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The Messrs. Ernest Girardot & Co., o. Sandwich, being good practical Catholica we are satisfied their word may be relied on and that the wine they sell for use in the Holy sacrifices of the Mass is pure and un adulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocesse.

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The Comte de Paris sent ten thousand france (\$2000) to the Archbishop of Paris, for the poor of the city, on the occasion of the celebration of his silver wedding. The celebration of the silver wedding thanksgiving Mass took place on the 30th of May at the Church of St. Raphael at Kingston ou Thames, as the Comte is an exile from France.

CARDINAL NEWMAN is losing his sight. He requests prayers to enable him to continue to officiate at Mass, his only

EDITORIAL NOTES.

THE Committees of the European Catholic Congresses which were recently held are taking in hand measures to form an International Committee to bring about the restoration of the rights of the Holy See. The high respect entertained throughout Europe for the present Pontiff makes the time favorable, and as Catholics are a large majority of the civilized world the steps to be taken are very likely to produce fruitful results. Rome is by the prescription of long lawful possession the property of the Church, and the Roman question must remain unsettled until the city be restored to its rightful owner. The European powers are conscious of all this, and sconer or later the question must be settled in a way satisfactory to the Church. It is very probable that the matter will soon be taken into serious consideration by the powers, and it is not difficult to foresee the main features of the decision which will be reached.

WHILE the wiseacres of the Toronto Pareons' Convention were assuring each other that they are all opposed to Separ ate Catholic Schools, and that they would make their abolition a plank in the Equal Rights platform, only that they would bring the Quebec Protestants thereby into an awkward plight, the Brooklyn Con gregationalists were holding a most interesting meeting to hear a discourse from Rev. Thomas B. McLeod, in which he showed that the inculcation of a strong morality upon school children is essential to the welfare of the State, that there can be no national morality without religious instruction, and that the State should make the teaching of religion a prominent feature of public school education. Mr. McLeod is right, and the Ontario parsons know it, but they are ashamed to acknowledge it as long as they cannot agree on a moo; of imparting religious instruction; and besides, they want to reduce Catholic children to the same state of religious Know-Nothingism to which Godless schools have brought themselves. One result of the bigotry of the Oatarlo parsons' and Orangemen's aggressions must almost certainly be that the Quebec Protestants will suffer as much, perhaps more, annoyance than the bigots can inflict on Ontario

The people of Baltimore are sgitating for a system of restricted license, and Cardinal Gibbons favors the movement, which, he declares, will be more effective than Prohibition. He said lately in his Cathedral : "I am in favor of a severe police Sun-

day law prohibiting the sale of liquors on Sundays, and would have that law rigidly enforced. The saloon keepers in Balti-more say that they sell more liquor on Sunday than on any other day. This is a rying shame, and somebody is responof taverns and saloons open on Sundays leads to many bad consequences. The man who frequents the saloou is not likely to attend church, nor is he in condition to worship. Drunkenness, whilst always sinful, is an aggravated crime when committed on Sunday. It is scandalous, and leads to violation of other laws. More crime can be traced to intemperance than to any other source. It is useless to make the most stringent laws for the observance of Sunday and the prevention of the sale of liquors on that day, unless the police are brought to enforce the laws. The indifference shown to Sunday laws and the neglect to enforce them brings those laws into contempt. Either enforce Sunday laws, or take the liquor licenses

ANOTHER secular Journal, the Paris Star-Transcript, pays its compliments in the following fashion to the fighting parsons and others who took part in the anti-Jesuit pow-wow lately held in Toronto : "The Anti-Jesuit Convention at Toronto

last week resolved itself into a permanent "Equal Rights" Association." A queer "Equal Rights" Association." A queer foundation, truly, on which to build such a superstructure. It would seem to ordinary people that "equal rights" would require that the people of Quebec should be allowed to use their money for any purposes for which they choose, without in-terference from the people of the other Provinces. The Quebec Legislature decided to vote \$400,000 for a certain purpose -- a purpose that concerns them purpose—a purpose that concerns themselves only. This vote was supported by
both Grits and Tories, both Protestants
and Catholics. And now "the equal rights'
association of Oatario" proposes to actively interfere and try to prevent the
people of that Province doing what they
like with their own money. It seems to
us there should be a big convention
called together to try to induce everyone called together to try to induce everyone

to mind their own business." THE heroic work which was performed by Father Damien at Molakal is being performed in the same spirit of self sacrifice by his successor, Father Conrardy. Father Damien. He was very popular in

his purpose of devoting himself to the spiritual care of the lepere, but, ani mated as he was with the desire of fulfiling so apostolic a work, he persevered in his resolution. Father Damien died at Kalawoa, and it is there his successor also resides. It is stated that another Belgian priest, Father Wendolin Moellers, is on his way to assist Father Conrardy, who is not up the present time a victim to the horrible disease to which Father Damien succumbed. The latter says, in a letter to one of his friends :

one of his friends:

"If I become a leper the good St. Peter, no doubt, will let me pass all the easier when my hour comes. Sometimes, when I am kneeling by the side of a poor leper, from whom exhales an odor that would put the most courageous to flight, I often thick I am doing a little of my purgatory. What do you think? Regularly every week a small steamer makes its appearance here, and very early in the morning ance here, and very early in the morning announces by the loud blowing of its whistle that lepers have been landed. Then those who can burry to the shore. Often we find our new comers soaking wet through. Now again begin the cries and tears, for one sees here the meeting again of a husband and wife, or of a wife seeing her husband among them, some times a child seeing its father or mother They take the names of the new arrivals. and every one sets out to find a lodging Although I am not a leper I could not leave here to go to any other of these islands without a proper certificate from the Board of Health. But I have no wish to go anywhere. My mission is here, and here I'll remain."

THE Rev. Dr. Shaw, of the Wesleyan Theological College of Montreal, has caused considerable sensation among the fanatics who are abusing the Jesuits. by publishing a letter in the Witness, in which he declares his dissent from the taln that changes will be made. It is not agitation on the Jesuits' Estates Act, very long since a Toronto Presbyterian He holds that the Dominion Government | minister published a paper in which he have done properly in allowing the Act, reproached the Catholic Church with and that the petitions which are being "manufacturing divine truth." What will signed praying the Governor-General, or he think of the Free Kirk manufactory? the Queen, to disallow, are useless, and However, as the Westminster Confession that the only persons who have any good is sadly and confessedly lacking in divine reason to complain are the Catholics, on truth, it is very necessary to manufacture whom so much abuse has been heaped.

Dr. Shaw thus concludes his letter: 'I believe that a calm discussion of these points is infinitely better than the finished its work than it is now. At all invective and intelerant denunciation with which we have become so familiar during the last few months, exposing honest men to ridicule and slander. and eighty-eight are not all traitors, nor the glorious thirteen all heroes. I be-lieve a casual advantage will come out of this widespread anti Jesuit agitation, in that, when in a few months it is all over, and true Christian Church, than this the Roman Catholics will think if the Protestants make so much noise when their case is doubtful, what will they do if their rights are unquestionably in

Dr. Shaw was at one time President of the character of being above the narrow minded views which are so prevalent in this Province. The stand which such men as he and Rev. Mr. Herridge have taken confirms what we have before stated, that there are liberal-minded Protestants who will not join in an unjustifiable sgitation against Catholics.

olics of Germany have labored so long are not yet redressed in all parts of the country. In the Grand Duchy of Baden, though the great majority of the people are Catholic, the Government is Protestant, the franchise being of such a character as to throw the political power into the hands of the Protestant minority. In consequence of this, though the religious orders have been re-admitted into Prussia, they are not yet allowed into Baden. However, the Catholics of the Grand Duchy are at present making a strenuous effort to have the disabilities removed, and the re-admission of the religious orders is being made an election cry. It is very probable, too, that it will succeed. Another crying injustice exists at Futzen. There are at present 2,000 Catholic workmen engaged in building a railway line, besides 500 permanently resident Catholics. Yet these are all obliged to worship in a small and inconvenient temporary church, while twenty or thirty old Catholics have pos session of the handsome and large parish

On the feast of our Lady of Victory, seven Cardinals, of whom two are Italians viz. : Mgr. Achille Apolloni, Vice Camerlengo of the Holy Roman Church, born at Ruggero, Empome of St. Peter's, born in Naples in 1816, formerly editor of the Liberta Catholica. The new French

his former parish in Oregon, and his par- Mgr. Pierre Lambert Goosens, Archbishop law obliging attendance at such schools. isbioners desired to dissuade him from of Malines, born at Perk, Malines in They would be compelled to imprison the 1827, and Mgr. Francis de Paula Maria whole population. Efforts to sustain a Karl, Archbishop of Pregue, born at Prague in 1844. President Carnot made | the best interests and wishes of the people the presentation of the Cardinals' hats to must end in failure, and the Republic the three new French Cardinals. The must recognize this, or a reaction against cordiality of the President was most marked as he presented the insignia of the high honor conferred on the three Princes of the Church. He spoke very feelingly of the good understanding which exists between the Church and the French Republic, and eulogized the Cardinal, Archbishop of Paris for the support he had always given so effectually to law and order. The occasion seems beyond a doubt to mark a new era in the treatment to be accorded to religion. There is a great change since Mone. Gambetta pronounced clericalism the enemy of the state. The Government seem to have learned that a warfare such as has been carried on against the Church can only make the persecutors more and more odious to the sterling Catholic sentiment which animates the great majority of the

> Kirk of Scotland has decided by 413 votes against 130 to appoint a Committee which will thoroughly represent the Church in probing the general dissatisfaction which exists against parts of the Westminster Confession of Faith, and will consider what changes are needed to remedy it. The minority did not wish the Confession to be tampered with, but though the majority have different views as to the changes which are desirable, they agree that some change is necessary to meet the present demand. It is now quite cersome in order to put it into proper shape. The trouble is that probably it will be no better when the new Committee shall have events it is not within the province of a fallible council to change "eternal decrees," and this is expected to be the very part of the Confession on which most of the tinkering will take place. There can be no more conclusive evidence of the changing of creeds to suit the whims of

IT HAS been commonly asserted that Buddhism has the greatest number of the Methodist Conference, and he has adherents among all the religions of the world, and the statement has been usually accepted without dispute. The number of Buddhists in the world has been usually placed at over three hundred millions, but a work published recently by Professor Williams of Oxford, ion that there are not more than one hundred millions of real Buddhists in the world." Assuming this to be true, the Catholic Church takes its place in the first rank for numbers. The Illustrated Catholic Missions for May says on this subject : "We cannot but add that as the Catholic Caurch probably now has between two hundred and twenty and two hundred and forty millions she certainly stands forth, as we have always believed, as the greatest religious body on earth, even in actual numbers; whilst, of course, her unity is such that there can be absolutely no comparison between any other body whatsoever and herself." After Catholicity, Confucianism and Hindoism will follow and Buddhism will be probably the fourth in the list. The Protestants claim, however, to number about 120,000,000 of all denominations, but this claim is reasonably believed to be excessive.

SCHOOLS IN FRANCE.

The most extreme Radicals of France are at last compelled to acknowledge that the efforts made to secularize the schools 24th of May, the Holy Father created have resulted in a complete failure, and that, moreover, the Republic bas brought itself into bad odor in many districts where the people have strong religious Anagui in 1823, and Mgr. Gaetano de convictions, by its persistently attempting to force upon them a system of godless education, Notably, Senator Challamel-Lacour and Deputy Bourde have made Cardinals are Mgr. Francois Marie Richard, this acknowledgment, as well as the news-Archbishop of Paris, born at Nantes in paper Le Temps. Mons. Bourde states 1819, Mgr. Aime Victor Francois Guilbert | that there are 300 schools in France with-Father Conrardy is a Belgian, as was Archbishop of Lyons, born at Paris in destitute of religious teaching, and the

school system which purposely ignores Republicanism will be inevitable. The people, however, are not left without schools, or without religion, for the Church has succeeded in keeping schools in operation in most of those localities where the public schools have been deserted. These religious schools are taught as private schools, either by religious orders or by lay teachers, and they are

filled with pupils. Another evidence of the decaying interest in education which the Republic has succeeded in producing is the almost incredible decrease which has taken place in the legacies left for educational purposes. These legacles amounted to 1,040,000 francs in 1881, but in 1887 they had decreased to 462 000 francs.

Such a state of affairs must naturally lead to a reaction in public sentiment, and a suggestive fact tending to prove that the reaction is even now strongly THE General Assembly of the Free setting in is to be found in the vote recently taken in the Senate on the exemption of students for the priesthood from military service. In spite of the opposition of M. Tirand, the exemption clause was passed by 184 to 82 The Senate have at least arrived at the conviction that young men destined for the priesthood ought not to be compelled to spend in the camp their best years for study and for the practice of sacerdotal virtues

DIOCESE OF LONDON.

Special to the CATHOLIC RECORD. CONFIRMATION AT KINKORA.

On Sunday, 16th inst., His Lordship
he Bishop of London administered the sacrament of confirmation at Kin kora to one hundred and twelve chil-dren and adults. The candidates assembled in the parish school at 8:30 o'clock, formed themselves into proceeding and proceeded to the church to assist at Mass, when they received Holy Communion from the hands of their venerable and much esteemed pastor, Father O'Nell. At 10 o'clock they again assembled in the church, where they were met by H's Lyrdship the Bishop who examined them in their religion. The children were found to be thoroughly trained not alone in their catechism, but also re not alone in their catechism, but also recited with ease the Acts of Faith, Hops and Charity, the Litany of the Bleesed Virgin and the Angelus Domini. To the parents of those children, and particularly to their pastor, who labored hard to raise these little ones to so high a standing in religious and moral training, is due the highest credit. His Lordship spoke in flattering terms of Lordship spoke in flattering terms of the holy Euclarist. Everywhere throughout the Catholic world in the Church of training, is due the highest credit. His Lordship spoke in flattering terms of the children's answering and excellent conduct. High Mass was sung by the Very Rev. Dean Murphy, corem pontifice, Fathers O'Neil and Kennedy assisting at the throne. At the conclusion of the Mass His Lordship, with crez'er in hand,

stepped forward to the altar rails, and preached a powerful and highly instruc tive sermon to a densely crowded congregation. His Lordship said that the primary alm of man's existence on earth was mary aim of man's existence on earth was to labor incessantly to save his soul. He should place a greater value on that than anything else, because it cost more, the death of a God man; whatever, therefore, tends not directly or indirectly recently by Professor Williams of Oxford, the eminent Oriental scholar, states that this is a most exaggerated estimate. He says: "The best authorities are of opin-Trinity, who is the only link between Divinity and humanity, for through Him only can man's worship reach the Father and only through Him can the Father's mercy reach man. Only by union with Christ, only as flesh of His flesh and bone of His bone, can man serve God and save bis soul. His Lordship then showed that this union is chiefly effected by the sacra-ments of holy Church. In baptism man is regenerated; he is made a son of God and an beir of heaven. In the Blessed Eucharist not only does men re ceive a grace, but the source of all gracer, for Christ gives him His very flesh and blood as the food and support of his soul. In confirmation man is enrolled in the army of Christ; he thereby receives the graces and courage to fight for the cause of his Divine Master until the victory is won. He then admonished all to be true to those graces and loyal to the Church, the first seeds of which were watered by the blood of the martyrs and sealed by ministered confirmation, after which he blessed two exquirite statues, the Blessed Virgin and St Joseph, masterpleces of art Virgin and St Joseph, masterpleces of art from the school of Munich.

This parish is particularly blessed with the finest church of its style in church architecture in Canada, and has of late been making steady progress. As people are being gradually educated to the appreciation of high class art, the call for it and the preduction of it will natur-ally follow. Canadians, like the citzens of other countries, as they become more wealthy, travel more. They see the monumental master-pieces of older counminds refreshed by the contemplation of such works. Naturally they would like to find an equally high standard of art in their own land, particularly in their pub-lic buildings, such as churches, colleges, etc., as well as in their private residences, all of which, until a decade or two ago, from Archbishop of Lyons, born at Paris in 1823. Those of other nationalities are

Clurch of the parish of Kinkora, a little more than five years dedicated to the service of God. This building, or, rather, this group of building, is of architecture which was prevalent in the most refined period of the purest continental Gothic architecture. It is composed of nave, sales, transcript, and del charcel. architecture. It is composed of nave, atales, transepts, applical chancel, a massive tower and graceful spire, sacristy, winter-chapel and baptistry. The footing of the lofty tower and great walls rest on a hard and solid correcte foundation. The superstructure is of the best white brick and Ohlo lime stone for the finer and bolder dressings. The facade forms a noble composition. The great central gable hears in its expanded great central gable bears in its expanded arms a gorgeous rose window with beautiful tracery and spacious and well-designed entrance, the whole crowned with nais and crosses of delicately designed foliage, and on its left rices the lefty and well-proportioned tower. Entering the spacious vestibule the visitor finds the nave and transepts divided from the side chapels and side aisles by several arcades of pointed arches springing from graceful pillars, carved and chiselled in Gothic form, of the choicest period of the art. The great arcade or nave, isles, transepts and chancel, springing from the cruciform plan of the bailding in the cruciform plan of the bailding in general outline, form various perspectives from the numerous points of view to be had in the interior of the building. These views are emphasized by the grouping and contrast of stain glass windows of various designs—family offerings—which impart that softened religious effect so noticeable in the great extracts of the left for the left for the great extracts of the left for the great extracts of the left for in the great cathedrals of Catholic Europe. The beautiful sacristy and winter chapel connect directly with the sanctuary. The total cost of this grand edifice, one of the most imposing in the diocese, both in-ternally and externally, is estimated at between \$25,000 and \$30,000, which amount, practically speaking, is already paid. The success of this great undertaking, after divine aid, is due to the venerable and realous paster, Rev. John O'Natl. The resident of the side of the s O'Netl. The architect of this edifice is Mr. Joseph Connelly, of Toronto.

CORPUS CHRISTI IN LONDON. On Sunday last the solemnity of the great feast of Corpus Christi was celebrated with becoming splendor and devo-tion. The early Musses at 7 and 8:30 were celebrated by Rev. Father Tiernan, at which upwards of four hundred persons received Holy Communion. The Mass at half past ten was a solemn Hight Mass, coram pontrifice, celebrated by Rev. J. Walsh, Fathers Tiernan and Noonan J. Waish, Fathers Tiernan and Noonan acting as deacon and sub-deacon respectively. After the celebration of the holysacrifice, His Lordship the Bishop of London, who had assisted in cope and mitre, approached the altar railing and addressed the very large congregation present in touching and instructive terms. He spoke of the greatness of the feast the solemnity of which they were that day celebrating. It was, he said, a the followers of the Church of Christ made public profession of their real presence of faith in the Lord in this holy sacrament of His lore.
Although it was not the anniversary of the institution of the sacrament—bawhen the Church is clothed in mourning loved them to the end, and therefore in this holy sacrament He has given Himself to us, that we might be united to Him in His divinity, as He, by becoming man, was united to us in our humanity, Hence, by dear brethren, we will this day triumphantly carry in procession around our beautiful grounds this incarnate God, thus making public recog-nition of the faith that is in us, and devoutly adoring and worshipping our

kind and loving Saviour.

After the instruction of His Lordship Rev. Father Tiernan arranged in procession all the children of the school, to the number of about six hundred marched down the centre aisle of the Catnedral, to the grounds, followed by the choir and canctuary boys, singing hymns of praise and thanksgiving. Then came His Lordship the Bishop of London, bearing in his hands the most blesssed Sacrament, under a beautiful canopy, borne by four young men who were formerly altar boys, namely, John Dromgole. John McCann, and Gregory and Fra k Forrestall. In the procession were ca ried three magnificent new ban-ners. Fur beautiful children carried baskets filled with choice flowers, which they cat ered in front of the Blessed Sacr. n.en. His Lordship was assisted by Rev. Fatners Walsh and Noonan. Immediately after followed the entire congregation. A circuit of the grounds was made, the people devoutly kneeling as our divine Lord in the Blessed Sacrament approached. When the procession had re-entered the Cathedral the Bishop gave Benediction, and announced that a public exposition of the Blessed Sacrament would continue during the day. Many of the congrega-tion availed themselves of this great

privilege.

The singing at High Mass by the choir, under the leadership of the organist, Dr. Verrinder, was of a very high order. In the evening at Vespers Rav. Father

CARROLL O'DONOGHUE.

CHAPTER XXXIII. FATHER AND DAUGHTER.

A strangely-assorted couple were hastening in the direction of Hoolahan's tavern
—a shambling, iil dressed, rough looking
man, and a plainly, but tastefully *rrayed,
and graceful female. A long, dark closk
covered her entire person, and her face
was concealed by a thick veil; but, though
so disguised, the queenly poise of her
elender form, and the grace of her modest
boaring, were in such singular and almost
pathful contrast to the ill favored being by
her side, that more than one paused to
look after the pair. As they turned into
the entrance of the inn she suddenly
grasped her companion's arm.

the entrance of the inn she suddenly grasped her companion's arm.
"Not here; surely, not here!" Her wolce quivered with pain and terror.
The man replied in a low, reassuring cone: "Only for an hour or so, Nora; I amust see the party who promised to find use a home, and I know of no place so fit to have you want to as the?

She was silent, seeming to resign herself She was silent, seeming to resign berself without further anxiety to his care. Many wondering looks were directed to her by the loungers in the room as she stood for a moment alone, while her companion went forward and spoke to some man at the counter. The result of the conference seemed to be satisfactory, for Rick returned with a pleased expression upon his face, and accompanied by the man to whom he had spoken.

"This is Mr. Hoolahan, Nora, and he will himself ree that you are made com-

"This is Mr. Hoolahan, Nors, and he will himself see that you are made comfectable until I come back."
"Right willingly, miss," responded the good-natured proprietor, who had not yet accovered from the amazament into which had been thrown by Rick's private are connected with the lady by whom he was convented was his dauphter; and was accompanied was his daughter; and socuething about her, though veiled, and sovered as she was, impelled him to put as great a deference in his manner as if he were addressing one of the first ladies of his native place. He continued: "I will show you to a room where you can rest after your journey—I understand you have come a little distance on the car and I shall see that some refreshment is

thing to spare her the pain of walking beside me to the car. I might as well have
told the sky to fail! I was her father,
and wretched, loathsome beggar as I was,
she would not abate one jot of what she
deemed to be her duty. She walked beside me, Carter, not a falter in her step,
and not a quaver in her tone when she
answered the greeting of the country
people that we met. They looked at her
—everybody looked at her—wondering
to see her with me, because the new
hadn't gone abroad, yet; but it is known Nora bowed, and the gentle courteev Empressed Mr. Hoolahan more strangely guest-chamber in the house, and thither he invited Rick, in order to assure the latter that it contained every appurten ance for his daughter's comfort. It was a prattier room than the exterior of the oflding seemed to warrant, and its bright carpet and freshly done up muslin curtains looked inviting to the tired and to see her with me, because the news hadn't gone abroad yet; but it is known by this time. I myself told it at Hoolahan's, where she's waiting, and Andy Hoolahan was so struck with surprise when I told him that he could hardly

anxious young traveller.
"It will do," said Rick, quietly, his shrewaness prompting him to conceal his pleasure, for it was not often the poor creature's eyes rested on so pretty a sight but, by hiding his unusual satisfaction, he might cause Mr. Hoolahan to think that his guest had not always been the ill-Hooking, wretched-clad being that he now expected. "You do not mild, Nort-you are not very unhappy?" Rick furriedly whispered on the threshold, while Mr. Hoolshan, with instinctive

Nora raised her vell. "Father!" The effort which it still cost her to say the word was manifested by the fiery color that rushed to her face. "Are not our Fortunes to be henceforth together ; am I

not your own, your only child! why should I be unhappy?"

As if he would break from tones, and from a look that tortured him, he answered hastily, without suffering his eyes to meet here: "I shall be back in an hour, perhaps in less time good." hour; perhaps in less time—good bye."

He shambled through the hall, and Nora, who could not yet trust herself to look after him, turned quickly into her room, and closed and looked the door. With hurried gait Rick took his way

to Mr. Carter's longings: that gentleman was not in, however, and Rick hastened to every baunt that seemed to offer a pos was not in, however, and Rick hastened to every haunt that seemed to effer a possibility of his presence. He met him at Last, coming from the barracks, his smile and self complacent air showing his in-

half frightened look about him; "tell me mo more till we reach my room—there we chall be sife; and don't keep so close to me, lick; fall a little behind, so that

geople won't know we're together."

Elck obeyed the injunction, but it was with a dogged air and a muttered: "He's using med to be seen in my company; but see's not—and I—ob, God! that I was

Arrived in Carter's room, the door of which that gentleman locked securely, he turned to a violently excited manner to side compaction. "Do you mean that Nora BACCarthy is here—in Traice?"

then ?

