Catholic Record.

"CHRISTIANUS MINI MOMEN EST, CATHOLIGUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIG MY SURNAME."-St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY. SEPT. 3, 1887.

No. 463.

NICHOLAS WILSON & CO HAVE REMOVED

__ TO _ 112 DUNDAS St. NEAR TALBOT.

1 Shall Find Rest.

A little further on— time—I shall find rest anon; pe to try her wings in wanto fancy builds the soul a nest orsg; but soon youth's flame ne—
I lightly out—while we repeat the jest
miling coviidence—I shall find rest
A little farther on.

A little further on and rest; half fiercely we avow on beats on the duty field and care to upjoint our armor, and the glare ith the pulse of battle, while life's the fitting stars; the frenzied the laurel more than for the breas sh breath we cry, I shall find A little further on.

A little further on I shall find rest, half sad, we say. When sorrow's settling blurs out the gles Of glory's torch, and to a vanished dream Love's palece hath been turned, then apressed, ring, sick at heart—we may not stay sary feet, so lonely then doth seem badow-haunted world. We, so un

to see the grave which waits its ling round our feet the cool, sweet clay,
we speak the fading word farewell and say:
Not on this side—slas!—1 shall find rest
A little further on.
—ROBERT BURNS WILLOW, in Century Mag-

CATHOLIC PRESS.

Church Progress.

Catholic parents are guilty of the mos culpable negligence in not practicing home and temily devotions and thus teaching their children practical religteaching their children practical religion. The beautiful custom of family prayers practiced in Catholic countries, should be introduced by parents who value the priceless gitts of religion. Children are very prone to neglect their morning and night prayers and will neglect them, unless parents watch and see that they are not forgotten. The beat way, then, is for the parents to congregate their whole family in one room and together with them say morning and night prayers in common. The family that practices this pious custom will draw down upon themselves many graces and God will reward them not only in the life to come but will aid their prosperity in this life. The recklessness of children is frequently attributable to parents who neglected to properly instruct their children how and when to pray.

Enfailo Union.

How the Grand Old Man is daily smit on. The beautiful custom of family

How the Grand Old Man is daily smit How the Grand Old Man is daily smiting to the dust the haughty demigods of aristocracy? Think of the Duke of Westminster driving round from house to house in his escutcheoned carriage, and amid all the pomp and power of great wealth, to beg votes for his son—and then to see that son driven from the field by an ignoble rival. Ichabod, the glory hath denorted is

"Some times one need be no more purteous than Luther or Jesus."—N, Y. adependent. We indigenantly protest region this blambarmous association. It is an insult to every Christian sentiment thus to couple the ribald hero of the "Table Talk" and the Divine Teacher of

significant part in English politics. It is here, there and everywhere, and has added greatly to its strength by admitting ladies to its membership. Had only the Tory members half the wit, the power of persuasion, the spirit and the winningness, if we may use the word, of their wives, sisters, daughters and mothers, Mr. Gladstone and Mr. Parnell would have a far stronger phalanx arrayed against far stronger phalax arrayed against them than that which they now encounter in Parliament or in the electoral districts. But the Tories are doomed, and even their brave and devoted women cannot inspire new life into a body already defunct.

Colorado Catbolic.

The good Catbolic loves to read everything concerning the true, holy church, to which it is his happy lot to belong. Unlike the lukewarm, indifferent Catholic, he spends some leisure moments every Sunday in reading the sound, profitable, instructive matters touching Catholicity which appear in his Catholic newspaper. Colorado Catholic.

