONE. THE SUBSCRIBER HAS ON HAND a large supply of the above stone, which will be sold at the same price as elsewhere.

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