"I do?" there was a fierce energy in the woice of the speaker; "I mean that she is bere now in a room at Hoolahan's. I mean that she acknowledged me, then?"
"Can't you penetrate the rest?" de manded Carter: "it's too long to wait for his hanging, so I planned this."
A look of keen intelligence shot athwart Rick's features. "May be it's shot you'd have him in the attempt to escape?"
Carter nodded. Rick's head vibrated also with the full and rather startling comprehensing which had dawn'd prochain. Father Meagher confirmed what I told her; she acknowledged me, and declared her intention to do ner duty by me in the fate of the priest's opposition, in the face of Miss O'Donoghue's tears and entreaties, and in the face of my own counsel to her the remain with the friends who had been more to her than father or been more to her than father or mother; she braved it all. And when Eather Mergher saw that nothing would know her from her duty, he took me alone to talk to me. He begged and to make a home there in Dhrommacoof — street, will let you have rooms in her house; it's comfortable and respectable, and I've no doubt but that you and your daughter will be very happy." roldet of her friends. He might better have asked me to put my hand in the fire sand not take it out till it was burned to He asked me where I would the bone. He asked me where I would take her, and I was puzzled for an answer; for mark you, Carter, I was not prepared to have her fall into my arms as easy as the whole of the last sentence; it was not be did—I was not prepared to meet after Meagher as soon as I did, but I had to notice it, only pocketed the money, saying carelessly: 'You have no further ber quiet, firm way: 'Come home with me, and I will tell Father Meagher.' I affair of Carroll's is over.'' and I will tell Father Meagher. I all all of Caroll's is over."

The door closed upon the shambling galling repugnance, and bitter denials of sale in y statements; but I had not prepared pace the floor and to indulge in one of his faced Rick. "Let me say a word to you.

All all of Caroll's is over."

The door closed upon the shambling heart of the unhappy girl—and he had turned to hide his emotion. At length he faced Rick. "Let me say a word to you.

Minard's Liniment Cares Burns, etc. West, Toronto, Ont.

my child made her anxious to leave at ouce, or the dread of the parting being barder at the end of another week than it

answer me when I asked for a room where she could rest herself till my return. So

now, Carter, my dependence is on you, to enable me to keep my word with Father Meagher; help me to make a decent home for her. The priest said he would not send her trunk till he should receive

a letter from her telling him where and

Carter still only stared, mute and spell-

"Are you satisfied?" asked Rick, im

patient for an answer to his lengthy story. Carter roused bimself and wiped his

face. "I don't know whether to be or not," he replied, like one awakening from "I don't know whether to be or

an unpleasant dream: "The affair has taken a different turn from what I ex-

pected—I thought you would have managed so as to offer the alternative I mentioned; instead, you have brought the

whole to a climax so quickly that you positively leave me no alternative."

Rick burst out passionately: "Have you no regard, man, for my feelings in this

transaction? I was barrowed to the soul

my knees and asked God to kill me.

over and over, till I could have fallen on

prehension which had dawned upon him.

"And once he's completely out of the

way," Carter resumed, "the rest will be easy game. And now, Rick, here's money

for your purpose"— he drew out a couple of banknotes; "Mrs. Murphy, at the end

myself for the courage and sacrifice of noble Nors McCarthy?"

Carter was listening, so eager, so spell-bound, that the perspiration trickled unheeded down his face.

Rick continued: "I was puzzled, as I tell you, to know what to answer when Father Meagher asked me where I would take her, and at last I said Tralex—saying, further, that I had friends here who would help me at the least to make a decent home for her. And when I said that, oh! the hard way the priest looked at me as he said: 'Rick, it is your strange lot to possess in Nors, as your child, a gem of womanly virtue; and if you would take her from her present secure shelter to expose her in the victous haunts which you frequent, or if you would allow her pure eyes to be sullied by one glimpse of the low company with whom you associate, God will as surely blast you as that He exists!' I'll never forget his words, Carter, they were burned in my brain; and sometimes I have started with the ringing of them in my ears. I swore to him that he need have no fear: was she not my child? and let my own guilt be what it might, could the father's heart within me expose her to any harm? He seemed satisfied, and when I proposed that she should remain a week longer as she was, thinking in the meantime to see you and have you arrange matters for us, he seemed better pleased. But the next morning, when that decision was told to Nora, she would have none of it; she would come with me immediately; whether it was that the shame of being my child made her anxious to leave at once, or the dread of the parting being dread the content of the parting being would come the care was at once, or the dread of the parting being the care was the care was the care was an once, or the dread of the parting being the care was an once, or the dread of the parting being the care was an once, or the dread of the parting being the care was the care was the care was the care was an once, or the dread of the parting being the car wonted passionate soliloquies:

"The courage and escrifice of noble Nora McCarthy!" he repeated; "yea, it is all very well now while her enthusiasm, and the opportunity she has for a heroic display of virtue, together with the novelty of the affair, sustain her; but I'll wait awhile—I'll wait till the constant deprivation of those comforts and luxuries to which she has been accustomed begin to till upon her; I'll wait tell absence from all congeniel society wears upon her; I'll wait till the dieregard, and worse than that, the diegrace which will attach to her as wait till the disregard, and worse than that, the disgrace which will attach to her as the daughter of that outcast, Rick of the Hills, eats into her soul, and then will be my time." His eyes kindled with vindictive triumph. "I shall not approach her before; Rick need not fear that I shall disturb their happy home"—he laughed in mockery—"nor intrude myself upon her leiaure hours; oh, no! I shall not cross her path till my time comes, and then, when Carroll O'Donoghue shall have been shot, or hung. I care not which, and been shot, or hung, I care not which, and she is herself stripped of everything to which her heart clung, perhaps then she will not so scornfully refuse to be come my wife. Oh, Heavens!" he con tinued, waiking with more rapid strides, and speaking through his clinched teeth; "that I could crush her till her very misery would force her to accept my aid—that I could see her lying in the dust, so that her very abjectness would leave her powerless to repel me! I care not what she be comes, so that she is humbled into becom

Ing my wife!"

And thus giving vent to the passions which ceaselessly gnawed his miserable heart, and striding as he talked, he continued till the fading sunlight warned barder at the end of another week than it would be then, I know not, but she carried her way. Father Mesgher would have given me other clothes than these, and he would have put money in my pocket, but I refused both. They would have burned my soul had I taken them, so I came away as I am. I couldn't look at the parting—I couldn't look at the way the two girls clung to each other; the first sight of it was breaking my heart, and I stopped my care to shut out Miss O'Donoghue's screams, as we turned out of the little gate, Nora and me. I would have waiked before her, I would have waiked before her, I would have sent her ahead I would have done anything to spare her the pain of waiking beside me to the car. I might as well have him of the waning day, and roused him to a remembrance of other and more important business.

CHAPTER XXXIV.

RICK'S DISCOVERY.

The hour which Rick had named to Nora as the extent of his absence had lengthened itself to two, and she had be gun to be somewhat anxious for his re turn. She felt so strange, so desolate, so forlorn, as if only then, when left for the first time quite alone in a strange place, that the full force of the sacrifice which she had made rushed upon her. She could hear the sound of voices, and the clink of glasses, and the tramping of feet below, and from the windows of the apart ment, did she choose to give more than her first passing glance, she might have witnessed the noisy confusion of street traffic; but all only served to remind her more bitterly of the quiet home, and lively country surroundings which she had lost. She threw herself upon the bed to endeavor to sleep, for her eyes had scarcely closed the night before; but the excited tenor of her thoughts drove all excited tenor of her thoughts drove all tendency to repose away, and at length, having forced herself to partake of the inviting little repast which kind Andy Hoolahan had dispatched to her room, she sat down and yielded herself to a crowd of wild and melancholy thoughts. She was aroused at lost by Rick's return and a faint amile somewhat hight

turn, and a faint emile somewhat bright turn, and a faint smile somewhat bright ened her features when he announced that he had secured theirhome. She departed with him, heavily velled as she had been on her entrance, and giving to Andy Hoolahan, as she passed out, the same gentle, well bred courtesy which had so charmed him before. They turned into one of the cross streets of the town and one of the cross streets of the town, and suddenly there sprung from an open door-way of one of the old houses they ere passing Shaun, who never for-ot a friend; he jumped about Nora with every sign of extravagant delight. Her heart bounded with joy; the sight of the sagacious animal so closely connected, through his faithful master, with him who held her dearest affections, was like a gleam of sunshine to one who had been kept long in the dark, and she put out both hands to caress the dog, feel ing that his master must be somewhere near. She was right. Tighe appeared in a moment, emerging from the hall of the house in which was situated Corny O'Toole's backelor apartment. He jumped back at least a pace with astonshment when he recognized Nora. She

ward good humor. His face darkened for a moment, however, as his eyes fell couldn't: hot if a dozen bayonets were at my back not if a dozen bayonet were at my back not if a dozen bayonet were at my back not if a dozen bayonet at my back the intervent up her veil, and now stood with hand extended to Tighe a Vohr. "I' couldn't: was you, Miss McCarthy!" he said half apologetically, and venturing to clasp her had thrown up her veil, and now stood with hand thrown up her veil, and now stood with hand thrown up her veil, and now stood with hand thrown up her with and thrown up her with hand thrown up her with han

west, Mick; I am satisfied; and now I expect a piece of good fortune, which, should be started by widout thim!"

it happen, will make your reward, Rick, nearer than evist I thought it to be."

"Yes, Tighe, for I am no longer Normalist to be." it happen, will make your reward, Rick, nearer than sev. I thought it to be."

"What is it?" the wretched creature was eager in an instant.

"It's this."—Carter brought his mouth "What is it?" the wretched creature was eager in an instant.

"it's this,"—Carter brought his mouth close to the ear of his listener. "I have managed a plan of escape for Carroll O'Donoghue, and to-morrow, an hour after midnight, some of the boys from Hurley's will walt for him outside the juil wall; he's to scale that by means of the ropes they'll throw him, and then they're to drive away with him."

"Well," responded Rick, "and whathen?" see med unwilling to respond to her effort to draw him to Tighe, while her sudden

color was the only sign of her emotion.

Tighe a Vohr's eyes became so large
that they seemed to have grown to twice their size; even his mouth was partially open to express his astonishment, and his whole face and attitude were so ludic rously indicative of terrified wonder, that under other circumstances Nora could not under other circumstances Nora could not have refrained from laughing; now, however, her heart was too full of sorrow. "Rick o' the Hills yer father!" he repeated; "faith the world must be turning up side down!" and he actually looked about him, as if expecting to see the sky coming downward, and the earth upheaving beneath his feet. "Does Father Meagher know?" he asked, after a moment's pause, during which he dublously viewed Rick; "an' does Miss O'Donoghue, an' the young masther—?"

oghue, an' the young masther—?"
"Ali," interrupted Nora, quickly, "al except Carroll." The sudden anguish in her voice, telling as it did how much it cost her to utter that name, caused even Rick to glance furtively at her, and somehow, inexplicable to himself, the expression in her face smote him to the heart perchance it revealed to him a fact which previously he had but imperfectly known or lightly considered. Nora continued "Father Meagher will tell him when he

sees him.' Tighe turned away for an instant ; with his wonted keen intuition he had divined the case—the bitter escrifice, the noble heart of the unhappy girl—and he had turned to hide his emotion. At length he

Hills her father! sure it's enough to make a man shwear the moon was med o' grane chase, an' the world was hung on an illiphant's back, to belaye the loike o' that ! faith. I can't reconcile mesel' to it at all—thim two, that are as onloike ache other as the grizzly bears that Tom Connolly spakes o' havin' seen in Amerikay, sn'—" Tighe experienced his usual difficulty in finding a simile, but he thought of one at last: "an' a noightingale; thim two to be such close blood relations. Oh, but Providence must be given to playin' divartin' thricks whin He does the loike o' that! An' the young masther—it'll break his heart complately; begorra, I'm glad I'm not the one that's to tell him, an' I hope not the one that's to tell him, an' I hope Father Meagher will have sinse enough not to tell him ayther. He has enough to bear without addin' insult to injury in that way." And feeling somewhat relieved, Tighe turned back into the more crowded thoroughfare, in order to pursue his way to the barracks.

Rick and Nora had arrived at the home of which the former spoke—it consisted of plainly furnished, but comfort-

sisted of plainly furnished, but comfortable, apartments in Mrs. Murphy's neat little two-story house; and Mrs. Murphy terself, stout and good-natured looking was present to assure Nora that she should want for nothing in the way of simple comfort. Nora responded to the assurance in her gentle, winning way, at the same time kindly signifying her desire to be left alone with her father.

"Do you like it?" asked Rick, in despondent tone, as if he knew and feared what her answer would be. She surprised him by her cheerful reply. "Certainly I do ; it is quiet and plain
—just what I should choose; and I think
Father Meagher and Clare will be well
pleased when I describe it to them."

Already she had doffed her closk and

bonnet, and was moving in her graceful way through the apartments, altering the stiff arrangement of the simple fur-niture, and giving fresh and pretty touches to the few ornaments, consisting of a couple of vases containing artificial flowers, on the mantel, and a pair of fancy baskets of shells pendent in the windows. There were three roomstwo sleeping chambers, adjoining each other, and opening into a large sitting room. The furniture in the sleeping apartments was as plain as that in the outer room, but it was spotlessly clean, and Nora returned from it quite satisfied Rick sat gazing at her with a sort of stupid wonder; her beautiful presence, his comfortable surroundings, the thought that they were all his, was like a dream, and he dreaded some rough awakening; he would not disturb it by a motion, so he sat and gazed.

"It will no nicely," she continued; "and after a little, when I have learned to earn more than will suffice for our support, perhaps we shall have prettier

you are old and worn; you are too weak to labor; I told you I would repay your to labor; I told you I would repay your affection, and I shall keep my word. I am not to be outdone by your love for me through all those years, and if I am not permitted to give you affection for the length of time that you bestowed it upon me, at least I shall try to make up for it by the intensity of my filial regard." gard.'

TO BE CONTINUED.

The New York Herald thinks that the entrance of Miss Kate Drexel, the wealthy Philadelphia heiress, into a convent is a startling instance of self abnegation. If Miss Drexel perseveres in her determina tion to become a nun she will certainly be practising self abnegation, but, except for the amount of the fortune which she reitaquishes, her case is not singular. Men and women, blessed with considerable for-tune, high position, and all the advantages the world prizes, are continually surrendering all to enter Catholic convents and monasteries, where they may follow Christ in isolation from the world. The number of these elect spirits is larger than any one who does not take court of such matters would imagine. The Herald is wrong when it the latest that of St. Matthew, and the latest that of St. John, Towards says that the Protestant outlook, as opposed to Miss Drexel's life in the convent, is equally logical, although, maybe, as the Herald states, far more alluring to most of us. The world is a rough battlefield, and the combatant generally gets more buffets than honors, and more dis-appointments than medals. For those who have the vocation, the conventual life of serene plety, contemplation and hope, away from the world's clamor and unaffected by its vicissitudes, is certainly the truer, higher, and even in a human sense, the happier. Miss Drexel has chosen the better part.

The world has niver given you much else than the could shoulsher—mebbe if it did different, you wouldn't be the poor cray. thur you are. I always thought an' said that there was good in you if it was only touched, an' I belave it shtill; how an 'iver God's been good to you to give you an angel lotke this, an' oh, Rick, be good to her, an' be careful o' her an' for her sake lave off yer hard ways, an' yer wandherin' way o'livin'!"

There was such true, homely sympathy in the tones, and such honest kindness in the clear, earnest eyes, so different from many of the tones and looks the poor wretch was wont to meet, that his heart was suddenly and mysteriously touched. He caught Tighe a Vobr's extended hand, bowel his head over it a moment, and when he released it and turned away, there gilstened upon it a large, warm tear. "And you, Tighe, what are you doing the re?" questioned Nora, kindly, as Tighe a Vohr was about to depart.

"At the ould thrade,—mesel' an' Shaun gittleman's sarvints to Captain Dennier in the barracks." And shaking hands with them both he departed, turning into a sectuded street that he m'ght have a chance to relieve his feelings by a few remarks to his faithful companion. "The lolke o' that, you, bates Bannagher, an' they say Bannagher bates the divil. Rick o' the Hills her father! sure it's enough to make a man shwear the moon was med

when the world is arrayed against her, and suffers patiently, after the example of her Master on His Cross.

Christian society cannot ignore her, for she framed and sustains it. Statesmen cannot overlook her, for her footprints are everywhere; her teachings are the foundation of ethics; her principles the preservation of law. Historians find her ever-prevailing influence binding together the threads of their science and reading to them the lessope of its philosophy.

them the lessons of its philosophy.

Now, in the face of this great fact, Now, in the face or this great lact, should not reason acknowledge that there is something more than human in her—a power which rises above the forces of nature, a life which can only find its explanation in the divine interposition?

Why is it that kingdoms and sovereigns,

and even her adversaries, are forced to acknowledge her might, and fear her if they do not love her? Why is she the central point of attack toward which con-verge the arrows which fly from every verge the arrows which hy from every erroist? Why is her name on every one's lips, a power universally acknowledged, if not revered? We may theorize and struggle with visionaries, but we cannot argue sgainst facts. These are the lamin-aries which God has placed in the heavens to give light by day and night. can close his eyes to the beams which shed on the face of universal nature - Mgr.

FROM THE FAR NORTH.

A MISSIONARY WHO HAS NOT SEEN A TRAIN FOR THIRTY-SIX YEARS. Calgary Herald.

The Herald was favored yesterday with a pleasing call from the Rev. Father Bowes, of the Oblate order. The rev. gentleman was many years ago a resident of the city of Kingston, Oat, in the early days of his ministry, and remembers well Sir John A Macdonald as a slender young practitioner at the bar. Thirty-six years ago Mr. Bowes left the Limestone City to become a Christian missionary amongst the aborigines of what is still a very re-mote part of Canada, even from a Calgary standpoint, and he has never been at what may be called the front during these long years, until he arrived in Calgary from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only sys-tematic means there was of travelling was by the Hudson Bay Co's cance line, which made a voyage twice a year from Lachine, near Montreal, to Rupert's Land and the interior of British America, as this country of matchless resources was then called. During the thirty six was then called. During the thirty six years devoted to the service of his Divine Master, Father Bowes has preached the Gospel at the Isle Lucrosse, Lac la Biche, St. Albert, Lac Ste. Anne and Edmonton. He not only preached the Gospel to the natives but he helped and the county them to build school beyond. The rude and sudden awakening had The lessons taught the Indians by this come. Her words sent a table listener. "For the form of the miserable listener. "For our support!" he repeated, rousing himself to an erect attitude; "do you mean to say that you would work to support our support in this part of the Territory, were industrious. Many of them own were industrious and numerous cattle, and wated farms and numerous cattle, and not only civilized but Christianized. are not only civilized but Christianized.
Father Bowes, has come to spend some
time in Calgary and its surroundings,
and as Father Leduc explained it, "Help
us to build our new church in Calgary."

WHO PRESERVED THE BIBLE.

The Bible has come to us through the Catholic Church. The Reformers were not the first to translate into English, for we have the high authority of Sir Thomas Moore for saying that before the days of Wychiff the whole Bible was translated into the English tongue. People are accustomed to think of it as a well-bound volume taken down from soms book-shelf by order of the Almighty and safely put in their hands. As a matter of fact it is made up of a great many books, written at different times and books, written at different times and by different persons, as occasion called for them. It was almost a thousand years after Moses had written the first four books of the Old Testament when the various parts were collected together in one volume. The Epistles and Gospels were written to particular churches or to particular persons. About the close of the fourth century all the books of the Old Testament and of the New, were collected, and the Canon of scripture was drawn up precisely as it exists at the present day. It is no exag-geration to say that the Catholic Church was the sole guardian of the Bible for nearly fifteen hundred years.

AN AGREEABLE CHANGE.

Boston Republic.

In these days, when so many Protestant preachers delight in attacking and misrepesenting their Catholic fellow citizens, and in this city, where such attacks are so common, it is certainly an agreeable change to find one non-Catholic minister speaking honestly and fairly in regard to the Catholic Church, and the sermon, consequently which Rev. Dr. Potter of New York delivered last Sunday at a Roxbury Baptist church seems worthy of more than a passing allusion. Dr. Potter's text was "Self-denial," and after preaching thereon in a somewhat general manner, he had this to say of the way in which Catholics practice the virtue he was considering:

"Have you heard of Father Damien, the leper priest, who has just given up his life for the good of men; who turned his back upon friends and comfort that he might give comfort to others? He knew what he was about to go through, Boston Republic.

knew what he was about to go through and what the cost of the sacrifice would be. In all of our Baptist literature I fail to find an example parallel with his case. The other day I heard the dear brethren howling about the Church of Rome. You may how until you are black in the face, but you cannot affect it. They smile when the Protestants say, 'We will not have it.' You may save your breath until the Protestant Church matches them in self sacrifice, self denial and devotion, and then only will you do any good. Keep away from the Legislature. You can't do anything in that way. I am not so much afraid of the Church of R ms. It does not disguise its purpose. They have got the power. Why? Because the woman with the black dress and white cap goes about with a basket on her arm doing good. She is denying herself. She has lost her identity for her religion. They are strong where we are weak. We can find examples like that of Father Damlen all through their history. If you have got a servant in the until the Protestant Church matches them of range Damies at allough their dis-tory. If you have got a servant in the house, it is likely that she was on her knees in church praying for the good of her soul at five or six o'clock this morning, while you were at home enoring.

You may say, Yes, and using beads. I would be glad to provide you with beads if they would make you pray."

Here is not only sound sense, but also genuine Christianity, which is generous enough to recognize the good a Church, in whose doctrines the reverend orator does not believe, is accomplishing, and brave enough to stand up in defence of that Church at a time when it is the fashion in so many Protestant circles to decry and malign it. It would be well for the Baptist communion if all its preachers were as honest and courageous as Dr. Potter; but, unfortunately for that fold, this is not the case, and the ribald Fulton and many another minis-terial mountebank profess the same be-lief that this honest New York divine holds to, though, perhaps, the Baptist Church should be judged by the utterances of such men as Dr. Potter rather than by the rantings of individuals of the Fulton stripe.

NECK AND NECK.

An exciting race occurred just west of Syossett Station on the Long Island Rul-

road of a recent morning.

About seven o'clock, as the Port Jeffer. son train pulled away from the Syossett Station, bound for Long Island City, the engineer had an adventure which he will not forget soor. As the throttle of the fron horse was turned loose an old gray nsg suddenly appeared on the track from

a neighboring pasture.

The engineer quickly whistled "down brakes," but the animal refused to leave the track, just keeping a respectable distance shead of the locomotive.

In vain did both the engineer and fireman endeavor to frighten the nag off the track. The whistle was blown and chunks of coal were fired from the cab window, but without effect. To say Gospel to the natives but he helped and taught them to build school houses. He taught school, built school houses and thurches at many different points and finally a convent at Edmonton, the trifinally a convent at Edmonton the trifinally a convent at Edmonton, the trifinally a convent at Edmonton the trifinally at the trifinal trifinally at the trifinal trifinally at the trifinal trifinal trifinally at the trifinal trifinal trifinally at the trifinal trifina fully three miles.

The passengers by this time were aroused and much consternation prevailed in the cars. Only the passengers in the smoker were aware of the true state of affairs, and as the horse would not leave the track those passengers who had sporting proclivities bet from \$25 to \$75 per mile on the nag's staying powers. The track is crossed by many cow ditches, which were all safely cleared

by the horse.

Just east of Hicksville three farm hands, who witnessed the state of affairs, hustled the animal off the track. Then the engineer turned on full steam to make up for lost time. The old nag stood on the roadside for a moment, picked up his ears and again dashed after the locomotive. He caught up to the engine and it was neck and neck for two blocks, then he attempted again to get upon the track, shead of the engine, but the engineer foiled the attempt. The train gradually drew ahead of the horse after this point, but the latter, which appeared determined, kept run ning after the train until it was out of sight.

THEY NEVER FAIL, -Mr. S. M. Boughner, THEN NEVER FAIL.—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmelee's Pills are anti-bilious and specific for the cure of Liver and Kidney Complaints, Costiveness, Headache, Piles, etc. and will regulate the secretions and remove all biltons matter. move all bilious matter

In 10 Days Time.

"Was troubled with healache, bad blood and loss of appetite, and tried all sorts of medicine without success. I then tried one bottle of Burdock Blood Bitters and found relief in 10 days." A. J. Meindle, Mattawa, Ont.

Nerve Tortured.

"I suffered with neuralgia and obtained no relief until I used Hagyard's Yellow Oil. Since then I have also found it an invaluable remedy for all painful burns and cuts, rheumatism and sore throat."

Meindle, Mattawa, Ont.