Self sympathy is destructive of advancement in Christian perfection. Although generally found amid tears it is a dry rot In children, the birch if used betimes, is helpful: in adults, it takes constant care on the part of parents and teachers to suppress the growth of this poisonous weed. It is a fungus that is sure to grow, and bring misery upon all who hug it to

There is no more excellent means of attaining Christian perfection than by imitating the example of those with whom we share a common humanity. What others do, we can do if only we are obedient to our inspirations. The philosophy of this thought finds flower in every great success. In the following story told of a saintly youth, the gravest signor will find profitable food for thought. In the lesson the devoutest Catholic will find a mirror for valuable introspection: St. Aloysius Gonzaga, as he was about to assist at an instruction which he had desired very much to hear, was summoned to a visitor whom There is no more excellent means near, was summoned to a visitor whom they represented as importunate, and advised him to avoid. "No," he replied, "I was going to the sermon to learn how to conquer mysel; here I have an opportunity of immediately practicing that virtue."

THE feeling of Ireland toward Coerci has been fully voiced by the patriotic and poetic Lord Mayor of Dublin, T. D. Sullivan, editor of the *Nation*, in these lines:—

Antrim with hatred profound is rejecting it, Monaghan spurn it as something unclean; Clare has no notion of ever respecting it, Sigo condemns it as edious and mean. Galway declares 'tisn't worth a bad penny, Roscommon salutes it with hiss and with 'Tis laughed at by Cork, 'tis despised by Kil-kenny, 'ris stated and stoned by Armagh and Tyrone.

Cavan lets fly at it, Louth takes a shy at it, Meath and Westmeath in the sport take a share; King's County jeers at it, Queen's County sneers at it. Great is the mauling it gets from Kildare. Down and Fermanagh go in with a stick at Derry has given it a dip in her bogs; Tip takes a run and a big swinging kick at

Angry Mayo gets it torn by the dogs. Congford and Leitrim keep cutting and hacking it, 'Itis flung in a dust-hole by flerce Donegal; Carlow would never grow weary of whack-

ing it, Such is the usage it gets from them all. Joyous acclaim to them, honor and fame to One spirit firing them, one thought inspiring them,
Standing united, undaunted, and true.

WHICH B THE TRUE CHURCH

London, Oat, Ang. 21.

London, Oat, Ang. 21.

Sunday moning, help ast nine. We peak of the village landy would need to the third of the control of the peak of the control of th

throughout Christendom. Now, Mr. Editor can you tell me it I belong to any Christian denomination? If you can, its more than I can. An answer in your paper perhaps would enlighten me on the subject.

127 Horton street.

[In answer to our respected correscondent we can only say that the data with which he furnishes us are insufficient to enable us to form a judgment on the genuineness of his Christianity. Holy Scripture affords ample evidence that Christ established but one Church, against which the gates of hell shall not prevail; and that Church, founded on the Rock, Peter, must have Peter's successor for its Supreme Shepherd. As the Catholic Church alone possesses this characteristic, to be a genuine Christian our correspondent will see plainly the course he must pursue.—ED. CATHOLIC RECORD]

THE COLLEGE OF OTTAWA.

The College of Ottawa, in order to attain the full standard of the development at which it aims and to secure to its numerous students all the advantages of an education at once Christian and practical, has just thoroughly reorganized its governing body. At the head of the College Faculty is placed a special council composed of the Rev. Father C. Augier, Provincial of the Oblate Fathers in Canada and President of the College, assisted by the following professors and officers of the University: Rev. Father J. M. Fayard, Superior; Rev. Father J. J. Filliatre, Director of the College; Rev. Father A. Langevin, Director of the Seminary; Rev. Father J. B. Balland, Prefect of Studies; Rev. Fr. Pailtier, Director of Parochial Affairs; and Rev. Fr. Gendreau, Procurator. The College is divided into three departments: The Department of Studies, under the immediate supervision of the Rev. Father J. B. Balland. Studies, under the immediate supervision of the Rev. Father J. B. Balland, assisted by Rev. Fathers A. Nolan and D. Guillet. The Department of Parochial affairs is under the direction of the Rev. Father A. Paillier, assisted by Rev. Fathers M. Froc and A. Dentonville. The Bursar's Office is under the direction of Rev. Father A. Gendreau, assisted by Rev. Fathers T. Ferron and Brault.