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure,

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

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

INSTANCES. France, stripped of its most brilliant conquests and driven back upon its bish frontiers, was threatened by a most formidable coalition. Great Britain, Ger-

many, Russia, and even Turkey, provoked by the invasion of Egypt, made common cause with the rest of Europe, against France, and prepared to drive the French from Ancona. The people of Italy, disgusted by the implety of the French Republicans, their pillage of the Sanctuary of Loretto and the persecution of the Pope, welcomed the Austrians and Pope, welcomed the Austrians and Russians as liberators. The king of Naples had declared himself in favor of the coalition; and the king of Spain, if he had dared, would have done the same. Suwarroff, who, in 1794, had given the last fatal blow to Poland in order that it might be finally partitioned between Russia, Austria and Prussia, would not have been sorry to give a like fate to revolutionary France. The French Republic, thus threatened from without by Europe in arms, was seriously disturbed interiorly by conspiractes, by Vendeaus, interiorly by conspiracies, by Vendeaus, Chonans, etc., It was sick at heart, and sick to death. Its failure was a prelude to the most despotic Monarchy. Napoleon Bonaparte arrived from his Egyptian extle; and the French Ravoiution, although it erjoyed for a little while the name, was no lorger the thing called a Republic. The 18th "Brumsire;" and Napoleon Bonaparte was the sole executive power with the army at his command. This unlooked for event took the world by surprise. A still more astonishing even was in store—the election of another even was in store—the election of nother Pope. After the deportation of Pius VI. and the occupation of Rome and Italy by the French, infidelity, heresy and schism held the opinion, even openly declared, that the Papacy was used up, and that Pius VI. would have no successor; and, indeed, what human aid could be counted. on? There was not a power that had not shown hostility. All the European powers, meanwhile, including Turkey, had formed a coalition against the re volutionary power of France. Hence, Europe in arms, commanded peace. The conclave assembled at Venice, in Austrian city. The armed powers, not excepting Russia and the sublime Porte kept watch at jits gates. Peace reigned supreme. Christendom, it is no exaggeration to say, held its breath in expectation of the coming spiritual chief. The Cardinals, undisturbed and without fear of disturb ance, proceeded with their usual slowness and deliberation to the election of a Sovereign Pontiff. Several Cardinals were named and well supported; but for want of the requisite number of votes want of the requisite number of votes and other causes, their candidature did not succeed. Curious'y enough, Gardinai Chiavamonti was not thought of till Secretary Consalol suggested that he should be declared a cancidate. To this no Cardinal objected but himself, and a whole fortnight etapsed before his opposition was overcome. This amiable and affectionate digoitary was well known to possess every quality essential to a Pope: affectionate digotary was well known to possess every quality essential to a Pope; and, accordingly, he at once obtained the necessary number of votes, two thirds of the whole. The rest acceding, he was unanimously elected. There was but one opponent, Chiavamonti himself. He could not, however resist the general with.

offended by the election of Chiavamonti.
They ungractously refused to let him be crowned in the Church of St. Mark. On the 21st of March the ceremony of crown ing took place in the Church of St. George, Cardinal Anthony Dorla, Dean of the Cardinals deacon, officiating. The Austrians spoke of retaining the Pope at Venice. They even thought of inducing him to take up his abode at Vienna When Bonsparte reached the plains of Italy, they no longer opposed the departure of the Pope. He took passage, accordingly, in an Austrian frigate, and landed a Pessy. Rome. He was received at Ancona amid salves of artifiery. The Russian ships stationed at the port, gave an imperial salute according to the orders of their Emperor, Paul I., six hundred Anconian oked the horses of his carrisge, and using ropes ornamented with ribbons of different colors, drew it to the palace of the Cardinal Bishop. About eight months before, the Neapolitans, assisted by some Austrian squadrons and two hundred British infantry, drove the French from Rome. They were now displeased at the arrival of the Pope, who entered Rome on the 3rd of June, 1800, the whole people making excessive demonstrations of joy The Naples Government was obliged to recall from Rome all its troops; but con tinued to occupy Benevent and Ponte Corvo, which were provinces of the Holy

The Court of Vienna appeared to be

over the deportation of Pius VI., so they now rejoiced on hearing of the advent to Rome of his successor. They hoped, through a continuance of Pius VII.'s prosperity, to derive some benefit from the Roman college, and to obtain the usual aid from Propaganda. Meanwhile, their financial difficulties were so far relieved by a timely bequest. Mr. Alexander Menzies, a religious benedictine of the Pitfodels family, died at Achintoul, where he had been for some time chaplain. He had formerly been a member of the com-munity at Ratisbon. He was much and generally regretted; but by none more than generally regretted ; out by none more than by Bishop Hay, who, having the greatest confidence in his judgment and sincerity, often consulted him. The brethren of Ratisbon were not always conspicuous for their liberality. It was otherwise, however, with Mr. Menzles and Abbut Ashuthert. Mr. Morales left a letter to Arbuthnet. Mr. Menzies left a letter to to be delivered by Bishop Hay to the Abbot, in which he requested that, at least, half of several hundred pounds which he left behind him, should be given to the fund of the secular mission. He also left a will in which Bishop Hay was named sole executor. The abbot was to have the offer of all his money. His poor were to have what the sale of his clothes might bring. His books and linen, he requested, might be given to his Brother Monk, Mr. Robertson. Abbot Arbuthnot,in compliance with the deceased

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CATHOLICS OF SCOTLAND.

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several hours of the day to mental prayer and spiritual reading, sometimes in the chapel, sometimes in his room, and pretty often, out of doors. He celebrated Mass every morning, except when the state of his health required that he should take some refection at an early hour, or, perpaps, a little medicine. and other canees, their cardidature did not succeed. Curiously enough, Cardinal Chiavamouti was not thought of till Secretary Consalol suggested that he should be declared a cancidate. To this no Cardinal objected but himself, and a whole fortnight etapsed before his opposition was overcome. This amiable and affectionate digolary was greatly how. the Rev. Mr. Carmichael), asked the bishop how he came to acquire such a habit. He had no hesitation in satisfying the young man's curiosity. 'Do you think that for any cause I would continue that nasty habit, if I did not find it necessary? I wilt tell you the resson. I was long subject to a state of health which occasioned me violent headaches, and I tried every remedy I could think of to no purpose, till I tried the daily use of small twist which keeps me in a much more healthy condition. Were I to give up chewing tobscoo my old complaints and their bad effects would follow; I am, therefore, obliged to considered. affectionate d'goitary was well known to possess every quality essential to a Pope; and, accordingly, he at once obtained the necessary number of votes, two thirds of the whole. The test acceding, he was unanimously elected. There was but one

so fond of this work that he had a class of so fond of this work that he had a class of little boys engaged in it. He took pleasure in beirg with the students. He went to breakfast, dinner and supper with them in the refectory, and never failed to attend

the evening prayers of the community in the chapel, and other religious exercises.

All this did not hinder him from devoting

follow; I am, therefore, obliged to continue the vgly practice." Most drugs are unpleasant, but the patient who loves health more than he hates physic, will, relating to bygone times. He thus amused, and, in amusing, instructed them. He often spent the winter evenings among them when they played the Italian game of "cuckoos," distributed prizes and otherwise contributed to their amusements.

When any of the boys were sick, the bishop, who had not forgot his medical learning, not only prescribed for them, but also administered medicines to them with his own hands. In the case of their being confined to bed, he often remained in the room with them, saying his prayers and helping them by turns, with the tenderness of a nurse, till he saw they

were better. It had been in contemplation to erect a lege on a large scale for both districts The Government, however, was opposed to the scheme. So much ill-will, prejudice, jealously and rancour still prevailed among the lower class of people towards Catho-lics, that there might be dangerous consequences if many students were assembled in one place. The Lord Advocate, there-fore advised the bishop to begin his seminary with a few pupils, and afterwards increase their numbers when circumstances warranted a change. This wise advice was not lost on the bishops; and Bishop Chisholm immediately set about establishing a seminary for the Highland district. ing a seminary for the Highland district.

The Island of Lismore was the locality selected by the bishop. There was on this island a suitable site which could be purchased. The proprietor, Campbell of Dunstafinage, had erected on it a substantial house some erected on it a substantial house some years before. There was also an excellent garden. The land was good and limestone abundant. It was the opinion in Edinburgh that the purchase would be an advantageous one at the price demanded, £4950 It was of easy access from Glasgow, which gave it additional advantages as regarded the conveyance of coal and other things necessary for the use of the establishment. Among the many attractions of the place there was one which could not fail to interest a Catholic purchaser. It had been the residence of the Bishop of

"SUUM CUIQUE."

to make a show in the world. He thought it would be a good plan to have a legend or motto upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation where the proposed to practice. So he chose his motto and had it neatly gilded upon the sign within a scroll of olive branches—"Suum Cuique" That was the motto, and a free translation is, "Let each man have his own," or, "Let the laws of property be strictly observed." And in explaining this to inquirers he would have good opportunity to speak a word in his own behalf.

The first world be a good plan to have he would have good opportunity to speak a word in his own behalf.

The first world be a good plan to have have he would have good opportunity to speak a word in his own behalf.

The first world be a good plan to have had a legend or "How to Cure skin Disease" plan for "How to Cure skin Diseases" plan for "How to Cure skin Diseases "Plunjes, blackheads, chapped and only skin prevented by CUTICURA Roap.

Retter to make the world have good opportunity to speak a word in his own he would have good opportunity to speak a word in his own he had to the return the world have he would have good opportunity to speak a word in his own he had to have he would have good opportunity to speak a word in his own he had to have he would have he would have good opportunity to speak a word in his own he had to have he would ha

own behalf.

The first man to be arrested by the strange sentence was Seth Dumberton. Seth was a big two-fieted well-digger and jack-at all trades, who picked up a precarious livelihood by making himself generally useful, or generally a nuisance, as the case might be. Seth studied away at the outlandish words until he had conquared them. man prosperity.
'Say, Squire," cried the digger, with

whoze opinyuns agree with ours.
The place where poverty, virtew, and love meet and worship together iz the most sakred spot in this universe.
There iz a grate deal ov magnificent

poverty in our big city—people who eat klam soup out ov a tin basin with a gold If a man hits you and you hit him back yu are even; but if yu don't strike back he is your debtor, and alwuz owes

you a crack.

Thare is lots ov folks who eat well and drink well and yet are sick all the time, These are the folks who alwuz "enjoy poor health."

Men, if they ain't too lazy, liv sum-times till they are 80, and destroy the time a good deal as follows: The fust health more than a more than a more these glady swallow them.

The bishop was much with the students in recreation hours. They listened with delight to the many stories he could tell stuns hit, and the remainder is divided in cussing the stun throwing bissiness and the stun throwing bissiness and the remainder is divided in cussing the stun throwing bissiness and the stuncture.

"ALL WOOL AND A YARD WIDE."

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TO BE CONTINUED.

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WHAT A CLERGYMAN SAYS.

into the office, where several of the citizens were assembled to wish the young man prosperity.

'Say, Squire," cried the digger, with a great light upon his full blossomed face, "who painted that there sign o'yourn?"

"It was painted in Portland," answered Hodgkins.

"Wal—I swan! don't them Portland thaps know how to spell! Jerusalem! my little Toddy'd know better'n that." "But, my agar man, to what do you allude?"

"Tew what—eh?—allude? Why, I'm speakin' o' them words on the bottom of your sign—'Sue 'em quick!' It's putty good idea for a lawyer, but goodness gracious! I'd have it spelt so's a man could read it'thout spendin' half an hour gettin' through that painter's bungle! But if you're satisfied, I don't care. Good bye, sir."

That evening Tom took down his sign, and when next ne put it up his Latin legend had been expunged.

Experience don't make a man so bold az 1t duz so careful.

"People ov good sense" are thoze where poverty, virtew, and love meet and worsbip together iz the most sakred spot in this universe. The place where poverty, virtew, and love meet and worsbip together iz the most sakred spot in this universe.

There is a great light upon his full blossomed face, "Within the last six years, I had good opportunity to observe the face, "Within the last six years, I had good opportunity to observe the cure of nervous disease.—I refer to the case M. Mechon, a boy of four medicine for the cure of nervous disease.—I refer to the case M. Mechon, a boy of four medicine for the cure of nervous disease.—I refer to the case M. Mechon, a boy of four medicine for the cure of nervous disease.—I refer to the case M. Mechon, a boy of four medicine for the cure of nervous disease.—I refer to the case M. Mechon, a boy of four medicine for the cure of nervous diseases—I refer to the case M. Mechon, a boy of four medicine for the cure of nervous diseases—I refer to the case M. Mechon, a boy of four medicine for the cure of nervous diseases—I refer to the case May, and acted like a maniac, he bay, and acted like a all my experience with your medicine I am convinced that it is the best remedy for epilepsy and other nervous diseases. It would be a blessing for humanity if this was made better known. Hoping that this will be done.

I remain most respectfully yours.

A. TEPPE Pastos.

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References: Rev, Father Bayard, Sarni,
Lennon, Brantford; Molphy, Ingersoli; Corcoran, Parkhili, Twoby, Kingston; and Bay.
Bro. Araoid. Montreal.



NOTICE

Is hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Dawdney as Superincendent General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers of the Department should address their official letters to the undersigned.

ndersigned. L. VANKOUGHNET, Deputy Superintendent-General of Indian Affairs. Department of Indian Affairs, Ottawa, 11th May, 1889.

discipline of the Church, the temporal

matters which belong to the Church

and there is no more interference with

than there is on the part of the Presby

the Queen's sovereignty in their so doing

terian Assembly or the Anglican Synods

when they manage their own private

business. It must be borne in mind

that the Pope's jurisdiction is so essen

tial to the Catholic Church, that she

cannot be conceived as existing without

THE TEMPORAL POWER OF

The Catholic Congresses which were

Vienna, Madrid, Malines, etc., are

striking evidence that the question of

authority is a living question which is

not to be easily suppressed. With one

voice these assemblages have declared, in unison with the oft-repeated pro-

nouncements of the Holy Father, that it

is necessary for the freedom of the

Church that the Pope's independence

from the interference of any State is

essential to the well being of the Church.

and even the Protestant and anti-

Catholic press of Europe acknowl-

edge the fact. We have often heard

it repeated that the temporal power of

the Pope is gone, and that it will not be

restored to him, still the question is one

which continues to press itself on the

consideration of statesmen, and at the

present moment there is every evidence

that a reaction is setting in in favor of

the Holy Father. When it is borne in

mind that the two hundred and forty

million of Catholics spread throughout

the world persist in regarding Rome as

the centre of Catholic unity, and in

looking upon the Pope's independence

as a necessary condition of the welfare

of the Church, it will be readily under-

stood why this question is one of very

Even in Italy the question presses

tself constantly upon the notice of the

population, for it is necessarily regarded

as a very anomalous state of affairs that

the Holy Father, who has undoubtedly

been unjustly deprived of his sovereignty,

should be practically reduced to the

condition of a prisoner in his own palace,

in his own dominion, and that he should

be subjected to all the petty persecu-

tions which a hostile king or his sub

ordinates think proper to inflict upon

Recently there assembled in Rome a

Congress of the Association of Peace and

Signor Bonghi is President, Signor

Bonghi has been a Garibaldian, and the

association over which he presides has

nevertheless the President was loudly

applauded when he called attention to

the fact that the working classes of

Italy are very restive under the heavy

taxes which now oppress them, and that

he "invites the radical socialists, and the

moderate clericals, to unite to infuse a

spirit of peace among the people, and

to modify the present policy of the

Pope and the Italian Government, and

that the Pope should be acknowledged

as universal arbitrator in the interests of

peace throughout the world. These

sentiments would have been rejected

with indignation by that assembly a very

short time ago, but now they are re

ceived with applause. The Italian Gov-

ernment also is forced to meet face to

face these changed sentiments of the

people, in spite of itself, and it may

reasonably be hoped that steps will be

taken before long to bring about such a

reconciliation as will satisfy the longing

of Catholic nations, not exclusive of Italy

Italian journals which have hitherto

been most bitterly opposed to the tem-

poral power of the Pope, now treat of its restoration as among the contingencies of the near future. The Rassegna is one of the ablest Italian magazines of this class, and lately it has maintained in a

series of articles that a reconciliation i

eeded between the Pope and the

overnment, before Italy can be re-

garded as placed in a position of stabil-

ome positive steps must soon be taker

to make this reconciliation a reality. We have no doubt that these signs will soon

THE hard fought battle in the Massa-

chusetts Legislature on the school question

as been at last terminated by the defeat

of the bigots. Instead of the bill by which

it was hoped effectually to close parochial schools, the Wardell bill has been passed. This bill requires private schools to come up to a fixed standard, based upon what is

required in the public schools, but an amendment which subjected the instruc

tion given in private schools to the Public School Board was rejected by the Senate

though passed by the House of Representatives. This was the clause for which the bigots struggled so earnestly. The victory gained for freedom of education

oe verified.

great vitality.

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Catholic Becord.

London, Sat., June 29th, 1889.

OUR Mr. Luke King will for the future call on subscribers east and north of Toronto. Mr. Luke Nigh will act for us in the district west of Toronto, and Mr. John Nigh will represent us in the Province of Quebec and the Maritime Provinces. We shall feel obliged if our kind Eclends will aid them to extend the circulatton of the CATHOLIC RECORD.

THE GENERAL ASSEMBLY AND ITS EX-MODERATOR.

It has been the fashion of late with the Presbyterian ministers who have been so busy endeavoring to excite hostility against the Catholic Church, to fisunt in the faces of their auditors the sufferings which their ancestors endured,in testimony to the sincerity of their faith in Presbyseriousen. In every case which we have meticed, however, we have remarked that they have carefully concealed the fact that these sufferings were inflicted on them by their brothers in Protestantism in the affort to force upon them the hated 'yoke of Prelacy." They have invariably endeavored to give the impression that the persecutors were Catholics, and that to preserve themselves now from Catholic aggression it is once more necessary for them to be ready to "bleed and die" for the preservation of that heritage. This was the burden of a considerable portion of the sermon delivered by Rev. William Thomas McMullen, at the meeting of the General Assembly in St. Andrew's Church, Toronto, last week, he being the retiring Moderator of the Presbyterian Church of Canada.

Mr. McMullen said :

"If we are to sustain the splendid regord of the Church of our fathers and prove ourselves the worthy sons of such noble stres, then must we with gealous vigilance guard the blood-bought heritage of Protestant liberty which they so nobly won, and of which we are the inheritors and guardians. Indas bargained with the chief priests regarding the betrayal of the Saviour and said: 'What will you give me and I will said: What will you give he and I what deliver Him unto you? Our lot has fallen on times in which the spirit of political partianship is asking the same question, and in its straits and struggles puestion, and in its straits and struggles would, Judas like, barter to the old traditional foe our heritage of Protestant liberty; and the strange coincidence has been brought about that the Pilates and Herods of contending political parties, formerly at enmity among themselves, have been vieing with each ether as to which should appear the more hearty in which should appear the more hearty in the same agreement. At such a crisis a spirit of stern unbanding principle is needed to arrest a policy of truckling political expediency, that bit by blt would surrender what our ancestors bled and It is a matter of history that it was in

opposition to the efforts of Charles I., urged on by Archbishop Laud, that the great battle which ended in the triumph The half ludicrous and half serious event which precipitated this conflict, and which socurred in St. Giles' Church, Edinburgh, on the 23rd July, 1637, is not yet so entirely forgotten that Rav. Mr. McMullen should endeavor to persuade the "most potent, grave, and reverend signiors" who compose the General Assembly, that their ancestors' fight for liberty of conscience was either with the

Catholic Church or the Jesuits. But the reverend signiors are theroughly familiar with such misrepreescatations as Mr. McMullen perpetrated, we may indeed infer that they are in fact se apt to speak as he spoke, that they sande no manifestation of surprise, no andigment remonstrance when they distanced to such a distortion of fact. inttered in a building assumed to be the house of God, on the occasion when both Mr. Moderator McMullen and the divines Who were listening to him were assembled for the most selemn of all purposes for which they could be called together. It was the selemn assembly of the Church, when it was to be supposed that above all other occasions the Church was speaking in the name of God. The utterance of a Talsehood, and its sanction by the silence of the hearers, are sufficient evidence that the Spirit of Truth who guards and guides the Councils of God's Church, was not regarded as the ruling spirit in that Pres byterian Assembly.

As there are some of our readers who way pot be familiar with the facts to which we have alluded as having ended in the triumph of Presbyterian principles in Scotland, we will recount them briefly Archbishop Laud determined to introduce into the Church of Scotland a Common Prayer and Liturgy similar to those used in the Church of England. King James I had before spoken of this Liturgy with all the contempt implied by the grame of "an ill-mumbled mass," and it

was peculiarly odious to the Presbyterians of Scotland. On the day mentioned above, in 1637, the Dean of Edinburgh attempted to read the appointed liturgy in the church in presence of a large concourse of people. We will allow Sir Walter Scott to describe the result, as he will not be suspected of coloring the truth to shield the Catholics. Sir Walter says:

to shield the Catholics. Sir Walter says:

"As the reader of the prayers announced the Collect for the day, an old woman named Jenny Geddes, who kept a greenstall in the High street, bawled out:
The deil collck in the wame of thee, thou false thief! Dost thou say the Mass at my lug? With that she flung at the Dean's head the stool upon which she had been sitting, and a wild tumult instantly commenced. The women of lower condition flew at the Dean, tore the surplice from his shoulders, and drove him out of the church. The Bishop of Edinburgh mounted the pulpit, but was assailed with missiles, and the windows were broken by stoness flung by a disorderly multitude from without. This was not all. The pre'ates were assaulted in the street and misused by the mob. The life of the bishop was with difficulty aved by Lord Roxburghe, who carried him home in his carriage, surrounded by his retinue with drawn swords. The tumult, which was now, something ludicrous in its details, was the signal for a general resistance to the the signal for a general resistance to the reception of the Service Book throughout the country."

It was then that the peers and gentry of Scotland formulated the National Covenant which was adopted by hundreds of thousands of armed Scotchmen, who resolved to die rather than tolerate that the King should be the absolute master in religion as well as in secular affairs.

The General Assembly has appointed Committee to consider the matter of the Jesults' Estates, and from the course which has been followed by the Ontario Presbyteries, there can be no doubt of the conclusion which will be reached. It will be resolved that because Jesuits have been persecuted in other countries, and especfally because in penal times in England a price was set upon their heads, that they should be also subjected to persecution in Canada, and expelled from the country, and the same falsehoods will be repeated against them which have so frequently done service while the present agitation egainst the Jesuit Order was being excited mainly by Presbyterian ministers. The Jesuits will, of course, be once more falsely accused of teaching immoral doc trines. We will, therefore, conclude by presenting the following extract from one of the Acts of Parliament of King James VI. which was embodied in the Presbyterian National Covenant of Scotland. and approved by the divines who com-

piled the same : "That Papietry and superstition may be utterly suppressed according to the in-tention of the Acts of Parliament. And to that end they ordain all Papiets and priests to be punished with manifold civil and ecclesiastical pains as adversaries to God's true religion, preached and by law established within this realm."

This is the spirit of Presbyterian ecclesiastical legislation in the past, and the Presbyterian ministers of Ontario have made manifest that they are still animated by the same spirit of hate. If there is any immorality of doctrine which should bring upon its upholders the penalty of expulsion from a civilized country, it is the doctrine of Presbyterianism, which is to this day part of the teaching of the Presbyterian Church, that "we shall, in like manner, without respect of persons, endeavor the extirpation of popery, prelacy (that is to say, Anglicanism.) superstition, heresy, schism, profaneness, etc. Solemn League and Covenant, Article 2.)

We notice that after the praiseworthy

conduct of the Church of England Synod

of Toronto, in refueing to condemn the use of French in French schools, the synod passed the anti-Jesuit resolutions which have now become so familiar. The synod declares that the Jesuits should not receive the restitution which the Quebec Legisla. ture has voted them, because Catholics do not acknowledge the Queen to be the supreme head of the Church. What will Mr. Moderator McMullen, and the Presbyterian divines think of this? This is the very doctrine against which their "noble sires" fought in the seventeenth century, and will they make common cause with the Church of England to expel Jesuits from Canada for not accepting it? Surely Mr. McMullen's comparison of the Pllates and Herods combining for a common purpose is better illustrated in this union of Anglicans and Presbyterians, than by his application of it to the overwhelming majority in the Canadian Parliament, who resisted the pressure brought to bear upon them to force them to interfere with Pro-

vincial rights, and thus endanger the Confederation of the Dominion.

However, after all the bluster, the Jeeuts will not be expelled. They were in Canada before their would be persecutors set foot upon the soil of the country, and they will remain.

A number of honorable decorations French Republic upon priests and religious. The Abbe Lanusee, of St. Cyr, and the Abbe Gaillard, a chaplian of the navy, have been made officers of the Legion o Honor; academic decorations have ronferred on Father Favier at Tebe ly, Father Herbert, in the Chausseye Islands, and the Abbe Magaudiere, chaplain of the Lyceum at Puy. A medal of honor has also been awarded to Sister Stanis. GORDIANO BRUNO.

A statue has lately been erected in Rome

n honor of this now famed martyr of to settle, according to the internal free thought. About three hundred years ago he was tried in Rome on various charges, among others for having preached gainst the divinity of Christ and for bay. ing excited a sedition in Rome ; for many other reasons, especially for having defied all authority, he was found guilty by the Court of Inquisition, and condemned to death by the civil power. Now his name is venerated by the Infidel Revolutionists who insult religion and make war on the Pope. It has been constantly repeated by those who hate the Church that If Rome had the power she would burn and destroy all heretics from the face of the earth But in the days of Gordiano Bruno she was all powerful. He perished on the scaffold in 1600, at a time when Queen Elizabeth, in the eplendor of her reign, was burning and disemboweling every unfortunate Jesuit or Catholic priest that happened to be found ministering consolation to the sick or dying. If statues could be erected to the memory and in honor of all the saintly priests who were first put on the rack, and then hung, drawn and quartered, during the reign of Elizabeth, and with her sanction, there is scarcely a town or village in England that would not be honored with a marble monument. The day may come, however, when such a change will take place in English sentiment : and public opinion has already called for the canonization of those intrepld martyrs who were not put to death for being disturbers of the peace, like Bruno, but rather for having brought glory to God on high and on earth peace to men of good will. Gordiano Bruno is the only one who suffered death in Rome at the period of her greatest power, while hundreds of priests perished in England. Mary Stuart was beheaded, and thouands of Irishmen and Irishwomen died in exile, by famine or by the sword, because they would not renounce the religion of their fathers.

CHURCH TEMPORALITIES.

Notwithstanding that the Mail ha persistently maintained that the Jesuit Estates Act confers upon the Pope s part of the temporal sovereignty which belongs to the Queen, the public are not so blind as to be unaware that the con. sent of the Pope to the sale of the estates was given by the Holy Father, simply in his capacity as claimant to the property. Proprietorship certainly dees not constitute sovereignty, nor does the right of the proprietor to administer his property, and to dispose of it, interfere with the high dominion of the sovereign. The dominion of the Queen over the entire country is essentially of a differ ent character from proprietory rights, yet the Mail persists in confounding

these two things. From the fact that the Pope is the Supreme Head over the whole Church it ecessarily follows that he has "full and supreme power and jurisdiction over the universal Church, not only in faith and morals, but also in those things which relate to the discipline and government of the Church spread throughout the world." This is declared by the constitutions of the government." A resolution was also virtue of this supreme power that the Jesuits and the bishops of the Province of Quebec recognized the Pope's right to make a contract with the Government by which all their claims to the confiscated estates were finally settled.

Under the heading, "An extraordinary state of things," the Mail of the 19th inst, declares that this claim of the Pope s "a subversion, in phrase at least, of the organic law of Britain as embodied in the Acts of Premunire and Circumspecte Agatis, which blossomed into the Act of Submission and the Act of Supremacy, whereby the temporal jurisdiction of Rome under any and every guise is excluded from the realm."

The Acts in question not only prohibit the exercise of temporal authority by the Pope, but also they deny to him all spiritual jurisdiction as well. But when the liberty was granted to Catholics in Canada freely to exercise their religion, it naturally followed that those Acts are not applicable to the country as far as they restrict the free exercise of the Catholic religion. This supreme jurisdiction of the Pope over the temporalities of the Church cannot be regarded as a temporal jurisdiction of the same nature as the civil jurisdiction of the sovereign and of the courts. The Pope's jurisdiction obliges Catholic ecclesiastics in conscience, but it is of a different nature from the authority which is exercised by the laws of the land over all temporal possessions, and it does not interfere with the laws of the land at all. Neither is it an "extraordinary state of things," as the Mail pretends. Every Church in Canada has power to legislate in reference to its own property. No one complains against the Baptists, who manage the legacy which was left them by Mr. McMaeter, according to their own best interests, and no one has a right to complain, whether they

odists are allowed to settle among themselves the question of College Confeder ation, so Catholics have the same right The following letter of George E.

Casey, M. P. for the County Elgin, needs no comment on our part. Mr. John Charlton, who distinguished himself as one of the "Devil's Thirteen," has been perambulating the country in the company of Rev. Dr. Stafford, Rev. Hugh Johnston and a few other rev. firebrands. with a view to exonerate himself from the charge of treachery by uttering calumnies against the Pope and the Jesuits, of whom he is as ignorant as a "kish of brogues." Rev. Dr. Stafford said in London that the Jesuits would be coming back every ten years with fresh demands for a few more \$100 000. This he knew to be a lie, as the Pope's consent to the present contract binds the held of late in different countries, at bargain forever. Rev. Dr. Hugh John ston said it was time to draw the sword and die fighting rather than submit to the restoration of the Pope's temporal Papal rule. He would drive all traitors, meaning Papists, out of Untario, and said: "You must leave this country or. so help me Heaven, we'll make you go.

"His father's sword he has girded on And his wild harp strung behind him.

aero, for

Fingal ought to feel proud of her rev.

Although John Charlton has no religous faith peculiar to any denomination ne should be ordained to the ministry. He would fill in a grand "Quartette" with Wild, Hunter and Hugh Johnston for confreres en mal et en bien.

Fingal, June 19th, 1889.
To the Editor of the Catholic Record: DEAR SIR—I enclose a clipping from the Foronto Mail, which does great credit to the Catholics of North Norfolk, in which La Salette is situated. Although I utterly differ from Mr. Charlton as to the duty of the Dominion Parliament is the duty of the Dominion Parliament in this matter, I can admit that there are two sides to this, or any other question. And I beg to congratulate the Catholics of that district on their truly Canadian conduct in giving their member a fair and patient hearing about it. It is unavoidable that there should be a certain awoldable that there should be a certain amount of heat in the discussion of questions like this. But the party who can keep their temper, and wait till the first froth of the discussion has passed off, have the best chance of being effecttherefore, counsel such action on the part of all who believe, like myself, that the "Noble 188" had right, as well as with a country that the such action on the part of all who believe, like myself, that the "Noble 188" had right, as well as might, on their side. Yours truly,
GEORGE E. CASEY.

La Salette, June 18 -Mr. Charlton, M. P., addressed a large meeting here last night. This is the centre of a large settlement, and it was predicted that the meeting would be a disorderly one. It was even feared by some that violence would be offered to Mr. Charlton. To the surprise of all the meeting was orderly and attentive. A large number of Catholics were present. Mr. Charlton defended his action on the Jesuits' detended in a action on the Jesuits. Estates Bill, and denounced the measure. He gave a history of the Jesuit Society, the reverse of flattering, and pointed out that it was under the ban of Imperial law, and that the Estates Bill was in its International Arbitration, of which saw, and that the Estates Bill was in its terms a gross insult to the Queen and a violation of the Acts of Supremacy. He declared it un-constitutional and not in the interest of the Dominion, and said that for these always been bitterly hostile to the Pope; reasons it ought to have been disallowed. He dwelt upon the disallowance power, and the motives of politicians in failing to do their duty in these premises. By his action, he said, he was prepared to stand or fall.

A Catholic voter interjected that he would fall by it.

Mr. Charlton replied with kindling eye and ringing voices that he would fall by it ten thousand times rather than rise once science. This sentiment was received with cheers. On the whole Mr. Charlton was well received, and though some Catholics declared that they would withdraw their support they gave abundant evidence that they respected his frank, outspoken windithey respected his cation of his vote.

MR, HUGH GRAHAM'S CHEQUE.

Mr. Hugh Graham, proprietor of the Montreal Star, is making a desperate effort to convince the anti Jesuit agitators that the proper course to be pursued is to ask the Government to carry the case to the Supreme Court or the Judicial Committee of the Imperial Privy Council, to have the question of the constitutionality of the Estates Act tried. As an evidence of his earnestness in the matter he has deposited a cheque for \$5 000 to defray the cost of reference The Montreal speakers at the anti Jesuit meeting in Toronto very freely expressd their want of confidence in Mr. Graham's proposal, and the general opinion freely uttered by the press is that the object of the transaction is to create a sensa. tion and to advertise the Montreal Star. It is not expected that the Government will accept Mr. Graham's offer, as they had no doubt of the validity of the Estates Act when they signified their intention to allow it to come into force, and the position taken by the Government has been most decisively ratified by Parliament. Mr. Graham's offer orders who were engaged in the noble

comes too late to be of any avail, and the Government would only stultify itself by the Jesuits, being one of the most promacting upon it. In any case, the Govern. | inent of these Orders, were one of the first ment could not accept the money of a against whom the antipathy of the antiprivate citizen for the purpose of doing Christian Government was manifested. the public a service, even if they A similar state of things existed in Italy, thought it their duty to bring the matter and the result was similar. There is before the Privy Council. But the Min. good reason to hope that in both counleave the Woodstock institution where it is, or move it to Toronto. The Method of the Council to Co ister of Justice certainly knew the law tries these persecuting enactments will

MR. CHARLTON, ONE OF THE the allowance of the Act, and the Council knew the law when they acted

on the recommendation.

Many of the Reform journals state that Mr. Graham's move is intended to save the Dominion Premier from the responsibility of his course, but the more ikely opinion is that it is an advertising lodge to which the Government will not make itself a party. Mr. Graham will only be laughed at for his pains.

SOME CALUMNIES REFUTED.

If all were gathered in volumes which has been written and said within the last few months against the Jesuits, many huge books would be added to our libraries; yet most of these state. ments consist of repetitions of the same things which have been over and over again answered. Among the pronouncements which are supposed to prove that the Jesuits ought not to be permitted to remain in Canada, there is nothing which has been more insisted upon than that they have been driven out of Catho. lic countries, as Italy, France, Spain and Portugal, and that they were condemned and suppressed by Pope Clement XIV. in 1773. It is argued that this fact alone is sufficient to prove that the order of Jesuits are a danger to any community in which they may be found.

It is not customary for Canadians to look either to France, Italy, Spain or Portugal for precedents on which to decide how Canada ought to be governed, and we may be pretty sure that these countries would not be held up to our admiring gaze nor would their example be appealed to as worthy of imitation, were it not that they afford some kind of an excuse, however flimsy, for the persecution to which it is desired to subject the Jesuits now. Jesuits have been long enough in Canada that we might be able to judge them by their antecedents here, instead of going to Ithose far-off climes in order to find out what character they bear, and though they are not very numerous, there are enough of them in this Dominion to enable us to judge whether or not the training they have received makes them the criminal lot they have been represented to be by Drs. Wild and Hunter, the Toronto Mail, and others of their class.

We do not propose here to enter upon a lengthy proof that the Canadian Jesuits are neither thieves nor murderers, for no one believes seriously such to be the case, notwithstanding the statements of the above very honorable authorities. The seventy one Jesuit priests who are in the country comprise scions of the most respected families, and the work in which they have been engaged, consisting of teaching and preaching, has brought them into contact with Protestants, who in every case recognize their worth and zeal. There are no priests more generally respected in Canada than the Jesuits by the Protestants who have the privilege of knowing them, yet we have before us a report of a sermon delivered in Fort Massey Church, Halifax, N. S., recently, by the Rev. R. F. Burns, D. D., a Presbyterian minister, in which we find the following statement :

"The Jesuits had to do with the assassination of Henry III. and Henry IV. of France, the Spanish Armada, the massacre of St. Bartholomew, the Gunof Nantes, and some of the bloodiest pages in the Book of Time for two centuries. For their high crimes and misdemeanors prior to the abolition of the order in 1773, they were expelled from all the countries of Europe, as well as the regions beyond.

It appears that bigotry will never tire of using the weapons of calumny in order to effect its purpose, and there must be a very large proportion of Protestants ready to believe such calumnies, otherwise they would not be so persistently stated in their hearing by men who depend upon their popularity for a living.

We had occasion a few months ago, when some of the above calumnies were repeated in certain Toronto pulpits and in the columns of the Mail, to refute at some length several of Mr. Burn's state. ments quoted above. We will here make a brief summary of the circumstances which led to the violent hatred which was entertained against the Jesuits in those Bourbon ruled countries which expelled them before 1773, and which forced Clement XiV. against his will to issue the Bull for their suppression.

It is easy to understand why the order was expelled from Italy and France on the most recent occasion. France was and is still governed by a clique whose earnest desire is to overthrow, not merely the Catholic Church, but all Christianity. Naturally, it was the desire of such a Government to send out of the country all religious work of teaching Christian schools, and

Before 1773, in several countries of to Pe Europe, Infidelity attained great strength, especially among the nobles and courtiers, and the open profession of Athe. it in ism was quite common. The Mar- Throu quis of Pombal, who succeeded in his ambitious project of becoming Secretary of State of Portugal, did not conceal his | malic unbelief, but he saw that he could not do more towards propagating his principles by a than to establish in the country a national schismatical Church. This he were desired to do. He hated the Jesuits because they were the mainstay of the they Church in the kingdom, and their successful opposition to his plans increased the r his hatred for the Order.

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To destroy the society, Pombal persuaded King Joseph I. that the Jesuits favored the accession of the king's is debrother, Don Pedro, to the throne. Just great at this time the terrible earthquake took place by which the city of Lisbon was the almost destroyed, and the zeal and raise charity of the Jesuits was so great that used Pombal's plans were for the time being thwarted. The king eyen recalled a the i number of Jesuits whom Pombal had cutic banished on one pretence or another.

Pombal's energies, however, were still were directed towards carrying out his plans. foun Another circumstance occurred in South America which gave Pombal a new opportunity to malign the illustrious Religious. The Jesuits had succeeded in civilizing orde the Indians of Uruguay, and governed Bou them in a truly patriarchal and religious | the manner. The Portuguese Governor of Rio Janiero imagined that the Jesuits were there in possession of rich gold relig mines, and he induced the Portuguese Government to make an exchange with Spain, giving the Portuguese colony of San Sacramento for the Christianized reductions of Uruguay. It was stipulated that the Indians should be expatriated, so that the Portuguese should have access to the mines, which had no existence save in the fertile imagination of the Governor, Gomez d'Andrada. The Jesu. its remonstrated against the cruel treat ment to which their wards were subjected; nevertheless, as they could not reverse the measure they counselled the injured Indians to submit. Pombal took this occasion to represent, falsely, that the Jesuits made their apostolic mission a means for carrying on profitable commercial transactions. He even accused them of having founded an independent sovereignty of which one of the fathers was made Emperor.

Pombal had determined to drive the Cou Jesuits out of the Portuguese dominions, reas and to this end he addressed himself, pec without success, to Benedict XIV, who rep in his Bulls of 1748 declares that "these religious are everywhere regarded as the | tim good odor of Jesus Christ, and are so in teen fact," and that "they give to the world dec examples of religious virtue and great soci science."

Pombal continued his persecution of is, the illustrious order, until he at last suc- call ceeded in having all Jesuits in Portugese | per dominions banished by a royal decree in | crir

Ranke acknowledges that at this ene period the Jesuits of France were "the most formidable bulwark of Catholic principles, and therefore the most exposed in the warfare against the Church.'

Voltaire, their bitterest enemy, says to in his correspondence, 7th Feb., 1746: "During the seven years that I spent in the Jesuits' house, what did I see? Their lives most frugal and laborious, and their time divided between the care they gave to their pupils and the exercises of their austere profession. I appeal to thousands of men who were brought up like myself. It is for this reason that I cease not to wonder how they can have been accused of teaching

corrupt morality." In 1752 Madame de Pompadour was in the height of her influence in France. While in the midst of her evil life she put on an appearance of devotion, and desired the eminent Father de Lacy to admit her to the sacraments. He refused, as did other Jesuit Fathers, after. wards, unless she would change her evil courses, and for this reason she was one who labored in France for the destruction of the Society.

An unfortunate occurrence, the act of an individual Jesuit, arising out of his thoughtlessness rather than any evil intent, gave an opportunity to their enemies to raise a great outcry against the Order. Father Lavallette, of the Jesuit house of Maritinique, contrary to the canons of the Order, entered upon large commercial speculations in the hope of relieving his house of a great burden of debt. His ships were captured during the war which broke out between England and France, so that he became bankrupt. The French Jesuits were not bound to the payment of the debt of another establishment, nevertheless they undertook payment, but some of the Paris Jesuits appealed to the Parliament against the injustice of imposing on them so heavy a burden. Pompadour and Choiseul, the Prime Minister, governed the weak and wicked king, the former being an enemy to the Jesuits for the reason already assigned, and the latter because he was an ally of the Infidels and an obsequious courtier

Before 1773, in several countries of Europe, Infidelity attained great strength. especially among the nobles and courtiers, and the open profession of Athe. ism was quite common. The Marquis of Pombal, who succeeded in his ambitious preject of becoming Secretary of State of Portugal, did not conceal his unbelief, but he saw that he could not do more towards propagating his principles than to establish in the country a national schismatical Church. This he desired to do. He hated the Jesuits because they were the mainstay of the Church in the kingdom, and their successful opposition to his plans increased his hatred for the Order.

To destroy the society, Pombal persuaded King Joseph I. that the Jesuits favored the accession of the king's brother, Don Pedro, to the throne. Just at this time the terrible earthquake took place by which the city of Lisbon was almost destroyed, and the zeal and charity of the Jesuits was so great that Pombal's plans were for the time being thwarted. The king eyen recalled a number of Jesuits whom Pombal had banished on one pretence or another.

Pombal's energies, however, were still directed towards carrying out his plans, Another circumstance occurred in South America which gave Pombal a new opportunity to malign the illustrious Religious. The Jesuits had succeeded in civilizing the Indians of Uruguay, and governed them in a truly patriarchal and religious manner. The Portuguese Governor of Rio Janiero imagined that the Jesuits were there in possession of rich gold mines, and he induced the Portuguese Government to make an exchange with Spain, giving the Portuguese colony of San Sacramento for the Christianized reductions of Uruguay. It was stipulated that the Indians should be expatriated, so that the Portuguese should have access to the mines, which had no existence save in the fertile imagination of the Governor, Gomez d'Andrada. The Jesuits remonstrated against the cruel treat ment to which their wards were subsected; nevertheless, as they could not reverse the measure they counselled the injured Indians to submit. Pombal took this occasion to represent, falsely, that the Jesuits made their apostolic mission a means for carrying on profitable com mercial transactions. He even accused them of having founded an independent accusations are enumerated, but neither sovereignty of which one of the fathers was made Emperor.

Pombal had determined to drive the Jesuits out of the Portuguese dominions, and to this end he addressed himself without success, to Benedict XIV, who in his Bulls of 1748 declares that "these religious are everywhere regarded as the good odor of Jesus Christ, and are so in fact," and that "they give to the world examples of religious virtue and great science."

Pombal continued his persecution of the illustrious order, until he at last succeeded in having all Jesuits in Portugese dominions banished by a royal decree in

Ranke acknowledges that at this period the Jesuits of France were "the most formidable bulwark of Catholic principles, and therefore the most exposed in the warfare against the Church.'

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to Pompadour. The Parliament condemned the Jesuits to pay the debt, and soon after seized their lands, making it impossible for them to comply. Throughout their difficulties Pope Clement XIII. was the firm friend of the Order, and refused to countenance the malicious falsehoods which were promulgated against them. Finally, however, by a small majority, the Parliament pronounced a decree by which the Jesuits were declared to be "dangerous to spiritual and temporal authority," and they were banished. The Protestant Schoell says: "This decree bears so visibly the mark of passion and injustice that it cannot fail to be condemned by all honest and unprejudiced men."

D'Aranda, the Prime Minister of Spain is described by Schoell as "aspiring to no greater glory than to be numbered among the enemies of religion and of the throne." He joined in the outcry raised by Pombal and Choiseul, and used all his influence to suppress the Jesuits. In Spain there was not even the insufficient pretext for their persecution which existed in France and Portugal, and though their archives were rifled no trace of any fault could be found against them.

Every influence was now brought to bear first on Clement XIII., and after wards on Clement XIV., to have the order suppressed by Papal decree. The Bourbon Courts threatened a schism in the Church unless this were granted.

Clement XIV. knew that the object of the enemies of the Jesuits was to destroy religion, and he desired to avoid doing what was demanded of him, and during his reign he showed the Jesuits many marks of favor, praising their apostolic ceal. This he did emphatically in Bull in 1769.

Nevertheless, harrassed by the Bour bon monarchs, he at last agreed to issue the Bull for their suppression, which was dated 21st July, 1773.

The Jesuits, useful as they have been to the Church, are not essential to her existence, so the Pope had it perfectly within the bounds of his authority to suppress them. It was not a decree of faith or morals, and the decree in no way condemned the society, though it stated that the reason for the act was the numerous complaints made against the order by the European Courts. The affirmed nor denied. It is readily seen then, that neither the conduct of the Courts, nor the action of the Pope, is a reason why the Jesuits should be suspected of evil. The injury done was repaired, as far as possible, by the restoration of the Order in 1814, and since that time all the Pontiffs, equally with nineteen predecessors of Clement XIV., have declared their unlimited affection for a society which has deserved so well of the Catholic Church, Rev. R. F. Burns is, therefore, guilty of most infamous calumny in stating that the cause of the persecution of the Jesuits was "high crimes and misdemeanors" committed by them. The real criminals were their enemies.

CONVERTING THE FRENCH.

Last Wednesday's Globe contained Voltaire, their bitterest enemy, says to Protestantism of the French Cana leading article on the conversion of interfering with other's rights and other's liberties. Evangelical Protestantism was foretold and described in all its repulsiveness by our Blessed Lord when He said that those whitened sepulchres, that are all rottenness within, would cross over seas and mountains to make one proselyte. "Increasing efforts," says the Globe, 'are being made by Protestants of vari ous denominations to disseminate their doctrines and establish modes of worship among the Roman Catholics of the Pro vince of Quebec." If this be so, and it must be, on so well-informed author ity, then the Catholic people of Quebec are suffering from all the hateful persecution of Protestant aggression. Because the Jesuit Fathers are obtaining a very slight compensation for the millions of which they were robbed, all Ontario is disturbed from one end to the other by the cry of Jesuit aggression. And here we have the admission and the boast from the Globe that increasing efforts are being made to proselytize the French-Canadian Catholics, and to lure them away from the faith and devotional practices of their fathers. Were the Jesuits to make this admission what a howl there would be raised all over Canada, Were the Ultramontanes to organize societies and establish bureaus and collection centres, and erect houses and proselytising schools with the avowed object of subverting the Protest. ant faith, there would be no end to the agitation that would ensue, and the Globe would advocate the destruction of such establishments by brute force. Then, indeed, Dr. Wild would be found in his element, leading on his Orange braves and Toronto hoodlums to the work of devastation. How the people of Quebec Province can quietly submit

to such ourtrageous impertinence as

conception except on the principle of pursuing a toleration unknown to all out. iders.

The Globe maintains "that in the schools at Pointe-Aux-Trembles three thousand French-Canadians have been already educated, and every year the children of some Roman Catholic parents are refused admission from want of room, even though such applicants have the preference over French Protestants." By looking at the ecclesiastical calendar of Quebec we find the name of Rev. Father J. Dozois as having charge of that parish in the district of Ile de Montreal We will certainly communicate with his reverence and ascertain particulars.

It is true, however, the Globe admits that the "overshadowing influence of the Roman Catholic Church in Quebec is depressing beyond what average outsiders can well understand." It is true also that a cry is raised for more money; \$10,000 is the modest sum needed for enlargement of accommodation required for incoming proselytes. No more efficient way of defeating the Ultramontanes could be thought of than by getting possession of their children.

Rev. Dr. Eby was refused \$10,000 which he asked from the Methodist Conference for the conversion of the Japanese. But the Globe has great hopes that \$10,000 and more will be freely granted for the conversion of the French Canadian Catholics, who are far more sunk in superstition and in far deeper depths of ignorance with regard to their salvation than are the Heathen Cainee or the Buddhists of Japan.

THE GLOBE AND THE ENG-LISH LADIES.