The directors of these several departments submit, before taking definite action, all their measures and decisions to the superior and to his ordinary council, which is composed as follows. Rev. Father J. M. Fayard president, and Rev. Fathers J. J. Fillatre and A. Langevin assistants.

Langevin assistants.

This new administration is now busy in organizing and perfecting the details of every branch of the College government and University curriculum, so as to assure he most satisfactory r esults.

FROM ESSEX CENTRE.

ATING CORNER STONE OF THE NEW CHURCH Rev. J. O'Connor, P. P., Maidstone, Rev. J. O'Counor, P. P., Maidstone, assisted by an energetic committee of laymen, is engaged in building a church in Essex Centre. This is a very flourishing village, situated on the Michigan Central Railroad, and occupying a central position in a most fertile agricultural district. The church to be constructed will be built of brick, with atome facings, and will supply a want long felt by the fathful of that village and

His Lordship the Bishop of Londo

teachers who are conducting the separate schools of the city. They have through the year labored constant and faithful and the success of their pupils shows that their labor has been highly appreciated. We therefore compliment Mr. S. R. Brown and the reverend lady teachers on the great success which seems to be attending their labors in the cause of Catholic education.

HOUSE OF COMMONS.

London, August 29 - In the House of Commons this evening, on a motion to grant £762 315 for the purpose of completing the credit for the Irish police pleting the credit for the Irish police service, Mr. Dillon protested against the constant increase of the expenses of the police in Ireland. Although the population had decreased 200 000 since 1880, the cost of the police service had increased over £250,000 This waste of the public money was not due to clime. A monstrous and corrupt police force was kept up to evade the provisions of the Mutiny act by maintaining a larger military force than was sent oned by Parliament. The law was not enforced and rents were not collected, and the only effect of employing the police was to effect of employing the police was to create wide-pread dissatisfaction and to exasperate the people.

Mr. Balfour, Chief Secretary for Ire-

land, asid he would not deny that the cost of the police force of Ireland was largely in excess of that of England. He asserted that the responsibility for this state of affairs rested on those who were doing their best to foment the discontent in Ireland.

Mr. Sexton said he believed that Ireland was the only country in the world where, with a steadily decreasing popula tion, there existed a steadily increasing olice force to overawe the people.

Mr. Dillon asked on what principle the

Mr. Dillon asked on what principle the two resident magistrates to try Mr. Wm. D'Brien would be selected by the government, and when their names would be announced. Col. King-Harman, Under-Secretary for Ireland, eaid the case would be tried by magistrates in the usual way and in conformity with the Crimes act, but that it was not customary to announce names of magistrates in such cases. magistrates in such cases.

After a nive hours' discussion the vote for the Irish constabulary was carried—

107 to 50. The Parnellites are determined that Parliament shall not rise until a decision shall have been reached in the case of Mr. O'Brien, and began to night what prom-O'Brian, and began to night what promises to be a prolonged discussion of the Irish estimates. Even by resorting to the cloture rule this government will be unable to balk their purpose, Mr. O'Brian's trial opens September 8. Any attempt by the prosecution to strain the meaning of the Crimes act, as affecting Mr. O'Brien's case, will be the occasion of a fierce protest by his colleagues in Parliament. The Conservative whips will be obliged to keep twenty members within hail to prevent a surprise.

ONE CHANCE MORE.