Last Wednesday's number of the

Toronto Globe is a fair specimen of the

new role that unmanly and straddle-the-

fence organ has been playing for some

time. If ever doubt existed of its being

sold out, type, leads and brains, to the Evangelical preachers and the strongminded women who follow them, there is no possibility now of escaping the con clusion that the Globe is the mouthpiece of the Ministerial Association and of the Women's Christian Temperance Union It is more than passing strange how advanced temperance women and men and zealous proselytisers of both sexes must also be supporters of women's rights. If the women in Canada were Heretofore all Christian writers and treated as slaves, if they were in danger thinking men have maintained that the of being cast out and degraded by fature of every country is in the hands divorce courts, if they were used as and at the disposal of the mothers who beasts of burden like squaws and comdiscipline their children and teach them pelled to do field work, we could understand the reasonableness of demanding a change, even by Acts of Parliament but when none of those evils or griev ances exist, when women are so protected by law and so honored by men and by public opinion as they are in Canada, i s sheer nonsense for the Globe and others to be forever shouting for women's rights and women's suffrage. Last Wednesday's Globe contained a long article in reply and contradiction to an "appeal against female suffrage, in the June number of the Nineteenth Century Magazine, signed by over a hundred women, most of whom are either eminent themselves adians, which is fully in keeping with or are the wives of eminent Englishmen, peers, statesmen, Oxford professors and authors." The Globe's contention is that women should be allowed to vote for members of Parliament, and consequently should be permitted to sit on juries, to be members of City and County Councils, and to be eligible as members of Parliament. The English ladies maintain "that all their influence depends upon sympathy and disinterestedness, and both would be impaired by political strife and turmoil." The Globe cannot see this point of the argument, and fancies that if women left their house hold duties and abandoned the nursery for the purpose of entering into the political arena and mounting the stump, that such women would not forfeit all respect due their sex. The writers in the Globe must be lost to all sense of discernment if they cannot understand that whatever influence women exercise over their sons or husbands is founded on the respect and loving sympathy which the practice of every Christian virtue and the fulfilment of home duties, faithfully performed, can alone obtain for them. The English ladies in their appeal say: "That were women admitted to this struggle their natural eagerness, and quickness of temper. would probably make them keener participants than men." The Globe says quite the contrary to all this. But common sense should teach us that the polls are no place on election day for women, especially as elections are carried on in England, where troops of soldiers guard the election booths and where squadrons of cavalry parade the streets. We can fancy, if the Globe cannot, a crowd of women surrounding the polls "with their natural eagerness and their quickness temper," shouting and gesticulating and perhaps engaging in skirmishes that would degrade and dis-

old enough to vote entertain for a mother

and chapels in their midst is beyond all so engaged, either in elbowing her way through crowds of men, cheering or hissing their respective standard bearers. or in exchanging threats and compliments, if not blows, with other women more masculine and brazen than themselves? or what love or tender feelings could a husband cherish for a wife who while thus degrading herself would in all probability be upholding the cause and the candidate her husband was sworn to defeat ? The whole thing would be a shocking travesty on human freedom. Christian people are horrified at the recital of the atrocities perpetrated during the French Revolution in the name of liberty, but the most shocking feature of those atrocities was the conduct of the women who marched with a red flag at the head of an assaulting column, or who were engaged in the lady like task of pouring coal oil into churches and down areas of aristocratic nouses in order to set fire to them. The English ladies are petitioning against the possibility of such public strife and public scandal being left open to the women of England. But the Globe, which is subsidized by the fanatical preachers and controlled by the strongminded women of Canada, is prepared to risk the possibility of such horrors rather than acknowledge that it is pursuing a course subversive of every Christian instiuct, and of every principle of ethics touching the proper sphere and conduct of women. The Globe replies to the argument of the Euglish ladies, viz : "that if they were engaged in political strife they (the ladies) would lose their influence, and that "what is now a national blessing would soon become a national calamity."
Now surely both these things cannot happen. Says the Globe: "Either the women will retain their womanly qualities, or they will loose them, and, being lost, they will constitute no special danger to the state." Here is disrespect shown to female honor, and inconsistency most glaring. So we are informed by the Globe that should women lose all respect for themselves, there would be really nothing lost to grieve over ; that if Christian mothers lost their natural womanly qualities, with which they are endowed by God for the proper training of their children, that such loss "would constitute no special danger to the state." This is new, and, we assure the Globe, very dangerous doctrine.

> what to believe in, and what to shun, what to adopt and what to condemn. It is well to know what estimate the Globe puts on the influence of Christian women, when it tells the public that were all womanly qualities lost, and all mothers' influence for good destroyed. that were all female decency abolished such loss would "constitute no special danger to the state." Un Christian principles such as these enunclated in a daily paper, under the influence of Protestant preachers and women of a certain advanced class and character, are much more in consonance with the teachings of Voltaire and Robespierre than of the open bible, which we are told is so much wanted in the Province of Quebec.

THE PREACHERS REBUKED The following letter, addressed by a well-known Protestant gentleman, Mr. R. W. Phipps, to the Toronto World, we commend to the careful consideration of the Protestant preachers of Ontario. It is certainly well worthy of attention as it tells them some wholesome truths The picture it draws of the contrast between the fashionable Protestant preachers and the perfumed parson principals of young ladies' seminaries on the one hand, and the hard working, disinterested and heroic Jesuit missionaries on the other, is most realistic, and must have been drawn from life :

"If this question were political should not meddle with it, not wishing to add even my feather weight of argu-ment to the number of political argu-ments which continually hold high carnival in this most political province. But that question cannot be political on which both parties are divided among so perhaps I may venture to themselves

"In the first place, this is not an anti Jesuit agitation, to my thinking, at all. This is an agitation of a newspaper which, finding itself rather a non-success in its support of a Dominion politician, and a complete non-success in its attempt to overthrow an Ontario one, finding also that certain Prohibition gyrations and Free Trade and Protection contradic owever amusing, gave little con fidence, having skipped, and skipped in vain, from profound laudation of the vain, from profound laudation of the Union Jack to a burning desire for closer connection with the Stars and Stripes, at last bethought it of the glorious possibilities of religious animosity and having labored therest with laudable real for some time, this Jesuit lands bil providentially fell in its way, on which the paper fastens itself to it as energeti-cally as ever did Sindbad to the piece of flesh, in company with which it hoped the great polemical rock would bear it out of the valley of the serpents, some of ing a distressing inclina grace them. What respect could a son tion to awallow the journal.
"Well, to work the writers go, and

soon not Harry, Harry, but Amurath succeeds Amurath in the bitterness of their most Caristian articles. The fire spreads; every eloquent minister sees a fresh opportunity for airing his elo-quence and giving his congregation a fresh topic (for now a days congrega-tions, like those folk the apostle found at a certain city, love best of all to hear some new thing), every one not so gifted thinks that at least he can be elloquent and impressive on this subject, for it is surprising how popular are all exercises of religion which consist prin-cipally in declaring that our neighbor has not got any. Every gentleman who has not been so successful with tongue or pen, in Parliament, in literature, or what you will, as he thinks he should tion, collects an audience, or writes s paper, and in the interests of humanity goes to work to damage somebody, and presently all these religious crusaders, riding round like new Quixotes on their riding round like new Qaixotes on their new-found hobbies, pot lid on arm, ecclesiastical spit in hand, redressing grievances and unearthing plots every-where, or at least raising such a dust that nobody can say they're not, are going full tilt in so many directions at once that it is unsafe for a quiet individ

ual to venture out of doors.

"The Province of Quebeo wished to obtain some lands to which there was an obtain some lands to which there was an old ecclesiastical title or claim, which claim had to be 'quieted' before they could be obtained. Some portion of this, or the whole, the Jesuit Society claimed. It was objected that their right to hold lands had been impaired or annulled by former legislation. Let us remember here that, as a question of right, if any religious order had a right to an endow-ment of Canadian lands, the Jesuits had the best, for no religious body, Catholic or Protestant, had wrought and suffered as theirs in the endeavour, according to their light, to Christianize the then Pagan population of Canada. History, indeed, tells us that the Order had been suppressed for its evils. But history suppressed for its evis. But instory also suggests that these evils in great part consisted of opposi-tion to the vices of courts, which courts exercised influence on the Vatican; and if we remember the courts of the last centuries, we may suppose that, in strict justice, they should have commenced their suppressions by suppressing themselves. In fact, their subjects have done that since for them, and pretty effectually. However, the Quebec Legislature decided that the lands should be paid for, the price going partly to the Jesuits, partly to other Catholics, and partly to the Protestants of Quebec, and accepting the condition that the Pope should act as arbitrator as to the ar ments used against the measure, and a most laughable sample, was that many grave and reverend men declared that this was tantamount to giving the Pope a power of domination and rule in Canada, whereas the fact was exactly the other way, that dignitary having simply accepted the position of arbitrator under the Quebec statute, which any person of any country so named in that statute could have done. A startling exposal of the unreliability of newspaper opinion was, by the way, made by another objec-tor. One of our leading Toronto dailies, in a leading editorial, actually asked who ever heard of the consent of an individual being necessary to render valid the act of a legislature,' utterly oblivious, apparently, that on the consent, sometimes of a private individual sometimes of a body of such, every piece

of permissive legislation depends, and i

ineffective until that consent is obtained

would be endowing a religious order. Endowing! Instead of being sufficient to

endow and support a religious body, all

as well as I remember past balance sheets, have started a decent daily news

paper.
"But the most strange part of the re-

that was left for the Jesuits would

markable religious enthusiasm in which we suddenly find ourselves is that it is a matter which should be, certainly, none of our business. As Protestants, we have always declared ourselves tolerant of other religions. This was simply a question whether other people should pay what they choose to their priests out of their own money. We have nothing, if we believe our own creed and practice our declared opinions, to do with their reasons. It may be that, being of a different nationality and of a different way of thinking, they fancy there is something to be said in favor of the Jesuits; and that, though kings have frowned on them and pliant courtiers have followed suit as was and is their wont, yet where piety, and courage, and self-denying zeal are remembered, the deeds of the Jesuit Order shall not be forgotten. They may know, as we should know, were our knowledge of history equal o pretensions, that it was the infamou Pompadour who persuaded the weak French king against the Jesuits because they had declared her continuance with the king the continuance of immorality.

The court followed the king, and France followed the court, as the France of that day must needs do. And Spain followed France, for reasons or fears too long to describe here; and Pope Clement, think-ing it the best thing to please as many parties as possible, issued his edict sup-pressing the order, instigated also thereto by Catholic colleges which envied Jesuit educational success, for they were just as emulative in pupil-obtaining in those days as ever Cobourg and Toronto in these. They may know, too, that even the best Protestant writers state the Jesuit missions have ever been as much devoted to civilization as to religion, and admit the world owes them much, ad mitting, also, that the chief anti Jesuit allegations have been denied and never proved. They may remember, also, that the Jesuit Fathers furnished the only martyrs to Christianity that this country has known, and may think that if it yet be true that 'by their works ye shall know them,' perhaps by their many years of patient endurance of poverty and toil in the wilderness of early Canada, their lives of danger and suffering, the terrible martyrdoms many of them courageously braved and endured, that they might advance the cause of the cross, may even compare favorably with the labors of any fashionable clergyman of to-day, labors perhaps largely consisting of two

ons a week, wherein one ever hope that the divine's sound Protestantis may buttress safely a fabric where history is sometimes doubtful, and prophesy always so. They may remember these things, and think sometung is owing to the Jesuits. They are paying them something. It is not much. However, it is paid from their own money, not from ours. If we are a money, not from ours. If we are a tolerant people we cannot object. If we respect Provincial rights how can we

object?
"I have been here over fifty years and never knew a year but somebody, who could make a figure no other way, was raising an outery against something terrible he thought some Roman Catholic intended to do. I have never observed them do anything of the sort, nor have seen the party who shouted attempt to hinder them. When he got, if he ever got, into power by his outcry, instead of opposing the Church he had attacked he immediately joins hands with it to secure his position. In my memory the Catholics and their priests have always been quiet and respectable members of society, and I see no reason why in the next fty or a hundred years they one remark be made to those excellent members of society who appear to think all would be right if all were but Proestants. The way to advance the interest or increase the power of any sect is neither to attack its neighbors nor to endeavor to obtain proselytes from them Let any religious body show that its doctrines are more pure by their results on the lives of its followers, and that sect will prosper, for it will attract to itself the devout, who are many, and those who will aid what they believe true religion with their wealth, whose number is never few. So Christianity throve in spite of pagan Rome, so Protestantism flourished at the Reformation, so Puritanism during its brief career, so the Dis-senters in the face of the fox-hunting parsons and hard drinking aristocracy of last century England. Are we advanc-ing in that direction? If so, we need not fear Romish preponderance. If not, we may. It is to a sign of weakness among Protestants that so many of them, and even of their clergy, judge those of the opposite faith by writings or practices of one or two hundred years ago. Arguments so obtained were used successfully for many years, indeed, in support of the most unjust and tyrannical laws which ever had Protestant origin—used against the Irish Emancipation Act—the Disestablishment Act—the Jewish Emancipation Act, but now they speedily destroy the cause of the users. Uan we not see that even our own churches have changed their views, and no longer hold by their ancient written confessions of faith? Pray, in how many Protestant pulpits will you hear preor eternal punishment preached?

"In fine, it seems to me very difficult for us to say that the Quebec people have not a right to pay their own money to any religious body they choose. That gives no religious body a power to do wrong here; they are if here as sub-ject to the law as others. If even the Protestant minority of Quebec had protested it would have given, if not a right of interference, some ground of sym-pathy; but they seem to have taken their share of the proceeds in content. The sum the Jesuits receive is far too small to endow or give them status here. I think, if people would look around them and notice the country largely controlled by an im-mense railway corporation which is now, with the air of a conqueror, actually de-manding the best water-front of our chief city, and observe besides our commercial situation, completely controlled by the States, which, by their power of closing our markets, keep us completely in hand, they would find something else to think of than religious disputes, the authors and spreaders of which have done far more harm to Canada than all the Jesuits ever did anywhere."

ADDRESS AND PRESENTATION TO THE REV. DR. FUNCKEN, C. R.

Berlin Daily News, June 22. It having been learned that Father Louis Funcken, President of St Jerome's College, was about to visit Europe for the benefit of his health, a number of leading citizens waited upon the rev. gentleman Tuesday evening, 18th inst., at the College, and presented him with an address and a purse of \$200. The address, which was read by Mr. Foerster, expressed regret at the state of Father Funcken's health which neces sitated the voyage, and their desire that it might restore the reverend gentleman to his wonted health and vigor. Father Funcken replied in feeling terms, thank ing the gentlemen for their kind wishes on his behalf and the substantial evidence which accompanied them. He said that he had never received anything but that he had never received anything but kindness and courtesy from the people of Berlin. The College orchestra, which was present, rendered some choice selections, and a very enjoyable evening

was spent by all.

As might be expected, the students of the College were also moved at the departure of their beloved rector. They assembled in the College hall in the evening and Mr. Jas. Malone, on behalf of the students, read to Father Louis a very affectionate and touching address alluding to the happy relati have always existed the boys, and the kind and fatnerly treat-ment received under his guardian-ship. In loving terms Father Louis thanked the boys for the sentiments expressed in their address and expressed the hope of seeing them all on his re-turn. Father Funcken left by the 10 a. m. train yesterday for New York, where he will take the steamer "City of Paris" on the 26th for Liverpool. He was accompanied to the depot by the professors and students in procession, headed by the college band, which played some very appropriate airs in good style. The train pulled out amidst the hurrahs of

General Middleton and Lieutenantcolonel Houghton have written complimentary letters to the rector mentary letters to the rector of the Jesuits' College, Montreal, on the excellent drill of the cadet corps of the college, as shown at the grand review on 24th of May.

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HALL ON MARCH 29, 1889, BY REV. J. J. FILLATRE, D. D., O. M. I.

Even before that solemn and sublime, "In the beginning," whereby openeth the Bory of Genesis, God reigned, alone in Himself—self-sufficient in His Infinite Himself—self-aumcient in the infinite Perfection and erjoying in His immense unbroken repose, as Lammenais hath it, a limitless happiness. No creature had as yet troubled the silence or disturbed the selfends of the desp

yet troubled the silence or disturbed the solitude of the deep.

But behold on the day appointed in His eternal purposes, obedient to that great law which proclaims that all good tends to expend and diffuse itself, "Jehovah," as the French poet expresses it, "bounds forth from the depths of eternity. Sleeping chaos awakes in His presence to be quickened by His virtue while His Omnipotence reposes on immenity," ence to be quickened by His virtue while His Omnipotence reposes on immensity." Thus the universe came into being, with its harmonious variety of creatures, animate and inanimate—all subject to man, but having God for their first and final cause, and the universe of which Pascal has said that its centre is everywhere and its circumference nowhere, reflected that majestic unity which shines forth in its Creature—thereing contemplated its har-Creator. Hence did man—as a rational creature—having contemplated its harmony, call it by excellence Order, or Beauty. In the Middle Ages, just as Europe began to breathe freely after the irruption of the to breathe freely after the irruption of the Northern hordes, she naturally turned her thoughts to her own condition, which she found to be truly chaotic, as well from the political and social, as from the scien tific standpoint. The echoes of the great schools of Athens reached her ear only in broken and feeble accents. The voices of the Origens and of the Clements of Alexandria, heard by but few even in the happiest days, were completely over-whelmed by the din of arms, and gave a little incomplete enlightenment fallen from the lips of some unknown scholar, treasured up by the pupils of the monastic establishments; the rays of learning's sun were few and weak—giving neither joy nor life to an indifferent world.

Then it was that the Church founded universities, even as God had created the Universe. Grouping into one harmoni-oue whole all the truths left by the ancients and preserved by her monks, she purified them from the stains inflicted by contact with the sensuality of paganism, and superadded all those natural truths which Revelation suppose or implies.

Taking, then, this body of knowledge,
this scientific universe which she had
called forth from chaos, she raised it to God the Redeemer, whence applying it to human society she made it the force and the prop of Christian peoples. The spirit of Christianity which had built those worlds called Gothic Cathedrais, and inspired the Summa of St Thomas Aquinas, raised up Catholic Universities. The very matter of Paris Release Oxford and mention of Parls, Bologna, Oxford and Colegae, recalls glorious stages in the Catholic science's conquest of the world. It had, laddes and gentiemen, been for me a task at once easy and agreeable to sketch the history of the famous Catholic Universities, and to find shelter beneath the hand we of their rest and present green. shadows of their past and present great-ness for the last born of these foundations. Those whom our smallness alarms might thus find ground for hopes for our future—remembering that where God giveth life and vigor little things grow to greatness and from greatness achieve renown. Never has the benediction of a Pope tallen in vain upon any institution; never have the favors of a Church prelate been fraitlessly spent, and unneard of is it, that a work watered by tears of sacrifice has failed even in ungrate ful soil to take deep and healthy root. The tree that rests most solidly on the bosom of the earth is always that which has risen in the midst of tempests. Well, then, may we have confidence.

A much more serious subject, however,

must this evening fix our attention. Let us begin by a reply to the question so often asked in Ottawa, during the last few question answered, we shall, in general terms, set forth the character of a Catholic University. I must necessarily be concise and, at times, somewhat dry, but crave, with confidence, from your intelligence and your sympathy that degree of struction and that extend the control of processing the control of attention and that extent of patience which my limited gifts call for, to enable you to bear with me till I have done.

A college and a University are two things, as different as the elementary school and the college. It cannot but be useful here at the very doors of the American republic, when so much confusion, as well in thought as in language, prevails on the subject of education, to recall and to establish this distinction. Their end is not the same, their methods are unidentical, and quite diverse must be the results expected from each by man-kind. The student at college, as one of my brethren here lately eaid, simply learns how to learn; at the University he learns are unidentical, and quite diverse must be my brethren here lately said, simply learns how to learn; at the University he learns in the true sense of the term. The best method to follow in a college is that which cails into play all the faculties of a young man; in a University, that whereby the leading faculty rules in such a manner, as to make of all the others developed under the ceilon, supple instruments for under its action, supple instruments for the working out of the special end that the student has in view. The effects of a college on human society are but limited and superficial, while from a University proceeds, by means of those learned professions which it nurtures, all the intellect fessions which it nurtures, all the intellect ual life of which society can boast. W shall the better convince ourselves of these radical differences by following the student in his ascensional progress begun at the threshold of the University. The student is no longer a mere pupil,

he must have bidden farewell to childish days and ways. All his faculties have been already brought into action, beneath the rays of sclence and the fertilizing dews of elementary training. The gram-mars of the classic tongues have now no mysteries for him; he is versed in all the great principles of literature; nature has already unveiled for him the prodigious wea'th concealed in her bosom; the his-toriau and the geographer have taught him to overcome the distances of time and of space, while under the guidance of learned and devoted, he has already, by means of algebra, geometry and trigonometry, penetrated into the very veatibule of the higher mathematical

At this moment, the University opens

THE CATHOLIC UNIVERSITY.

A LECTURE DELIVERED IN ACADEMIC
HALL ON MARCH 29, 1889, BY REV. J.

unto him her portals and shows him, just
as he emerges from the plain he has
hitherto traversed, the summits that he
must now needs ascend. At first gazemust now needs second. At first gaze-appears near enough to earth to depend upon its movements, but also, perchance, dimmed by its mist—the chain of natural sciences with its lofty but clearly cut peaks, Physics and Biology. Many, of a truth, in our days, are the men capable of describing the grand phonomers of the trutb, in our days, are the men capable of describing the grand phenomena of the physical world; in nearly all our echools this instruction is freely given; but how rare, indeed, are those quaiffied to explain the laws governing these phenomena? In the University two sciences to-day treated as staters, but evidently destined with the progress of knowledge to form but one, wiz, Physics and Chemistry shall put the young man in intimate relationship with the forces of nature, and teach him to control them for his own proper use. There is not, most assuredly, a man of intelligence and of heart who does not view with enthusiasm the immense progress, made in our century—the ocean conquered, the air enchained, the earth made subject, and distance annihilated. It is, quered, the air encusined, the earth made subject, and distance annihilated. It is, however, too often forgotten that all these triumphs have been, save in a few providential instances, won through studies performed and through labors prolonged. The very names of a Chevreul, an Edison and a DeLesseps prove my thesis and establish the necessity of a high

"Oui, le sceptre du globe est a l'intelligence L'homme s'unit a l'homme et la terre a son roi,

roi,

Il se donne des sens qu'orblia la nature,
Jette un frein sur la vague au front capricieux,
Lance la mort au but que son calcul mesure,
Sonde avec un cristal les abimes des cieux,
Il ecrit et les vents emportent sa pensee,
Qui va dans tous les lleux vivre et s'entretenir."

Not truly without a certain hesitation Not truly without a certain nesitation, did I name Biology as the only summit overlooking the long chain of sciences treating of living things. If any of my hearers, familiar with works published under this name, should for a moment think that I endorse the fundamental arrow which they proclaim, in denying all error which they proclaim, in denying all essential distinction between the life of plants and the life of animals—not except-ing life of man himself, they have completely misapprehended my meaning. I here take Biology such as it should be, and not as it is taught. I desire to regard t as spiritualistic and not as materialistic in a word a true description of life-as given by God and not as mutilated and bosh—misunderstood by man. What a new him world unfolds itself to the astonished gaze pity. of the student, and above all what order and what harmony must be not here con-template! Armed with his microscope, aided by Chemistry and enlightened by the observations anteriorly made in Botany, Physiology and Geology, he may, in this universe, ascend to the heights from which be can view the laws-after all so very simple in themselves—which govern it, and then like unto a Pasteur, from these acquirements deduce for the good of society the most precious applications. To me it has been ever passing strange that men calling themselves intelligent have been able to affect disdain for science All men are not, it is true, called to devote themselves thereto; but a society without learned men is a society doom to degradation and to misery; to degrada-tion, for nothing elevates man as does truesclence; to misery, for without science everything remains sterile, and the great est natural riches remain valueless. Here in Canada and especially in this Valley of the Ottawa, wherein nature has lavished her richest treasures, it is quite undeniable that a serious scientific training would soon produce enormous results for good; our mines discovered and developed; our agriculture improved; our industries augumented; our commerce extended; our acts elevated to their true relative dignity; our whole life, in a word, light-ened and gladdened—I had almost said ened and gladehed—I and almost said rendered more happy. If I do not say so it is because there is no happiness here below, for were there happiness on earth science had bestowed it. To return to our subject. In college

aeen, on recreation grounds, in class, la refectory, everywhere, human passions But for the Catholic Church, for the arise, struggle, threaten, and come into conflict with each other, and thanks to this experience in miniature, has been able to understand something of the teachings of her warm and life-ziving hart all human history. Let us, however, here state that memory has a much larger part to play than reason in this preliminary work. What will the professor in the University do? He will follow through the age from Adam to Leo XIII. the grand drams of human liberty, now in conflict with human passion, again at variance with the infallible will of God; he will reduce to one vast whole all the incidents and vicis situdes of the long combat between good and evil; he will set forth and make clear as the noon-day sun, the great laws which govern the nations. Then directing h's eyes and those of his pupils to those odern nations for whose advantage only the study of the past must be made, he will show with certainty how these nations have, like their predecessors, a part to play in regard to Christ living in His Church; how, too, justice raises and sin depraves

them.

Through inability to selze upon the divine grandeur of the world's story so many contemporary historians have been really ignorant of their sublime mission, and have not in this branch of human knowledge even realized the ideal of the pagan Cicero. White we mourn their failure let us rather condemn the circum stances in which they lived than deny their genius. Careful, however, must we be not to imitate them—and if ever any student of our University undertakes a History of Canada or of Ireland, indefatigable tory of Canada or of Ireland, indefautgable worker that he must be, he will seek for light in ethnology, ethnography, numismatics, national archieves and authenticated documents, but, true to the principle cated documents, but, true to the principle that "man proposeth, but God disposeth," he will in each historical event, happy or unhappy, recognize the fulfilment of the designs of that Providence which rules and guides mankind. We have now, ladies and gentlemen, cast a bird-like glance on two of the heights that the student of a University is obliged to painfully ascend if he desire to know the physical and moral world.

moral world.

Advancing, I see a third arising plainly before my eyes, amid the heights of the ideal world. The clouds that cap its sum:

mit, the lightnings that at times illumine its loft front, the precipitousness of the narrow way leading thereto, and the whitened remains of the many victims who attempted its ascent but fell from its declivities, all combine to recommend the greatest prudence and most minutious precautions. This lofty fastness is, as you have already divined, that of literary studies. Let us examine it briefly from its different standpoints.

It is but a small acquirement, after all, to be able to write one's own language correctly. Heaven knows, however, the fewness of those who can lay claim to this merit. A small thing too, is it to write it with elegance, although those who do so, or think they can do so, are ridiculously vain of the accomplishment. The College professor does not bind himself to push his pupils any further in this branch of learn-

professor does not bind himself to push his pupils any further in this branch of learning, and if he succeed in arriving even there does he not merit the hearty con gratulations of every man of experience? The professor of an University must aim at something much higher and extend far beyond this limit the field of his labors. He will no longer content himself with setting forth the rules of literature, nor will he satisfy himself and his pupils by showing their happy application in some will be satisfy himself and his pupils by showing their happy application in some select passages of the great masters, or even yet with guiding the still unsteady hand of his pupil in his first literary essays. No, he will take from the shelves of his library the litad of Homer, the Encid of Virgil, the Divine Comedy of Dante, the Dramas of Shakespeare, the Tragedies of Corneille and Racine, and of these he will communicate to his hearers the plan, the procedure, the style and the grandeur—expose their general purpose, explain the play of the passions which there meet in conflict, indicate with firm hand their beauties and their defects, and thus form cornict, indicate with firm hand thus form beauties and their defects, and thus form his students to the mould of high literary criticism. Who can depict to us the joys reserved to the fortunate young man to whom God reserves such pleasures, to associate with the intellectual life of genius, ascend with it to the regions wherein the ideal is felt and seen, and create by contact with that gentus those grand thoughts that stir whole generations. Those are, indeed, intellectual joye that fill the soul of man in its every faculty. The utilitarian, the dull an narrow spirit accustomed to measure al things from the standpoint of dollars and cents, will, no doubt, toss bis head with disdain crying out: "This is all bosh—folly—utter folly." Let us pass him by in the silence of heartfelt pity. For us, who believe in intelligence, who know what an important role thought must play in a society of rational belongs, who recognize, perhaps by some beings, who recognizs, perhaps by some experience, the danger of being cast without a critic on the mercy of realistic, panthelstic or victous writers—cannot but desire to see the new generation more favored than ourselves. In literature, as in all things else, to have men of mediocr we must have men of supreme merit And these latter cannot, as a general rule, be had but by means of a finished super

Perhance have you thought, ladies and gentlemen, that in this imperfect sketch I have gone over with you the whole circle of subjects which constitute that which is to be termed—to contra distinguish it from professional education—high scho-lastic training in a University. This thought will come to you all the more naturally as since the Renaissance, the limit has been there quite naturally fixed. Disfigured by Descarces and Locke, Philosophy had no longer in fact that elevation and that certitude which in the Middle Agas gave it uncontested supre-macy. In the eyes of even some of its adepts it was and unhapply is yet but one of the branches of matural sciences, governed by the laws of mechanics or of chemistry, or perhaps a vaporous cloud suspended in the heaven of science to reflect the empty phantoms of a delirious brain. For those men Philosophy is but a mean-ingless term, and the philosopher himself a dreamer. They imagine that they have already done too much for this ecience if for lucre's sake, they consent to its teach ings or give it in their curriculum a very modest place below that accorded to litera-

great Leo XIII., for us-Philosophy is a quite different thing. It is a queen that the great rivers, the torrents, the rivulets and the very brooklets of human knowledge flow to mingle their waters; it is, to follow out the metaphor with which we commenced, a lefty peak—higher than all the rest, the Mont Blanc in the Alps of science—towards whose summit the plateau raises itself and the mountain heights all seem to turn. Philosophy is, in a word, among human sciences the beacon light that absorbs all their brilliancy to redistribute it amongst them, that all may

reach the haven of security.

To the learned physicist it explains that which is the world, and what are the laws that govern it; removing from him all peril of error, if he, on his side, be true to its teaching. To the chemist it is the sure guide, by its offering the grand doctrine of matter and form whereby he can safely keep to his own sphere without hazarding vain search after those problems outside his domain. To the one and the other, and through them to all who study under their direc tion the mysteries of nature, it offers a definition of truth and the means for its attainment. Between them all it will the truth and proving that the truth is

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GRAND SEMINARY, MON. TREAL.

SOLEMN ORDINATION.

Special to the CATHOLIC RECORD. At an early hour on the morning of June 13th the parents and friends of many of the students of the Grand Saminary might be seen hurrying on their way to the Seminary to witness the all-imposing ceremony of ordination. Entering into the seminary chapel we find a spacious building of plain but magestic appearance, Six life-size statues adorn each of the side walls, while two others of almost equal Six life-size statues adorn each of the side walls, while two others of almost equal size rest on pedestals at each side of the altar. Three rows of seats run along each side wall facing the middle, and leave a space of about twenty feet in width between the seats. This passage as well as the steps of the altar is covered with carriet.

carpet.
But, hark ! a sound, like to the mingling But, hark! a sound, like to the mingling of many voices into one, faintly strikes upon our ears. Soon it becomes more distinct as the procession moves slowly along the corridor towards the chapel, and in the measured tones of Gregorian chant we are able to distinguish the words of the hymn "Veni Creator Spiritus". The cross-bearer enters, followed by the remainder of the procession. First in order comes those for Tonsure, bearing on their left arm a surplice and in their right hand a lighted taper. Close behind these follow those for Minor Orders, wearing their surplice and carrying candles, as those before them. They have all entered and taken their respective places. But what comes next. We see many now entering wearing amice, alb, and cincture, while on their left arms they carry folded dalmatics and in their right hands lighted tapers. These are the ecclesiastics about to receive Sub Deaconship, Deaconship and Priesthood. List in the procession comes the arguments. ship and Priesthood. Last in the proces-sion comes the venerable and muchsion comes the venerable and muchextsemed Archbishop of Montreal. Mass
is begun, but soon the Archbishop is
seated on the fallistorium in the centre
with his back to the altar. Those for
Tonsure come one by one and kneel before him while he confers Tonsure upon
them. After these come the four Minor
Orders. Those for Sub Deaconship are
next called forward and behind them
those for Desconship and Priesthood.
We now see a great number standing in the open pass between the ing in the open pass between the seats, in lines about six feet spart. At a signal given by the Notary all kneel and at the next signal fall prestrate on their faces. The Archbishop kneels before the altar and begins to chant in solemn strains the Litany of the Saints.

Enter in spirit, Caristian reader, and behold. Before you are many young men, forty rine in all, lying prostrate before their Lord and Saviour Jesus Christ, They are beseching the blessing of God and the assistance of all the angels and saints who stand before the throne of G.d. They have renounced the world with all its vanities; they have consecrated their lives to the service of God, and are to labor for the salvation of souls. They have, in obedience to the divine summons, left father and mother, brothers and sisters, home and friends; they have, in imitation of their divine Master, re-nounced all the riches and tressures of this world and are to-day taking up their cross to follow in the footsteps of Him who shed His blood for the salvation of men. They His blood for the salvation of men. They are now to labor not only for the salvation of their own souls but also they must strive to bring back the wandering sheep to the trae fold. But, kind reader, look around you and tell me what you see. Why many are in tears! but why this appearance of sorrow? Be not deceived! These are not the tears of bitter angulsh, but they are the faint expression of that but they are the faint expression of that inward joy which fathers and mothers experience at seeing their affectionate sons consecrate forever their lives to the service of God. They have cared for this son from his infancy; they have watched over his almost every action; they have provided for his education in every possible way; for many years have they longed for this happy day, and now that day is close at hand when that be-loved son of theirs will be exalted to a

dost dismiss thy servant in peace, O Lord,"
The Litary is finished and all have arisen. The Sub Deacons are clothed in their proper robes, as are also the Deacons. Those for the priesthood advance to the steps of the altar and are there clothed in the sacerdotal robes. After the solemn imposition of hands they repeat with the Archbishop the remaining prayers of the Mass. At the Communion all those who have received orders advance to the steps of the altar and there receive from the hand of the Archbishop the bread of life which will sustain their souls to eternal life. The Mass is finshed and as the procession forms again, His Grace the Archbishop, in full pontificals, standing at the foot of the altar, raises his voice in solemn thanksgiving as he begins the Te Deum The ceremonies in all lasted a little over three hours. Following is the list of those receiving

Montreal—J D Cicyre.

Montreal—J D Cicyre.

DEACONSHIP.

Montreal—L I Callaghan, A L Dequiry,
A J Daigneau, N J Geoffton, L. F. Labrie,
A P Quesnel, M Jolicoeur, G J Lajeunesse. A P Quesnel, M Jolicoeur, G J Lijaunesse, Hamilton—R D Ma'oney. Peterborough —G F Whibbs. St. Hvacinthe—R J La-moureaux. E T Noiseux. Providence— M J Owens, D E Doran. Soringfield— W F Grace. W J Hartigan, J J Mullen. Dubuque—J P Broz, T Dullard. Oregon City—W R Hogan. Chatham—E P Wal-

SUBDEACONSHIP.

Montreal—J W Brophy, E J Brien, D D Bourdeau, J H Forbes, A R Giroux, U J Lafontaine, A A Larue. Springfield—M J Ahern, J A Fitzgerald, C A Sulit van, H Hamelin. Providence—M Roberge, Manchester—H J Bellefleur. Ozegan City—C J O'Reilly. Ogdensburg—M W Holland. Grand Rapids—E J Magnan, Hamilton—P Haley. Kingston—C J Killeau. London—P McCaba. Santa Fe P A Gilberton. Antigonish—W F Kiley, R Mcianus, A E Monbourquette. Sher brooke—L H Nicol. St. Hyacinthe—H J Chapdelaine, A F Karoack. SUBDEACONSHIP.

Chapdelaine, A F Karoack. MINOR ORDERS.

Springfield—L J Caises, N H Adrian.

Portland — J J McGinnis, Hartford—

J E Clark. Burlington—J M Brown.

Ogdensburg—J Driscoll Santa Fe—Guillard, Peorla—N J Muller, Nasqually—P J Dubbel, Grand Rapids—E A Lafebvre, Peterborough—D J Scollard, Chatham—M A O Keeffe, Montreal—J G Bastien, A J Prefontaine, Ottawa—E J Labrosse, Three Rivers—T P Gilinas, Nicolet—J J Papillou, TONSURE

Montreal—W J Coauvin, J J Larocquie Montreal—W J Casuvin, J J Larocquie,
A J Majeau, F G syette, J A Loisette, A
A Carothe, L N Dabue, E Roy J Baurasea.
Dabuque—J J Fitzpatrick, J J Horsfield,
W F Rably. Providence—B F Rediban.
J F Tracey, A Carrier. Springfield—E
J Howard, M A Griffia, P T O'Mailey, T
P McDonell, J W Dolan. Brooklyn—M
J Hogan, E Hopkins. Manchester, J C
O'Hara. Syracuse—A C Hayse, J Lechner. Ogdensburg—R F Pierce. Grand
Rapids—T Murray, Peoria—G Schmalholz. London—J Murphy, C A Parent,
D J Downey, Kingston—T P Murphy,
R A McDonald. Toronto—C J Cremer.
Pontiac—R J McEachen. Peterborough
—W J McCall. Antigonish—D Cameron, —W J McCall, Antigonish—D Cameron, R McKenzle. Hamilton—F D Kehoe. Chatham—W E Gormany. St. Hyacinthe —CRocconi. Nicolet—P L Gravel, H Bau-cher, V A St Germain, E J St. Germain,

FROM COLLINGWOOD.

Special to the CATHOLIC RECORD. A Catholic visiting Collingwood for the first time is delighted on seeing the fine first time is delighted on seeing the fice church and presbytery recently built. The coroer stone of the church was laid on May 24th, 1888, and the church was opened in December last by Very Rev. Dean O'Connor, of Barrie, now Bishop of Peterborough. The style is Romanesque, designed by Mr. Kennedy, of Barrie, and reflects great credit on that gentleman. The material is brick, with stone trimmings. The dimensions I think are about 40x80, with a cosy morning chapel about 16 fe tsquare. The interior of the church is most attractive and devotional. The stained glass windows are of a new design, and are in harmony

are of a new design, and are in harmony with the general details.

The presbytery is a most attractive dwelling of modern design, edjoining the church. The grounds are laid out in a most tasteful manner, all reflecting great credit on the zeal, good taste and manage-ment of the respected pastor, Rev. E. J.

shipped in a frame church and formed part of the Stayner Mission, but a few years ago it was decided it should be formed into a separate parish, with its present pastor in charge. After his advent he determined to build a new church and presby tery, with the above results. In his efforts he was nobly assisted by his smell congregation, two members, the Messre Long, giving the ground, a very choice site, besides building the presbytery and making a large contribution towards building the church, and not only that, but they went to the expense of building the presbytery twice, it having been burnt down just as it was completed, there being

no insurance.
We congratulate the pastor and his zealous flock on their now possessing a church and presbytery that would do credit to much larger congregations. We might add that the beautiful windows are gifts from parishioners, who also gave liberally to the building fund, and some outside friends whose names are inscribed

Collingwood, June 17th, 1889.

RESTORED THROUGH A PRIEST. Three or four weeks ago the Indiana Barb Wire Company missed about \$70 which had been feloniously taken from its office table. The affair was kept quiet and was not known except by ew persons. No detective work lead to a clue, and the Secretary, O. M. Gregg, permitted the matter to drop from his mind. May 1, Father Dennin received a note by post with the exact amount enclosed, and with instructions to leave it at the office just opposite the postoffice. Though the instructions were indefinite and the note without dignity not given to angels. Weil might were indefinite and the note without such parents on this day break forth in the cantlele of Holy Simeon "Now thou stood at once that it was restitution to cantlele of Holy Simeon "Now thou at once that it was restitution and act about to perform the money and set about to perform the mission which had been committed to at the Journal he was informed where the money belonged, and he proceeded to mske restitution.—Crawfordsville, Ind., Journal.

Climate for Consumptives

The several climates of Florida, Colorado The several climates of Florida, Colorado and California have each been much prescribed for sufferers from lung disease, yet thousands of the natives in those states die of this fatal malady. A far more reliable remedy is to be had in every drug store in the land, and one that can be used at home: a remedy which is sold, by druggists under the manufacturers' positive guarantee that, if taken in time and given a fair trie, it will effect a cure, or money guarantee that, if taken in time and given a fair trial, it will effect a cure, or money paid for it will be promptly returned. We refer to that world famed remedy for consumption (or lung scrofula) known as Dr. Pierce's Goldon Medical Discovery. It is the only remedy for this terrible disease, possessed of such superior curative properties as to warrant its manufacturers in colling it under a gurentee. selling it under a guarantee.

Don't hawk, and blow, and spit, but use Dr. Sage's Catarrh Remedy. Of druggists

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Yours truly
Manager Troy Laundry Stables.

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Yours truly,

Andrew Turner,
Horse Doctor.

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THE LATE FATHER FAA DI

A few days ago there passed away in Rome a notable person, one who has left his mark in a special manner on the Church in England, the Rector-General of the Plous Society of the Missions, the Very Rev. Father Faa di Bruno, known wherever the English tongue is spoken as the author of Catholic Belief, published by the firm of Burns and Oates, a book that has reached a circulation of over half a million, and is even now being translated into several foreign languages. Father Faa di Bruno was born at Alessandria in 1814, the second son of the Marchese Faa di Bruno, the head of a noble family of Piedmont. He studied at the University of Turin, and there took his degree of D. D. Ordsined in 1838, he spent three more years in studying the-ology, and during that time occupied himself also in preaching retreats and visiting the prisons. Just at this time Vincent Pallotti was beginning in a small and humble was his foundation of the Pigns the prisons. Just at this time Vincent Pallotti was beginning in a small and humble way his foundation of the Pious Society of the Missions, and Father Faa di Bruno became one of the first disciples of this venerable servant of God. When Father Pallotti was asked by Cardinal Wiseman to send one of his sons to England Father Faa di Bruno was selected. He remained some time with Father Faber, and when the latter joined the Oratorians, he took up his abode at the Sardinian Chapel in Lincoln's Inn, whence he went forth to preach and give missions in all parts of London and its neighbor hood. From the Sardinian Chapel he went to Kentish Town, and from there started the mission at Highgate, where he started the mission at Highgate, where he bired a small house and established the first Catholic school in that part of the metropolis. On Sunday afternoons he would preach in the garden regardless of the stones thrown at him by the "No-Popery" roughs, though these assaults were often so violent as to compel him to retire into the house, where on one occasion his assailants barricaded him in the state of the same and a presence until religious and he remained a prisoner until released by some friends. On another occasion the mob broke into the house and threw the furniture, books, and vestments out of the windows. Father Fan di Bruno was the first founder of the Mission at Barnet, and here he held his well known controversy with Dr. Cumming, and he was also at various times connected with the Missions at Baldwin's Gardens, Bunbill Row, and Mellior Street. But his greatest achievement lives in St. Peter's Italian Church, Hatton Garden, which is served by his own Community. For years he travelled all over the continent, suffering untild hardships and even imprisonment while collecting funds for this work; but he ultimately succeeded in raising over £4,000, with which this now flourishing the succeeded in the configuration of the configuration. mission was begun. Some years ago he was appointed Rector General of his Community, and here his zeal was con-spicuously manifested by the long and tollsome journeys he undertock in the tollsome journeys he undertook in the United States, as well as in South America, where he established many houses of the Pious Society; and at the time of his death he was busled with establishing another in the Congo Territory. Only last year he made a visitation of all the houses, including those in South America and in England. From these toll some travels he returned to Romain fail. some travels he returned to Rome in fail-ing health, and though he frequently de clared his death to be close at hand, the end came at last very suddenly and unex-pected by his children. On the Saturday he had a stroke of paralysis, and on the ne had a stroke of paralysis, and on the Thursday following he passed calmiy away, fortified by the last Sacraments and with the special blessing of the Holy Father.

—London Weekly Register.

THE JOHNSTOWN DISASTER.

A MIRACLE. The associated press despatches furnish the following in regard to a miracle said to have occurred in connection with the terrible accident at Johnstown:

The miracle, as it is called, that hap-pened at the Church of the Immaculate Conception has caused a tremendous sensation. A large number of persons will testify as to the nature of the event, and, to put it mildly, the circumstances are really remarkable. May devotions were in progress on Fiday night when the in progress on Friday night when the water descended on Cambria City. The church was filled with people at the time, but when the noise of the flood was heard the congregation hastened to get out of the way. They succeeded as far as escap-ing from the interior is concerned, and in a few moments the church was partially a few moments the courch was partially submerged, the water reaching fifteen feet up the sides and swirling around the cor-ners furiously. The building was badly wrecked, the benches were torn out and in general the entire structure, both inside and outside, was fairly dismantled. Yes. and outside, was fairly dismanded. These terday morning, when an entrance was forced through the blocked doorway, the ruin appeared to be complete. One object alone had escaped the water's wrath. The statue of the Blessed Virgin that The statue of the Biessed Virgin that had been decorated because of May devotions was as unsullied as the day it was made. The flowers, the wreaths, the lace veil, were undisturbed and unsolled. Not a wrinkle was observable in its out-Not a wrinkle was observable in its out-lines. The marks on the wall showed that around the statue, which is three feet high, the surface of the water had risen to a height of fifteen feet, while the statue had been saved from all contact with the liquid. Every one that has seen the statue and its surroundings is firmly convinced that the incident was a miracu lous one, and even to the most skeptical

the affair savors of the supernatural.

There are about thirty Catholic priests and nuns here. The Sisters are devoting themselves to the care of the sick and injured in the hospitals, while the priests are doing anything and every-thing, making the meelves generally useful. Bishop Phelan, who reached here on Sun day evening returned to Pittsburg on the 3 o'clock train yesterday. He organiz the Catholic forces in this neighborhoo and all are devoting themselves to hard work assiduously.

Mesers. Parker & Laird of Hillsdale, writes: Our Mr. Laird having occasion to visit Scotland, and knowing the excellent qualities of Dr. Thomas Eclectric Oil, concluded to take some with him, and the result has been very astonishing. We may say that in several instances it has effected cures when ailments had been pronounced incurable by eminent practitioners.

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THE NEW PLANTATION SCHEME.

The scheme for evicting Catholic tenant in the south of Ireland, from the houses which they have built, and their improvements, and planting Protestants in their stead, is going bravely on. There is only one little difficulty in the way. Captain Bullock announces that this new plan of conquering the Home Rulers only wants some money to make it a complete success. A patry sum will findsh the job, only 440 000. To get this he thus appeals through the columns of the Times to

through the columns of the Times to Coercionists in general.

"In fighting the great Unionist campaign we spend large sums in organizations, in electioneering, in police and military forces. The war is long and indecisive, and a constant drain on our resources. Instead of carrying on the contest in this desultory fashion is it not better generalship for us all to make a determined effort now, and by raising this £40,000 now terminate the struggle and drain once for all?

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"To ensure this result only £40,000 are now required. There seems no good reason why a moderate rate of interest should not be paid on the loan which has for security the tenants' holdings, and ultimately the capital will be returned in full. However that may be in its commercial agency. £40,000 seems a small amount for aspect, £40,000 seems a small amount for the country to raise to achieve such an important political result. Only £40,000 more are needed. The Unionists, being a majority of the United Kingdom, must number nineteen or twenty millions.
They include in their ranks a very large proportion of the educated and the wealthy. If amongst these £40,000 cannot be raised for such an object, a sum subscribed by the other side as a mere gift to Mr. Parnell, it would be becoming for the 'richest nation in the world' to cease boasting of its wealth and for the English people to cease airing their patriotism on platforms."

It is estimated that £40,000 would

cover the difference between the land-lords and tenants on the estates on which the "Plan of Campaign" is now being carried on, the estates on which alone the new plantation is to be effected; and it certainly cannot be supposed that even with this sum there can be a complete displacement effetced. Thus the pro moters of the new movement virtually admit that it is more costly to landlords themselves to get new tenants with all the inducement of stepping into houses which have been built by the present occupants, than to do justice to those who have built the houses and otherwise improved the

farms by the sweat of their brow. If a bonus of £40,000 is needed in order to induce new tenants to accept these holdings, why should not the present occu-pants be the first considered? The pants wowal that this is required is of itself sufficient evidence that the demand for lower rents is based on the strictest justice, as it proves that the present rents are far above what any tenant can make out of the property. The tenants, how-ever, may console themselves with the reflection that the present plans of Lord Massarene and Mesers. Russell and Bullock must necessarily end in failure. If they succeeded they would be an incitement to a repetition of all the species of agrarian outrage which have been committed in the past, but they must result in failure from the fact that Protestant tenants will be as unable as the present Catholic tenants
to pay more than a fair rent. Prudence stice alike condemn the entire new plantation movement.

PENNIES FOR THE PLATE.

"One can never go to church but he i bothered about money." This is the sort of thing you hear a thousand times over in the course of the year. It is always said petulantly, and the speakers arecom monly people so well dressed and well fed and comfortable looking that you

conclude they do not suffer much by what they are bothered out of. There is nothing very much meaner than a mean critic of a good man. There is no nobler specimen of humankind than the hard-working Catholic priest, whose whole life is a career of self-sacrince. All the joys and pleasantries that attach us to life he foregoes. Linely, save for the consolations God bestows, he gives himself with all the earnestness of his heart and all his strength of mind and body to the service of the Church; nor does he look service of the Church; nor does no look for wealth or family preferment or any reward save that which is not of this world. And how does he serve the Church? By laboring all his life through to make us better men and women. In our hearts and minds he finds the field to the contract of our nearts and minds he had the late of for his efforts. We realize the faults of his culture, and our children realize them, and the laborer, what is his wages? A consciousness of duty done and some times the consolation which abides in the thought that he owes the gratitude of some he has striven for, and for whom, were the need to arise, he would lay down everything, even his life. Every one of us knows that this is the simple

Now a parish is a blt of machinery that requires a lot of lubricating. The church, the schools, the poor, the sick, and even the priest's baker are wheels and shafts whose bearings cannot be kept from queaking unless the momentary oil-can be used. If a man works for us, we must supply him with materials. When a supply him with materials. When a priest is directing a parish, he is running our machine. Surely, then, we are bound to supply him means to prevent it breaking down. To this end he needs the oil of our good will and sympathy; but he also requires the lubricating power which lies in dollars and cents. These it is nothing short of our duty to extend to him. When the parish priest asks money, it is not for his behalf, but to promote our interests. That is a very pitiable individ-ual which wars against its own welfare by resenting such an appeal. But it is a very common character. It can be met waiting near the church door on Sunday waiting near the church door on Sunday after Masses, when a collection has been asked—self satisfied, plump, generally with an ample supply of cuffs and collar, or gorgeously cloaked and bonneted, and full of eloquence touching "how it is always the money question." Such are just the people who rarely drop anything but pennies into the plate; but if occasion ally they give a dollar or so toward a special work, they do so with as much

flourish as if it were at least ten or twenty.