United Ireland. already brooding dejectedly over the sentences of ruin just distributed at their doors by their friend Lord Salisbury. If there was a man of statesmanlike instinct among them (and a great oligarchy ought to have that much to show for all their centuries of wealth and power) he contrary, discern in

to have that much to show for all their centuries of wealth and power) he would, on the contrary, discern in the situation created by the Northwich election one more—falling ruiracles, the last—chance of extricating his class from the most disreputable mess of insolvency and ignomy in which a dethroned aristocracy ever committed suicide. All is lost with the landlords—very, very nearly, but not quite. Nobody loves them, and nobody dreads them—their Tory friends in the Cabinet even less than their tenants of the neighbouring League branch. Mr. Gladstone and Mr. Parnell do not stand in the smallest need of their alliance—Home Rule will work itself out with just as little reference to their resolutions in back-drawing rooms as Lord Salisbury revised their judicial rents. But they as yet possess (they won't possess long) one advantage for which the Irish people would be willing to pay valuable consideration. They cannot possibly stop Home Rule, They can most powerfully facilitate and hasten it. Their mumb lings about Coercion and the Land Bill do not matter a jack-straw to anyone; but the same amount of energy expended in a series of resolutions confessing the inevitablences of Home Rule, and setting forth suggestions with the view of honestly making the best of it, would make the Irish landlords at one stroke what they have long ceased to be—a power in the Empire. If in place of beating out their life against the bars of the Land Bill and the Plan of Campaign and taunting each other in the Express with their imbedility, they were to appoint a Ing out their life against the bars of the Land Bill and the Plan of Campaign and taunting each other in the Express with their imbecility, they were to appoint a Committee to confer with Mr. Gladstone and Mr. Parnell at a new Round Table (taking Lord Balisbury in, if they are especially charitable), we should have a Home Rule House of Commons elected within a week and an Irish Parliament opening its doors on New Year's Day. This despatch of business would be worth paying a price for. The landlords and their class, no doubt, have most to lose by the prolongation of the present intolerable state of tension and uncertainty in the country. But the people also suffer most grievously from the harryings of the sheriff, the scarcity of money, and the paralysis of industrial energy. They long most wistfully for the era of peaceful and workful

self government to begin. It is, perhaps, a fault with them to be so impatient, but they would swop a good many concessions in the matter

A ROMAN CANONIST. ent, but good many both of the both of the purses and the privileges of the landed gentry against release from a couple of years more of vain suspense. Mr Gladstone might not, perhaps, too effusively welcome the landlords' collathemselves when the landscreen charactery we them the chance and, we is them! they rejected it. Still, if they would only once show themselves capable of co-operating like loyal Irishmen in starting their country on the career on which it is inevitably bound: if they would only begin by putting their decrees for possess-sion in the fire and cashiering their house-wrecker:—if they would, in a word, fraternise with the National Legue infraternise with the National League in-stead of uttering febrile little acreams for its suppression, they might still exercise the most enormous influence upon the structure of the Home Rule Bill, and of the Home Rule Parliament that will folthe Home Rule Parliament that will fol-low it whether they like or no. All this would have its bitterness; but it would only be the bitterness which Lord Salisbury ought to have experienced when he tossed them and their judicial rents over to the winds and waves:—the bitterness of acknowledging an iron post when one has bumped his forehead against it. It is the one thing, at all events, for Irish landlords to do, except to live and die a nuisance to bumped his forehead against it. It is the one thing, at all events, for Irish landlords to do, except to live and die a nuisance to all mankind and make faces at their countrymen even on their death-bed. Our hint is not addressed to the witless "leaders," who have thus far led the Irish landlords through a dozen or so of ricketty organizations into quagmires of folly, wickedness, failure, ridicule and expense. But there must be among so favored a class a certain number of quiet-thinking men who obafe under the pompous incapacity of their leaders—upon whom Colonel Saunderson's jokes grate, and to whom Mr. Smith Barry's forcible feebleness is distressing. A score of such men, intusing their spirit into their class, could find in the Northwich election, not a lesson of maundering impenitence and despair, but an opportunity of stopping evictions, disarming the Plan of Campaign calling an Irish Parliament into existence, stipulating as to its dealings with themselves lating as to its dealings with themselves and their property, and playing a great role yet in the fortunes of their country. Did the die of the Irish landed gentry break in moulding Mr. Parnell?

TIMELY INFORMATION.

POINTS CONCERNING EXCOMMUNICATION, CONSCIENCE, AND GALILEO.

I beg leave to correct some mistakes published in the daily press and elsewhere by certain writers regarding excommunication, conscience, and Galileo.

I. Zitelli, an official of the Propaganda, in a work on canon law, published in Rome in 1886, teaches:

1. That the published of the propaganda, in a work on canon law, published in Rome in 1886, teaches: Rome in 1886, teaches: 1. That the punishment of minor excommunication, of certain suspensions, and of partial in terdicts can be inflicted for merely venial offences, and that mere disobedience to the command of a lawful superior may sometimes be of itself a grave offence, justifying major excommunication.

2. While it is true that the minor excommunication formerly incurred by law on account of culpable communication with a person excommunicated by name with a person excommunicated by name has been abolished, it is not true that the proper superiors have lost the right censure: nor is it true that it has ceased to be a sin to hold unnecessary communication with a person excommunicated by name. 3. A priest or other cleric who admits to divine offices those who are excommunicated by the Pope incurs excommunication reserved to the Pope.

actual teaching and practice of Rome.

II. "Conscience" in Catholic theology, to be a safe guide in morals, must be regulated by law. Law is the external rule of morals. It is true that a man is bound to follow an invincible erroneous conscience, but when he knows the law he cannot plead an invincibly erroneous conscience as an excuse for violating the law. When he knows the law or the precept and refuses to follow it, his conscience is vincibly erroneous, and therefore not a guide in moral. The recognition of an external and infallible guide which the subjective conscience and judgment are bound to follow, constitutes the radical difference between the Catholic and the Protestant rule of faith and morals. To claim a right of conscience against the legitimate precept of the Pope, is to stand on a Protestant platform and to run the risk of confounding conscience with ignorance, prejudice, pride, or sensuality. The Mormons justify polygamy by this kind of "conscience," and in the second century Montanus and Priscilla excused their disobediece to Rome by this same kind of "conscience enlightened by faith, guided by the authority of the church, and obedient to it. See any text book of by the authority of the church, and obedient to it. See any text book of Catholic "moral theology;" Lehmkuhl, for instance, on "Conscience" and

IRISH NEWS BY CABLE.

The Freeman's Journal states that Mr. Arthur O'Connor, member of Parliament for Donegal, and Sir Thomas Henry Grattan Esmonde, member of Parliament for Dublin County, will visit the United States in September and address monster meetings to be convened by the Irish National I-ague of America Sir Henry Esmonde is a greatgrandson of Henry Grattan, the famous Irish patriot.

Archbishop Walsh has published a letter inviting landlords to appoint a committee to meet a committee of Irish tenants in a round table conference of the land ques-

round table conference of the land ques-

A feature of the next league meeting will

A feature of the next league meeting will be the reading of the names of persons who have joined the league since it was proclaimed. The l'st includes the names of many Euglishmen and Scotchmen.

Mr. Healy addressed a league meeting at Cork to day. He said that the people would wipe their boots with government proclamations. Irishmen. with the proclamations. Irishmen, with the support of the English democracy, flouted and despised the government. Coercion would entail suffering on the people, but would prove a blessing in disguise.

Daily Mass.

Bishop Vaughn. We read in the life of St. John the Almoner, of two men in trade who had been brought up at the same school, and had both much the same advantages. One of them married, and had many children and nephews to provide for, but was so successful in everything that he not only provided for their current wants, but also invested a good sum of money every year for his children. The other was always in difficulties. He was scarcely ever able to meet his liabilities, and in all respects the world was against

him.

One day, meeting the prosperous companion of his youth, he asked him how it was that he was blessed in all he undertook, whereas he himself had never succeeded in earning a decent maintenance. "I will call to morrow morning and show you the secret of my success,"

was the reply.