They are indeed the mean critics.

Then, let us all give with a good heart toward our church, according to each one' means, be they large or small. In this respect the Church leaves us absolute freedom, so that all are free to exercise their own judgement in the matter.-

LATEST CATHOLIC NEWS.

Denver is building a Catholic cathedral which will cost \$300,000.

A provincial Council was recently held n Cincinnati, which was attended by all the Bishops of the Province, Archbishop

Elder presiding.

Mr. J. W. Hellman has presented \$20,000 to Bishop Mora, of Los Angeles, towards the erection of a new orphan asylum which will be under charge of the sisters of Charity.

It is intended to replace the Jesuite college of Datroit by a magnificent new stone-fronted building three stories high with a frontage of 266 feet. The cost of the new structure will be \$100,000.

The Duke of Norfolk recently laid the foundation stone of a new Catholic church at Wareham, England. The church will be a bandsome Gothic struc ture, under charge of the Passionis Fathers.

The Very Rev. A. Van de Vyver, V. G. of the diocese of Richmond, has been appointed bishop of that See, by the Holy Father, to succeed Bishop Keane, the Rector of the new Catholic University at Washington. Vashington.

The Russian agent, Mr. Iswolski, bas lately renewed negotiations with the Car-dinal Secretary of State of the Vatican It is expected that one of the results will e the extension of an amnesty to the exled Bishop of Wilna.

The Dominican Nuns are about to establish a convent at Ayr in Scotland. The order was established in Ayr before the 'Reformation," but this is their first establishment since the Reformation. o called.

One of the most devoted members of the Sisters of Charity in Kingston died recently in the House of Providence in that city, Sister McInnis. The deceased was twenty-two years of sge. Her loss is leeply felt in the community. May she rest in peace.

A parochial school is to be erected in Orange, diocese of Newark, N. J., at a cost of \$50 000. It is intended that the school shall be in every respect a mode structure, and all modern improvements to secure the comfort of the children will be adopted in its erection.

Catholic pilgrims to the Holy Land are contributing towards the rebuilding of the Church and Convent of the Transfigura tion on Mount Tabor. Owing to the cheapness of labor, the cost will not ex ceed \$25,000, of which sum \$18,000 have already been contributed,

The whole Catholic population of New England by the latest data is, in Maine, 70,000; New Hampshire, so long bitterly hostile to Catholics, 73,000; Vermont, 50, 000; Marsachusetts, 715,000; Rhode Island, 150,000; Connecticut, 175,000; total of 1,248,000, in a population or 4,000,000 in 1880.

Bishop Marty, of Dakota, has been officially appointed by the Interior Department as one of the Chippewa Commissioners. The Chippewa Reservation comprises 36 townships, 200 miles North-West from St. Paul. There are there 5,939 Indians, of whom 2,950 are

The Toronto Globe, in answer to a corespondent, places the number of Catholics in the world at 150 000,000. Twenty-five years ago the Civita Catholica made estimate founded on official statistics furnished by the diocese of the world, and the number reached over 205 000,000. The increase since then must bring the number now up to at least 240,000,000 or 250,-000,000.

The many admirers of Rev. Arnold Damen, S. J., who preached so many suc-cessful retreats through Canada as well as the United States, will regret to learn that he was stricken with paralysis recently at Evanstown, Wyom. ing Territory. He is far advanced in years, as he celebrated the Golden Jubilee of his admission to the Jesuit order in

of his admission to the Jesuit order in November 1887.

A few years ago the whole of the property of Napoleon III. at Biarritz was sold unreservedly by the Bazque Parisienne, with the sole exception of the Imperial chapel, which has remained the property of the Imperial family. This chapel the Queen visited recently in deference to the average desire of the Emperial chapter of the Emperi deference to the express desire of the Empress Eugenie. The chapel has lately been put into repair at a cost of some

There are 23,580 precious manuscripts in the Vatican library. Among them the most valued is the celebrated Codex Vaticanus, the oldest manuscript copy of the New Testament extant, with the exception of the Codex Sinalticus, which was discovered by Dr. Tischendorf in the Convent of St. Catherine on Mount Sinal in 1859. Both of these manuscripts belong to the beginning of the fourth

century.

Archbishop Seghers did a grand apos-tolle work on the west coast of Vancouver Island while in charge of that diocese. On his first visit he hantized 884 children and put the coast under charge of four priests who devoted themselves to the task of converting the savages. One of these priests, Father Brabant, was attacked by a savage chief and almost mortally wounded, and left for dead in the woods. Father Brabant still bears the marks on his person, but he is laboring yet in his

arduous work.
The De Pere (Wis.) Standard, a Dutch journal, says: "Although the Protestant religion had been for a long time the established religion of Holland, and the Catholic Church had always been persecuted, still the number of vocations to the priesthood in that country far exceeds the demand." The Protestant Churches cannot find candidates to fill their vacant parishes which now number

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

TOLERATION.

United Ireland, June 8.

There is too much toleration of evil political struggle we are engaged in. Our opponents don't rely on facts or reason. Their arguments are the stone cell, the plank bed, the prison skilly, the crowbar, the petroleum can, and the battering ram. Are we to be hindered from the strucking out bolding reply and at least speaking out boldly in reply and calling men and things by their true names? This is no time for meek tongued moderation. There is no place for the lukewarm in a struggle like this The innate courtesy of the Irish people stands in their way.—

"It cannot be but we are pigeon-livered and lack gall to make oppression bitter." To imprisonment and eviction we reply with polite remonstrance. Lord Lans-downe, for example, desolates a country side from sheer wanton vindictiveness and a desire to stand well with the Government. He makes humble homes desolate, in trifling installments of thirty at a time. One's heart bleeds to read of the horrors enacted at Luggacur-ran. The army of invasion is encouraged to violence and outrage. The author-ties wink judiciously when the poor pessants are assailed. We cannot be surprised that such licence has borne evil fruit; and we read of a peasant girl ravished on the roadside by the forces of the Crown imported into the district to vindicate the law. For these horrors the Most Noble the Marquis of Lansdowne is responsible. The evictions are carried out in his name and by his authority. He out in his name and by his authority. He has made a peaceful, smiling valley desolate. He has broken up happy homes. He has, in sheer, wanton cruelty, made hundreds of fathers and mothers and poor little children miserable. Yet we must speak of him with respectful courtesy, because he is a Most Noble Marquis, and the representative in India of her Most Graclous Maissty the Oseen. So with Gracious Majesty the Queen. So with the brave Balfour. Few men in history have shown themselves at once so cowardly, so mean, and so cruel as this man. It drives one half mad to think of the misery this wretched creature has had the power to inflict. Under his orders poor John Mandeville was mur-dered in jail by his creature, Barr, more cruelly than if steel or poison were em ployed. When the public awoke to the iniamy of the proceeding it was suddenly discovered there was no objection to dis pensing with the petty prison rule that lent sanction to the murder. Hundreds of brave and honest men were brought to death's door and had the seeds of fatal diseases sown in furtherance of his noble police. William O'Brien has to escape from death to Nice and John Dillon to the Antipodes. Thousands of humbler victims have had their health broken and their lives ruined by his savagery. Not passion or bigotry urged the brave Balpassion or bigotry urged the four to these excesses. For a man so blinded there might be some excuse. With him it was a mere device of politic expedience. It was a cold-blooded policy to break down political agitation, to kill or conquer his political opponents by petty torments. With shame less hypocrisy, that deceived neithe himself or other men, he made pretence to believe that John Dillon, Wm. O'Brien, Father McFadden, and men like them, were ordinary criminals of the rank of the pick pocket or the burglar, and, with a cowardice that fairly matched his cruelty, he fairly matched his cruelty, he framed some lying excuse to abandon

thousands, infinitely more worthy than himself, should be tortured to pleasure him? He is nephew of the Prime Minister, Chief Secretary of Ireland, a flip pant and fluent debater, and it is rude. we are told, to apply rough terms to s gentleman in his position. So with the whole gang of Coercionists and evictors, and their tools, the Crown prosecutors, emergencymen, and Removables, we must be polite to them all. In society and in public we must respect their position. Pether the Packer, a quondam Catholic and Nationalist, strove hard to murder (we don't mince our words) one of the best and noblest of Catholic priests by a packed jury in due process of law, but surely a little incident of that kind should not diminish our reverence for a highly respectable gentleman who lives in Merrion-square, and is Irish Attorney General to Her Majesty. We have hadout enough of this sham These very respectable folk have trafficked too long on the patience of the Irish people. I is time the people made their power felt The suffering must not be altogether or the people's side. In the midst of this wild saturnalia of savage injustice, while prisons are crammed and thousands of nomes made desolate, the licensed criminals dare to preach moderation and morality to us. The meaner instruments shelter themselves under the The meaner instru plea of duty. The assassin who plies his knife for pay might as well plead duty to his respectable employer. He too, is hired to do his work effectively and does it. There are a class of men whose conscience requires the stimulan for the people to distinguish between their friends and enemies, and draw the line sharp and clear. This is no political controversy now, but a social war waged on the side of the Coercionists and exterminators with relentless

his miserable policy the moment en-lightened public indignation made it dangerous. What is he that so many

savagery. Moderation and liberality are the virtues of a time of peace—

"In six months where'll the people be,
If leaders look on Revolution
As though it was a cup of tea,
Just social elements in solution;
This mincing things does we'l enough
When war cools down and comes to writ

ing, But while it's making, the true stuff Is poison, mad, pig-headed fighting." There is sound policy as well as poetry in the lines of the American ambassador. The hotter the fight is the shorter it will Every method, short of violence outrage, is legitimate to a sorely oppressed people. Resolute combinoppressed people. Resolute combin-ation and vigorous boycotting is their sword and shield. We are sick of the

grabber or emergencyman and laughs at the imprisoned patriot or evicted peas-ant. Every man in the army of the Coercionist and enterminator, down to the humblest camp follower, is an enemy of the people, and should be so treated. REFORM OPINIONS

ON THE INVOCATION AND VENERA-

ON THE INVOCATION AND SHERA-TION OF SAINTS.

It may not be amiss to examine the reasons that led the Church to sat apart the first day of November to the honor of the saints. Martin Luther, in his lesson on the preparation for death, says : on the preparation for death, says: "Let no one omit to call upon the Blessed Virgin and saints, that they may inter-cede with God for them." Luther says sgain, in his epistle to Spaiatinus: "Who sgain, in his epistic to Spaiatinus: "Who can deny that God works great miracles at the tombs of the saints. I therefore hold that the saints are to be honored and invocated by us." The twenty first article of the "Confession of Augsburg," and the fifth article of the Helvetic Confession, expressly define it as "sound Protestant doc trine; that relative and inferior veneration is due to the saints and angels." Hugh Grotius, the Calvinist, in his treatise on the "Truth of the Christian Religion," recommended the doctrine. Bishop Thorndike, in his letter to Elepandius (part 3, p. 353), says: "To dispute whether we are to honor the saints or not, were to dispute whether or not we are to be Christians. It is confessed that the lights both of the Greek and Latin Church, St. Basil, St. Gregory Naziauzen, St. Gregory of Nyssa, St. Ambrose, St. Jerome, St. Augustine, St. Chrysostom, St. Cyril of Alexandria, Theodoret, St. Falgentius, St. Gregory the Great, St. Leo the Great, and all after that time heave suckey to the saints and Great, St. Leo the Great, and all after that time have spoken to the saints and destred their assistance and prayers." Bishop Montague says: "I own that Christ is not wronged, and it is not an impiety to say as they (the Catholies) do, Holy Mary, pray for me; Holy Peter, pray for me." Again: "It is the common voice without contradiction of learned antiquity, and I see no cause of dissent from them. touch. contradiction of learned antiquity, and isee no cause of dissent from them, touching intercession of this kind." (Invoc. of Saints) Luther says: "I allow with the whole Christian Church, and believe that the saints in heaven should be invoked. All Protestants in their use of the Apos tles Creed express a bellef in the munion of Saints."

REV. DAMIEN DE VEUSTER.

Died recently of leprosy at the Island of Molokia, one of the Hawaiian Islands, where a leper colony has been for a num-ber of years. Having no man of God among them, he some ten years ago volunteered to go. He who goes, stays. The terrible disease has at last taken him to his rest and eternal peace.

On Molokai's coral reef, where western seas are deep There lives in banishment a race for whom we weep, In leprosy they live and die, abhorred, dis-carded, Shunned by mankind, loathed and disre-garded.

Yet there was found one godly man, in priestly gown.
Who left the world, regardless of its false renown, To teach this smitten, plague struck race To find the cross and a heavenly place.

THE JEALOUSY OF GOD.

Suffering is the most assured testimony of the love which God bears toward a human soul. "God desires," says Bossuet, "that we should ravage, destroy, annihil-"trat we should ravage, destroy, annum-ate everything which partakes not of Himself, and yet, in what concerns Him, He hides Himself in such a way that the soul, detached from everything and yet not finding any manner of possessing God effectively, falls into inconcelvable weak-ness," It is necessary to deny one's self ness. It is necessary to deny one's serieverything to such an extend in order to go to God, that no earthly attachment should stand in the way, and the deep root of such a fearful separation is the terrible jealousy of a God who desires to be alone in a soul, and cannot suffer anything else in a soul which He purposes to

Gives Instant Relief.

"I have been troubled with asthma and a bad cough for years. I get nothing to help me like Hagyard's Pectoral Balsam, and would recommend it to others as it gives instant relief." Extract from letter from Walter McAuley, Ventnor, Ont.

Mr John Magwood, Victoria Road, writes: Mr John Magwood, Victoria Road, writes:
"Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splendid medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled for 9 or 10 years with Dyspecies and since ping it digestion goes on pepsia, and since using it digestion goes on without that depressing feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of Indiges-tion, Constipation, Heartburn, or troubles arising from a disordered stomach."

Pictou Pencillings.

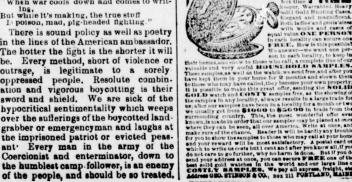
Mr. Hazen F. Murray, of Pictou, N. S., writes: "I was affected with dyspepsia and nervous debility, and tried many remedies without avail, but one bottle of Bur dock Blood Bitters much improved me and two more made me a well man." EXPEL THE WORMS by using the safe and

reliable authelmintic Freeman's Worm Powders. To Invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels,

emoving all obstructions. Ill-fitting boots and shoes cause corns

Holloway's Corn Cure is the article to use Get a bottle at once and cure your corns





A HORSE WHO CAN TALK!

Everybody has heard of a "horse laugh," but who has ever seen an equine gifted with the power of speech? Such an animal would be pronounced a miracle; but so would the telegraph and the telephone a hundred years ago. Why, even very recently a cure for consumption, which is universally acknowledged to be scrofuln affecting the lungs, would have been looked upon as miraculous, but now people are beginning to realize that the disease is not incurable. Dr. Pierce's Golden Medical Discovery will cure it, if taken in time and given a fair trial. This world-renowned remedy will not make new lungs, but it will restore diseased ones to a healthy state when other means have failed. Thousands gratefully testify to this. It is the most potent tonic, or strength restorer, alterative, or blood-cleanser and nutritive, or flesh-builder, known to medical science. For Weak Lauges, Spitting of Blood, Broneintis, Spitting of Blood, Broneintis, which is an unequaled remedy. If the stone of the stone

Copyright, 1888, by WORLD'S DIS. MED. ASS'N.

\$500 OFFERED ers of Dr. Sage's Catarrh Remedy, for an incurable case of Catarrh in the Head.

NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Acency are many, a few of which are:

The advantages and conveniences of this Agency are many, a few of which are: Let, it is situated in the heart of the whole-sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it opprehase in a quantity, at the lowest wholesale rates, the getting its profits or commissions from the importers or manufacturers, and hence importers or manufacturers, and hence importers or manufacturers, and hence the manufacturers and hence and in the second of the manufacturers of

perience and facilities in the charged.

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

there will be only one express or freight charge.

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

5th. Clergyinen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be selling goods, entrusted to the attention or management of this Agency, will be selling goods, entrusted to the attention of management of this Agency, will be sendy our orders to good with the property of the sendy our orders to the sendy of the sendy of the send of the sendy of the sendy of the sendy of the sendy of the send of the sendy of the sendy of the sendy of the sendy of the send of the sendy of the sendy of the sendy of the sendy of the send of the sendy of the sendy of the sendy of the sendy of the send of the sendy of the sendy of the sendy of the sendy of the send of the sendy of th

Oatholic Agency, 42 Barclay St., New York.

Catholic Agency, 42 Barclay St., New York.

A CADEMY OF THE SACRED HEART.

A Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivalled for the Sacred Heart, London, Ont. Locality unrivalled for the state of the Sacred Heart, London, Ont. Locality unrivalled for the state of the Sacred Heart, London, Ont. Locality unrivalled for the state of the Sacred Heart, London, Ont. Locality and the Sacred Heart, Carlon, water pure and food wholesome. Extensive grounds after of the enjoyment of invigorating exercise. System of education through and practical, Educational advantages unsurpassed.

French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary rennions sareleid monthly, Vocal and Instrumental Music form a prominent feature, Musical Sofrees take place weekly, elevating taste, testing improve ment and insuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner.

Terms can be obtained on application to the Lady Superior.

Convent of Our Lady of Lake Huron, Sarnia, Out.—This institution offers every advantage to young ladies whe wish to receive a solid, useful and refir a education. Farticular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$10. For further particulars apply to Mother Superior.

Box 303.

St. MARY'S ACADEMY, WINDSOR, Ontario.—First Institution is pleasant, located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the radimental as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of Plano, \$40; Drawing and painting, \$15: Bed and bedding \$10; Washing, \$20; Private rooms \$20. For further particulars aduress.—MOTHER SUPERIOR.

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ITRSULINE ACADEMY. CHATHAM

MOTHER SUPERIOR. 43-19
URSULINE ACADEMY, CHATHAM Ont.—Under the care of the Ursuline URSULINE ACADEMY, CHATHAM Ont—Under the care of the Ursuline Ladies. This institution is pleasantly situated on the Great Western Railway, 50 miles from Detroit. This spacious and commoditus building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including groves, gardens, orchards, etc., etc., The system of education embraces every branch of polite and useful information, including the French language. Plain sewing, faney work, embroidery in gold and chenille, wax-flowers, etc., are taught free of charge. Roard and tuition per annum, paid semi-annumaily in advance, \$100. Music, Drawing, and Painting, form extra charges. For further particulars address, Mother Superior.

A SSUMPTION COLLEGE, SANDWICH,
Ont.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money,
\$160, per annum. For full particulars apply to Rev. Denis O'Connor, President. 46-ly

Professional.

DR. WOODRUFF, No. 185 QUEEN'S AVENUE. Defective vision, impaired hearing, Nasal catarrh and troublesome throats, Eyes tested, glasses adjusted. Hours—12 to 4.

DR. HANAVAN, SURGEON TO "D"
Royal School of Infantry. office and
residence, 389 Burwell street, second door
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Private funds to Loan.
A. J. B. Macdonald. R. H. Dignan.

MISS JENNIE GOLDNER, MUSIO Teacher, 345 William Street, London.

JOHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 455, Peter-borough. Collections promptly attended to. CEORGE C. DAVIS, DENTIST.
Office, Dundas Street, four doors cast
of Richmond. Vitalised air administers
for the painless extraction of teeth.

on the 2nd and 4th Thursday month, at 8 o'clock, at their ha Block, Richmond street. Mari a President; Wm. Corcoran, Ro C. M. B. A.

New Branch. Lipwood, June 20, 1889.

Joseph Branon No. 103, C. M. B. A.,
organized by Deputy A. Kera, at LinOnt., June 20th. 1889 It starts with
sen members. The following is the list

officers. In chlowing state in the following state in the following

Resolutions of Condolence.

Editor Catholic Record, London:
Please insert the following resolutions of condolence from Branch No. 65, Ayton:
Whereas, it has pleased Almighty God to remove by death Mrs. T. Moran, the beloved wife of our Recording B. cretary, be it Resolved, I hat we, the members of Branch No. 65, do tender to Mr. Moran and his family our sincers sympathy in their sfliction, and we earnestly pray that they may receive divine strength and comfort in this their hour of grief; and be it further Resolved, That a copy of these resolutions be given to the family, be entered on the Record for insertion.

Billiudes, Sine—Would you kindly give place in your good paper for the following resolutions of condoined me to find owing the first three to the pleased our Eternal Winereas Benvir, the belowed father of our highly esteemed brother, Thomas Denvir, to it therefore the steemed brother, Thomas Denvir, the steemed brother, Thomas Denvir, the steemed brother, Thomas Denvir, the steemed brother of this Branch tender to Brother Denvir and relations our heartfelt sympathy in their sad bereavement and trust that the Almighty God to whom he has always been a sevoted servants, may receive his precious soul into his plous life, and to grant those sorrowing ones he has left behind strength to bear trouble, and be it further
Resolved, that a copy of these resolutions be lorwarded to Brother Denvir and published in our official organ, the Catholic Record.

Picton, June, 1889

Editor of the Catholic Record:

Dear Fire And Brother—One of the most studen and unexpected deaths which at times shock communities, occurred here on the 19th ut., in the family of our esteemed Brother and Vice President, Brother R. A. Lynch. His little sov. Charles Vincent, a lovely and promising youth six years of age, a bud of innocence and beauty struck down without scarce a day's warning, by that fell destroyer dipintheria. So sudden was the death, that not more than half a dozen of Brother Lynch's numerous friends knew of it, until after the burial had taken place, which, owing to the dangerous nature of the case, took place a few hours after death. Suffice it to say, the startling news as it became known through town created widespread genuine sympathy for Mr. and Mrs. Lynch. Little Charlie was a favorite, and was indeed the idol of his fond parents and their legion of friends in Orlinia. But the ways of Previdence are different from those of man, and it may be, indeed, that little Charlie was one of those innoceuts of whom the Blessed Saviour said, "Suffer little children to come unto mr, for of such is the kingdom of Heaven." The bereaved parents, under this trying creumstance, manifest a noble Christian humility in their submission to the will of God, and are looking for the area of the sum of the orlines were unanimously passed:

At a meeting of the Orlilla Branch on the 5th inst, the following resolutions of conditions were unanimously passed:

Moved by R. D. Gunn, seconded by W. J. Godenes were unanimously passed:

Moved by R. D. Gunn, seconded by W. J. Green and freside. Bat therefore Resolved, That we, the members of Branch No. 57, C. M. B. A., tender our individual and united sympathies to Brother and Mrs. Lynch, by removing from earth to Heaven, their beloved ittle son, charlos Vincent intereby casting gloom and sorrow over their happy home and freside. Bat therefore Resolved, That we, the members of Branch No. 57, C. M. B. A., tender our individual and united sympathies to Brother and were hea Editor of the Catholic Record:

it also

Mesolved that a copy of the foregoing be
presented to Brother Lynch, and to the
CATHOLIC RECORD for publication.

E. B. A.

Grand President-P. Crotty, Hamilton. Grand Sec'y-W. Lane, 2 Bartlett Avenue.

I beg respectfully to call the attention of the members of the E B. A. and your numerous readers to the following appeal for help for our fellow Catholics that have suffered so much from the great calamity at Johnstown. Donations wil be most thankfully received, and can be sent direct, or to W. Lane, Grand Secre tary, 2 Bartlett Ave., Toronto. HELP! QUICK!

FOR JOHNSTOWN EMERALD SUFFERERS

[OFFICIAL.] Pittsburgh, Penn., June 11th, 1889

To the Officers and Members of the Emerald Beneficial Association Everywhere

GENTLEMEN AND BROTHERS—A sad calamity has befallen the members of St. Columba's Branch, No. 128 E B A, of Pennsylvania, located in Johnstown. The dreadful disaster that befell that city and vicinity, on May 31st, is too well known to need repeating; the sudden death of 10 000 people and the homeless condition of 20 000 more tell the story.