He called early in the morning and asked the poor man to accompany him to church. The poor man was astonished; the prosperous tradesman called

ished; the prosperous tradesman called again the next morning with a similar invitation, and the next. "Well," said the poor man, "if all I have to do to get out of my present miserable state, is to go to Mass, you need not call, for I know the way to the church."

"Precisely so," said the prosperous tradesman, "I never go to business without first going to Mass. I try to act up strictly to the injunction of the gospel—"Seek ye first the Kingdom of God and His justice, and all these things will be added unto you." (Matt, vi., 23) The poor man followed the advice he received, and God began speedily to bless him, giving him an ease and prosperity even in this life such as he had never enjoyed before.

T. M. Healy, M. P.

A London correspondent of the New York Times speaks thus of T. M. Healy,

York Times speaks thus of T. M. Healy, M. P.:

Of all the fierce, bitter, coldly ferocious assailants who have lifted their voices in St. Stephen's against British rule these last dozen years, Healy is the one whose knout lash tongue has raised the biggest and reddest welts. To see him in his place just halow the gangers standing excommunication reserved to the Pope.

4. An appeal from a sentence inflicting suspension or excommunication does not suspend its effects. The censure binds until set aside by a higher court.

5. Even if one be suspended or excommunicated unjustly, he is still bound to obey the censure in order to avoid giving scendal and by the very nature of the virtue of obedience itself. This is the actual teaching and practice of Rome.

II. "Conscience" in Catholic theology, to be a safe guide in morals, must be regulated by law. Law is the external rule of morals. It is true that a man is bound to follow an invincible erroneous conscience, but when he knows the law

and reddest welts. To see him in his place, just below the gangway, standing with place-just below the gangway, standing with place-just below the gangway, standing with place-just below the gangway, standing which he tiers of seated Tories opposite; to hear the terrific tongue-lashing which he alone can lay upon them—the scorn, invective, biting sarcasma, burning wrath—is to have an experience not to be matched in any other Parliament House of Europe. In the use of jeering satire, which, amid laughter, cuts to the bone, he has no rival save Sir William Harcourt and no equal in him. When we are privately in the one whose knout lash tongue has raised the biggest and reddest welts. To see him in his place, just below the gangway, standing the tiers of seated Tories opposite; to hear the terrific tongue-lashing which he alone can lay upon them—the scorn, invective, biting sarcasma, burning wrath—is to have an experience not to be matched in any other Parliament House of Europe. In the use of jeering satire, which, amid laughter, cuts to the bone, he has no rival save Sir William Harcourt and no equal in him. When we are experience not to be matched in any other Parliament House of Europe. In the use of jeering satire, which, amid laughter, cuts to the barcourt and the same in the terrific tongue-lashing the tiers of seated Tories opposite; to hear the terrific to bear in mind that this man—who was, as a poor village boy, earning his own living at the age of thirteen—is six years younger than Lord Randolph Churchill, and yet commands the ear of the House as readily as that son of a duke, it must be admitted that his qualities and his restition are alike phanomenal position are alike phenomenal.

WEDDING BELLS.

At Orillia, on the 15th Aug., in the church of the Angels Guardian, the marriage of Mr. Daniel McCarthy to Miss Maria Louise Maloney was solemnized by the Rev. Father Campbell. They left for their new home, Toronto, amidst the best wishes of many friends. The bride was highly esteemed by all who had the pleasure of her acquaintance, owing to her amiable, cheerful and lady-like manners. We extend to the couple our best wishes for a long and happy life.

Catholic Colored Mission of Windsor, Ontario.

Catholic "moral theology;" Lehmkuhl, for instance, on "Conscience" and "Lswa."

III. "Galileo" was never excommunicated by anyone. His system was never condemned by the Pope, nor by the Congregation of the Inquisition. It is true that the Congregation of the Index condemned some works written by the partisans of the Copernician system but the condemnation fell on the abuse of the Holy Scriptures by these writers more than on the Copernician system itself. See an exhaustive article on this "Wagner by postal card."