Our brethren of No. 128, through the intervention of Divine Providence, were all saved, though, with but very few ex-ceptions, each one lost one or more memers of their respective families—several using wife and children. The members lost heavily in furniture and property, and, in most cases, are homeless and with-The Western Pennsylvania Emerald

Senate, of Pitrsburgh, took prompt action on Surday, Jane 2ad, appointed State Secretary-Treasurer James B. McCalley, cashier at the Pitrsburgh postolics, the treasurer of the Johnstown E B. A. relief fund, and raised over \$500 for that

Help is badly needed, not alone now, but for a month or two to come, as the

and of our common humanity, we appear to the members of the Association, every to the members of the Association, every where, to promptly raise and remit fund for the relief of the good members of No for the relief of the good members of No. 128, of Johnstown, Pa.—remittances to be made as early as possible to Treasurer McCalley. Let every branch of our organization act in this matter quickly and let your actions be in accordance with the ennobling principles and charitable practices of our beloved union.

Samuel H. Gilson, President E B. A. of N. A.; James P. Carmody, Vice President, Wm. A. Golden, Secretary Executive Department; E. T. O'Friel, State President, J. B. McCalley, State Secretary Treasurer.

His Lordship Bishop Dowling, with his usual liberality, forwarded a cheque for \$50 to the Mayor during the week as his contribution of the Relief Fund.

IRELAND'S STRUGGLE.

The Gweedore prisoners' Fair Trial Fund has already reached the handsome sum of \$3500, though only started a few weeks ago. It has been definitely admitted by Secretary Balfour that the absurd charge of complicity in the murder of Inspector Martin, on which it was proposed to try Father McFadden, has been dropped. He will, however, be tried on the charge of conspiracy, this charge being founded on the humane aid given by founded on the humane aid given by him to the starving and homeless evicted tenants. The virdictiveness of the Gov-ernment will of course result in rendering them more and more an object of detesta-tion to the people of Ireland.

The Scottish Leader of Edinburgh, one

of the principal callles of Scotiand, is thoroughly convinced that the cause of Home Rule has attained that degree of favor from the people of the three kingdoms, that it does not depend now upon the contingency of the life of any one man or set of men. Referring to the posi-tion taken by Earl Spencer and other prominent statesmen, it says:

"Now the Home Rule cause is not going

"Now the Hone Rule cause is not going to stand or fall with one man or group of men. The movements of humanity go mperiously forward, though individuals ink and disappear. . . There is Lord Spencer—great in administration, caim in counsel, bringing to the Irish question the instincts of the British governing class, only quickened with the serve of justice. only quickened with the sense of justice and broadened by faith in popular government. There is Lord Herschelonce Lord Chancellor—a man who has grown up in the very atmosphere of legal-ity, and in whom the merest palliation of disorder must cause an unconscious re-sentment of the nerves. In both these men condemnation of lawlessness is no matter ondemnation of lawlessness is no matter of cool reasoning; it is automatic, because love of law and order is inbred. How preposterous then to speak of the cause espoused by them, warmly urged by them, as one resting on illegality, and tending to imperial ruin! We have only to think what the adhesion of Lord Spencer and Lord Herschel to Home Rule mans to real way how completely Licion means to real ze how completely Union sm is a thirg of wind-blown phrases."

Mr. Winstanly, a Protestant Home Ruler, has been nominated by the Home Rulers of Dublin as the next Lord Mayor. His election is certain. This is anothe evidence that the Catholics of Ireland do not wish to ostracise their Protestant fellow citizens.

Lord Salisbury has entered his defence

in the libel action brought against him by William O'Brien. He declares the speech to which Mr. O'Brien takes exception was made in good faith and was a fair comment on O'Brien's course. Such a plea is equivalent to an acknowledgment that the charge made against Mr. O'Brien was false. The Irish evictors continue to carry

on their work with relentless brutality. On Lord Lansdowne's Luggacurran estate thirty families were cleared out on Ascension Thursday and the following days, and the houses were in most cases battered down. Among those who were evicted were two poor widows, and a helpless invalid woman eighty years of age. The emergencymen used their hatchets to destroy the furniture, and when the bystanders groaned at their brutality, the police made a savage charge upon them with their batons.
And to all this a new horror is added, for it appears that the soldiers do not hesitate to outrage females in the most shocking manner. Two Highland soldiers have been arrested for perpetrating such an outrage on the servant of a Protestant farmer at Luggacurran. In Clongary, Meelin, and Bansha evictions are being carried on with equal ferocity. In Drumatinny an emergencyman struck Daniel Curtin with a hatchet so violently that his life is despaired of. It is no wonder that such deeds should take place, whereas every encouragement is held out by the Government to the police and emergencymen and soldiers o commit outrages with perfect impun-

Mr. John Morrough, Home Ruler, was elected without opposition for South-East Cork, the seat rendered vacant by Mr. Hooper's resignation. Mr. Hooper was also a vigorous Home Ruler. When the difficulty between Captain

Vandaleur and his tenants was about to be settled on the 21st ult, an unex-pected obstacle arose, as the tenants refused to pay unless Cleary, who had been evicted, were reinstated. A new rupture was feared, but Captain Vanda leur telegraphed on the 22nd, guarantee-ing that Cleary would be reinstated, whereupon the tenants made their pay ments cheerfully and at once. Every-thing is now satisfactorily arranged. Negotiations are going on also for the settlement of the trouble on the Ken

Immediately after Mr. O'Brien had given his testimony before the Special Commission a presentation was made to him on behalf of the girls in Clonmel convent. The gift consisted of a gold locket beautifully engraved, and having on one side Mr. O'Brien's monogram, and on the other the Irish harp.

As soon as the Johnstown disaster was made known, Mr. Sexton, Lord Mayor filled; every seat was taken up, and many people have no means of earning a lively of Dublin, ordered by cable \$5000 to be hood until the streets and building sites paid for the relief of the sufferers. He are cleared of the immense piles of debris, relied on the good will of the Corpora. the beauty and neatness of our church and the mills are put in running condition. Several committees of the Senate bave vi. ited the devastated district and of Ireland to America for the substantial extended aid to the sufferers.

In the name of charity, of the E. B. A. in her necessities called for recognition,

and Dublin was not slow in manifesting her sympathy when Americans were in need of help.

The IAberal-Unionists have decided not to oppose Mr. Gladstone's re-election in Mid Lothian, as opposition would be

The people of Tullamore intend to erect a memoral monument to John Mandeville, the victim of Secretary Balfour's tyranny. Queen's County has been proclaimed under the Crimes Act, not withstanding the fact that the county is so absolutely the fact that the county is so absolutely orimeless that white gloves were presented to the judge at the last assizes. This piece of tyranny is believed to have been per petrated for the purpose of packing the jury which will try Father McFadden and the Falcarregh pearants at Mary borough. It is believed on the best of grounds that the object of the proclamation is to make the National League illegal, so that Catholic who are members of the League may be set aside from the jury on the plea that they are members of an illegal association.

The scheme of Lord Masserene to evict his Catholic tenants and to substitute Pro-testants from the North in their stead has proved such a failure that he is now willing to come to terms with the tenantry, but the tenants refuse to come to an arrangement unless those who have been evicted be restored to their holdings.

Lord Hartington's constituents at a

public meeting passed resolutions to the effect that he has broken faith with them, and that he should therefore resign his seat for Rossendale. His Lordship declines to do as they request, but there sery little doubt that he will be left

t home at the next election.
The Highland News advises Highland ers to take steps to resent the action of the Government insending one hundred Cameron Highlanders to act as bum bailiffs in evicting Lord lansdowne's tenantry. The soldiers do not at all like the work which they have been forced

to perform. Speaking at Southampton, Mr. Glad stone pointed out that if the general elections give results similar to the sixtyseven bye elections which have taken place during the session of Parliament, the Liberal gain will be one hundred seats, and as the sixty-seven seats were in constituencies very favorable to the Tories, he is confident that one hundred is the least gain which the Liberals will achieve. He declares that the object of the Liberals in offering Home Rule to Ireland is patriotic in the deepest and most significant meaning. The Liberal gain on the sixty seven seats in which contests have taken place was ten.

At Naas Quarter Sessions, Judge Darley strongly advised Mr. P. de Pethony O Kelly to accept from fifteen tenants a rental of £69 4s. 6d. instead of £98 1s as the County Court valuer adjudged that the property is only worth the reduced rental. The houses on the property were all built by the tenants or their predecessors. The agent, Mr. Routledge, refused to follow the advice given. He expressed his willingness, nowever, to make a reduction of 25 pe cent., except where proceedings have been commenced. The tenants refuse

Since the 24th of September, 1887, Singe the 24th of September, 1981, twenty four Irish members of Parliament have been seutenced to imprisonment under the Coercion Act. The length of the terms of imprisonment ranged from twenty one days to six months. Mr. Wm. three, four, and six months respectively The "crimes" for which the penalties were inflicted were speeches delivered, or news paper articles published, all of which would have been quite lawful in England or Scotland.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. St. Mary's Cathedral.

St. Mary's cathedral presented one of those picturesque scenes characteristic of the Catholic Church at 9 o'clock Mass, Sunday, June 23rd, when the children of the parish, about eighty boys and one bundred girls, enjoyed the happiest day they will ever see, having made their First Communion. The appearance of the little ones, especially the girls, who were all dressed in white with long flow ing veils and floral wreaths, with their cheerful, happy, smiling faces, as they advanced to the altar rails with lighted tapers in their bands, denoted the joy they felt on this happy occasion It was a joyous sight for the parents who tenderly watched over their juvenile days to witness the fulfilment of the ambitious desire of all Catholics to see their children, after being carefully pre-pared, receive for the first time the Body and Blood of our Lord and Saviour Jesus Christ. At 4 o'clock they all assembled in the Cathedral again and were invested with the Scapular by the Very Rev. Father McEvay, V. G. There was a large attendance of the congrega-tion present at intervals during the day or of the exposition of the Blessed Sacrament.

CELEBRATION OF CORPUS CHRISTI On Thursday last the feast of Corpus Christi was celebrated at St. Clement's. The weather was fine and therefore very pleasant for the occasion. It would be impossible for me to let this day pass silently by without making at least a few remarks. Our services began at 9,30 a. m punctually. During High Mass, "Miesa Sancta Cacilia," by Ad Kain, was sung, in which Mr. Dromgole, of London, Ont., gave great assistance to the tenor part. For Offertory he delivered with a pious but grand voice the solo "Ave Maria" by Cherubini, and the impression rendered upon the congregation will

remain for a long time.

About seventy five of the children, dressed in white, occupied the front part of the church, attracting the attention of monogram, all and presenting an augelic appearance. The whole congregation had turned out, and consequently our large church was useless to mention all details concerning side. I merely want to say that two new bauners were added to the church which were prepared by our Sisters de Notre

Dame,
After High Mass a procession was of God's house.

ed to visit the four handsomely built

formed to visit the four handsomely built chapels, whose inward contents were ornamented with fine altars, holy pictures, etc., and which are erected upon the church ground. The order of the procession, which deserves praise, was arranged as follows:

Firstly, The women, then the men, young ladies, then young men, girls, then boys; after them the children dressed in white, who scattered flowers around them as they walked along; next followed the choir, servers and Rev. Fathers Gehl and O'Reilly, the last being pastor of Macton O'Reilly, the last being pastor of Macton congregation. Many thanks for his presence and assistance during all the services. His generosity, popularity, simplicity and friendliness are becoming always more public, and we hope to see him in our midst oftentimes hereafter. All who took part in the procession gave evidence of their piety and devotedness through their ardent prayers and devo-

At each chapel holy Benediction was At each chapel holy Benediction was given and returning to the church "To Deum Laudamus" was ang by the whole choir and priests. At the close of the services boly Benediction was given during which Mr. Dromgole sang elegantly the solo, "O Salutaris Hostia," by Choquin, expressing fully the meaning of those earnest sentences. May he accept on this occasion our warmest thanks for his assistance, Thanking you for your kindness, Mr. Editor, I remain sincerely.

Yours very affectionately,
Yours Very affectionately,
Peter F. Schummer, Organist.

DIOCESE OF PETERBOROUGH.

BISHOP O'CONNOR VISITS LINDSAY From the Post, June 21.

On Saturday morning last the Right Rav. Dr. O'Connor, the newly installed Bishop of Peterborough, paid his first episcopal visit to Lindsay for the purpose of administering the sacrament of confirmation and first communion. His Lord. ship arrived on the 9 a. m. train, being met at the station by Vicar-General Laurent and a delegation of parishioners, and was escorted to the presbytery. The whole afternoon was spent at the church in examining the children as to their fitness and preparation for the reception thorough examination was concluded His Lordship complimented Vicar General Laurent, Father Bretherton and others who assisted in preparing the children. On Sunday morning at 8 o'clock Mass His Lordship administered the sacra-ments of communion and confirmation to one hundred and seventy five boys and girls in the presence of a very large con-gregation, among whom were many Pro-

testant friends. The little girls were attired in white with wreaths and veils, and made a very pretty sight. After the ceremony Bishop O'Connor addressed to the children a few brief words of advice. At High Mass there was again a very large congregation present. His Lordship delivered an eloquent sermon upon the gospel of the day, which was listened to with deep and earnest attention. He is a very pleasing speaker, his tones though not loud being clear and penetrating. After the celebration of Mass the following address on bensif of the parishioners was read by Dr.

Lynch To the Right Rev. Richard Alphonsus O'Con nor, Bishop of Peterborough:

MAY IT PLEASE YOUR LORDSHIP—We, Lindsay and Ops, approach your Lordship

with the profoundest respect and veneration due to the sacred office of the episcopate to which you have been called and to the fulfilment of the ardyons and to the fulfilment of the arduous duties to which your well known high personal and priestly character give such ample promise. Recognizing, as we do, the Divine

origin and perpetuity of the Church, we find it an easy duty to hear and obey those prelates and pastors whom the Holy Ghost sends to rule over us in spiritual matters, and we trust your ordship will always find us docile and bedient children of the Church.

Permit us, besides congratulating you on the auspicious event of your elevation to the See of Peterborough, to assure you of the cladres with which we have of your coming and of the warm welcome

of your coming and of the warm welcome with which we now receive you.

On this, the occasion of your first official visit to this mission, we beg to inform your Lordship that we are most appy in the management of our church and parish affairs under the direction and ministration of our excellent pastor whose zeal and devotion in the service of God are worthy of our careful imitation our parish priest, we are still further indebted for the speedy payment of a heavy debt which he found burdening the parish, but of which we are now almost entirely relieved. This pleasing result is due not only to the wise and prudent management of our financia but also, in no small degree, to his great personal generosity, which we would be lacking on our part did we fail to mention and gratefully acknowledge. We are further about to join with him neartily in effecting some much-needed improvements in our church edifice, especially in crowning it with a steeple and bell; and these we hope to accomplish without inconvenience to the mis-

Your Lordship will be pleased to learn that the St. Vincent de Paul Society, which was organized here some years ago, is in a prosperous condition, and is zealously pursuing its cherished works of mercy in the spirit of its holy

A branch of the Catholic Mutual Bene-fit Association is also in operation here, and promises a successful career. A Catholic literary association has a

numerous membership among our young men, who, under the kindly patronage of the rev. clergy, are developing talents and acquiring accomplishments which which will tend to render them useful

members of society.

The pigus Sodalities of the Children of Mary and of the Holy Rosary are doing much good in promoting piety and devotion amongst us, and the ladies of the Altar Society are ever found attentive to their chosen duties and animated with a superscript and the ladies and animated with commendable zeal for the beauty

Finally, in taking our leave, we crave Your Lordship's blessing for ourselves and our families and for the parish in

Again wishing you the fullest success n the great duties you have undertaken, and hoping that we may often have the opportunity to see and welcome you among us, as we do to day, we remain. Your Lordship's obedient children in Christ, Signed on behalf of the parish ioners of St. Mary's,

JOHN KENNEDY. JOHN KENNEDY,
A. O'LEARY,
P. J. BURLEY,
R. P. SPRATT,
JOHN MACDONALD, GEORGE McHugh, Thomas W. Poole, JAMES KILLEN. PATRICK MURPHY, WM. V. LYNCH,

Bishop O'Connor, made a very happy reply, thanking the parishioners for the address presented and the very warm reception accorded him.

On Monday His Lordship inspected the separate and convent schools, and

was present at the annual distribution of prizes to the pupils of Loretto Academy, which took place in the afternoon in the which took place in the afternoon in the presence of a large gathering of relatives and friends of the pupils. The institution continues in a flourishing state, doing excellent work and maintaining its high record. The Bishop was presented with a beautifully engrossed address on behalf of the institution, to which His Lordship made a happy reply. There were also present Vicar-General Laurent, Rev. Fathers Qpirk, Rholeder, O'Connell, Bretherton and Connolly. The pupils nell, Bretherton and Connolly. The pupils of Loretto gave a very interesting and pleasing programme of instrumental music, recitations, dialogues, etc., all most successfully rendered and closing with the national anthem. The distribution of prizes was an occasion of en-grossing interest to the pupils and it msy be said to most of the spectators. The display of plain and ornamental needle-work and tancy work was exceedingly creditable to the skill of the pupils His Lordship returned to Peterbor Wednesday morning delighted with his reception by the parish of Lindsay.

CATHOLIC PRESS.

Trov Catholic Weekly. That was a pathetic story, told by telegraph, of the celebration of Mass under great difficulties at Johnstown on last Sunday. The faithful priest erected the altar in the open air, and what was left of his flock attended the Mass kneeling in the mud, with the blue dome of Heaven for their roof. And while the words of hope and cheer were being delivered by the faithful priest, workmen were engaged in blowing up the ruins of the beautiful house of worship. At the same time, one of the Protestant ministers of the city was deprecating the desecration of the Sunday by the workmen who were engaged to save the lives of those who survived. "If an ass fall into a pit," etc.

Boston Republic. Beston Republic.

President Fitzgerald, of the Irish
National League of America, has taken
the proper position when, in answer to
the request that he, as chief executive of
the organization, should speak out on
the Cronin case, he declares that as none
but these whose wish is often the but those whose wish is father to the thought would for an instant couple the name of the Irish National League of America with crime of any kind, much less with such a crime as the Cronin murder. There is no necessity for that organization to make any protests or apologies in a matter with which it is in no way connected. There is not any class in the country that is louder in its condemnation of the Cropin murder than the men who belong to the Irish National League of America; and there is not a single unprejudiced individual in the whole land who does not recognize that the league is entirely innocent of all complicity in that crime, and that does not admit there is no obligation resting on it to protest its innocence or to prove it. President Fitzgerald puts the whole

case pointedly when, after denying the necessity of any action on the league's part, he adds: "A foul crime has been committed. The laws of the country have been outraged, and it is the duty of the officers of the law to find out and punish the criminals." The Irish National League of America has really nothing whatever to do with the Cro

Buffalo Catholic Union. The Rev. Lord Archibald Douglas, so well known in London as the fathe

well known in London as the lattier and protector of poor boys, is just now going through the byways and highways of Scotland preaching the truths of Catho-lic belief. He has a large painted cara-Scotland products in the has a large painted cara-van in which he sleeps at night and in which he daily offers the Holy Sacrifics fathers. For Scottish ears the Douglas name hath a music and a romance all its own; and we are not surprised to learn that the Apostolic preaching of this humble yet high born priest is exercising wonderful influence upon the

Boston Pilot The Lord Provest of Edinburgh has declared that he will not confer the free-dom of the of the city, as voted by the Municipal Council, on Mr. Parnell when the Irish leader visits the place in July next. Somebody else will have to offic ate, and perhaps the churlish Lord Pro vost, whoever he is, will not be missed.

The Rev. Makepiece Trueworthy, D. D., of Washington, D. C., adds a hand some new feature to the alleged "Jesuit oath." He says: "The vow of a Jesuit binds him to do all in his power to increase the temporal dominions of the Pope-even to forsake for a time his Church and join another, that he may win from it to the Pope" Does Dr. Trueworthy intend this as a warning to the credulous Protestant population against "converted priests" and "escaped nuns"?

A number of clergymen of the Angli can Church associated themselves, some years ago, under the direction of the Rev. Mr. Townsend, into the Oxford Mission, for the conversion of the natives of Northern India. They took the vows as they are taken by Catholic religious communities, and gave them-selves up without reserve to hard and

self-denying missionary labor. God re-warded their sincerity by giving them the substance instead of the shadow. Mr. Townsend and six of his companions were received into the Catholic Church, in London, on Sunday, June 16, by Car-dinal Manning.

We are greatly pleased to notice that our nightly esteemed fellow citizen, A. J. B. McDonald, Esq., Barrister, has recovered from a serious attack of illness, and is once more able to attend to busied fellow-citizen, A. J.

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HOSPITAL REMEDIES.

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VOLUME 11.

EDITORIAL NOTES.

Last Tuesday we were honored by a visit from Professor J. A. McCabe, Principal of the Ottawa Normal School. One of the leading educationists in the Domi. nion, as well as one of the most esteemed residents of the capital, his visits will always be looked forward to with pleasure by his many friends in the Forest City.

PARSON WILD -"If you go out on the street and shoot a Jesuit, British law will not punish you."

PARSON JOHNSTON .- "I would drive all traitors (meaning Papists) out of Outario. If they do not leave this country, so help me heaven, we'll make them go." Col. Amyor .- "We do not know the

will be called upon to guard their institutions and their laws." CLARK WALLACE, M. P .- "I think Col. Amyot should be indicted for high trea-

moment the French Canadian militia

COUNT CARLO RUSC NI, who took a Wh leading part in the Revolution which not drove Pope Pius IX from Rome in 1848, turi and who acted as Minister of Foreign | the affairs for the Government then estab. | whi lished, died recently in Rome, first mak- | row ing his reconciliation with the Church Cau and receiving the last sacraments. It the

s he who declared on 7th May, 1849, in late note addressed to the Catholic powers, mist that the Romans would rather bury themselves in the ruins of Rome than submit to be ruled by the Pope again, fessor

THE Catholic Archbishop of Armagh and the Protestant Primate were both on the same platform at a meeting, the object of which was to raise funds for the sufferers by the railway disaster which resulted in the death of one hundred per there sons, most of whom were Methodist Sunday school children who were on an excursion, and both urged liberal subscriptions to be given. Such occurrences ought to soften the asperities which are so prevalent in the North of Ireland on the ground of religious d'ffarences.

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His Eminence Cardinal G bbons conferred tonsure in the Cathedral of Baltimore on a colored student named Randolph Uncles, of St. Joseph's Seminary, on the 21st ult. This rite is the first step towards ordination to the priesthood. The orly colored priest now in America is Father Tolton, but it is not on account of any disability of color that there are so feet, but because the small number of tayl colored Catholics in the country has not tive? yet furnished any more students suitable for the priesthood. The Catholic Church makes no such distinction as the Presbyterians, who in the South will not allow the colored race to worship in their of greburches, much less to have colored min and c i ters stand on an equality in the ministry with the white. The Episcopailans also object to have colored ministers sit in the

IT is announced that the Right Rev. Dr. Cleary Bishop of Kingston, has been named as dignissimus for the diocese of Waterford and Lismore, I eland, and that the Holy Father has selected him as the Bishop of the See. On Sunday 30 h ult., at the conclusion of the sermon in St. Mary's Cathedral, His Lordship referred to the rumor thus. He said he is his was wedded to Kingston, that he did not desire removal from Kingston, that the and c work to which he had put his hand was not yet finished, and that If the Pope He in listened to his pleadings he would remain are to here. He intimated that when the cath- and w edral improvements now in progress, and costing nearly \$100,000, are completed he hopes to undertake the establishment of a college here for the education of young men in arts, science, theology and medicine. He appreciated, of course, the honor done him by his nomination for the bishoptic of Waterford, where as priest and college principal, he had resided for Prote

A Low churchman boasts in a letter to the Globe of 27th ult, that at the synod of Niagara, in the contest for glory, the "Protestant churchmen gained too very decided victories. They elected their ticket to the Provincial synod, and they refused to allow the bishop to be an exofficio member of all committees." Tae boasting is, however, somewhat modified | prepar by the ill concealed melancholy which oppresses him because of the Ritualists being sustained in the use of "altarlights, incense, the mixed chalice, the eastward position, the Romish vestments, etc." He explains this by saying: "The Ritualists talked against time. They were put up at the best houses in Hamilton, and would have remained privat with pleasure for weeks. The lay delegates, who were at their own charge, saw tnat they would not face the music, entered a protest and left the synod in | would a body. There was no quorum: no satisfaquestion could be put to vote, and the should motion was therefore withdrawn." Tae has no whole affair is a woful picture of log roll lty in ing on the most sacred subject of Church | withou liturgy. Where was "the Spirit of just as Truth" all this time, of whom it was minist promised to the Apostles, "He shall ness to

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