Ontarie.

As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, tegether with the benefactors'lists, to the reverend gentleman. All moneys received will be immediately schrowledge. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

A Call From the Cloister.

rd ye whispering zilvery cohoes stealing round the ivied walls, the hill where now stands crumbling Royal Tara's ruined Hail? It is those mem'ried chambers waken at the magic etrain.

1 Crushed and Martyred Nation, thou shall rule thine own again? as arial mytic music floating on from hill to hill, fly as electric currents, flash their strong o'ermastering thrill.

on the parties of the country of the

Name to write the color of incident colors and inci

was evidently a secret recess built into the thickness of the outer wall of the tower and chut in by a close fitting door skillfully painted on the outside to resemble the remainder of the fireplace, and on the inside protected with a sheet of iron. I pushed the door further open and entered. The sperture was built round the hearth and was perhaps four feet in height. Stepping cautiously inside my foot struck against a yielding substance which gave forth a hollow sound. Looking down I was herrified at seeing, lying almost like a shapeless heap of bones, a human skeleton! With an exclamation I took a hasty step backward and struck against a yielding metallic substance. Looking about me by the aid of the lamp I found myself standing on a heap of guineas, while around the walls were arranged a number of bags, which, by their appearance, also contained money. This, then, was the mystery! The wretched man, after driving forth his daughter from her home, had sought solace in his money bags, and had occupied himself in carrying his treasure from the chest to what he doubtless thought was a after hiding place. Not able to resist the pleasure of gloating over his riches, worse than worthless to him, he had emptied some of the bags upon the floor and was doubtless contemplating the glittering heap with foud delight, and bathing his hands in its golden splendor, when the door by some means awung to, the spring lock fastened it, and the miser was immured in a living tomb from which all his riches were powerless to save him.

I was not long in quitting that place,

is the cost of the states of the second panel of him and Sir Reuben to the word of gratitude with which Mary received me when she heard that the maser's hoard was more than sufficient to free the whole of the estate amply repaid me for what I still regarded as the sacrifice I had made. During the day we heard that Mary's lover was spending the boildays at his father's house and as the only reward I had stipulated for was the holice, a message was sent which speedily hrought him to the grange, and before the day had ended the wedding day was fixed, and I, of all men, had promised to be "best man."

I think they are happy; I hope they always will be. Otherwise I think I should curse the night on which I made the action of the miser's ghost.

We have a companied him and Sir Reuben to the weeding day was fixed, and I, of all men, had promised to be "best man."

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We have the whole of the estate amply repaid to relate a narrative, of which she knew when she noticed that her husband had she not conditional consent of Sir Reuben to his daughter's marriage with the man of her the day had ended the wedding day was fixed, and I, of all men, had promised to be "best man."

I think they are happy; I hope they always will be. Otherwise I think I should curse the night on which I made the action of the miser's ghost.

We have a promise to hear your promise, word will come to see him, and hear his always will be the an arrative, of which she knew or which he heave the heard with a submode, and not to disturb him as ceased speaking, and remained busy with her needle. About the day had ended the wedding day was fixed, and I have heard su

while to all appearance the right hand recess was closed with solid stone, blackened with amoke and age.

Beginning to teel the effect of the chill morning air, I determined to postpone further investigation until I had completed my toilet, for I was bent upon fathoming this mystery, if mystery there was, were it possible.

Having put myself into my clothes I set light to a small reading lamp I carried in my valles and returned to the heath. The most minute search failed to disclose any semblance of a door, or to show there was any study littled startled to find the wall yield and to see what I had taken for a wall slowly moving inwards upon its hinges.

As soon as the aperture was large

the mind to higher things in the midst of worldly work and collectude.

To Christian flocks, the Sunday Mass has been union, light and consolation.

To the Christian nation, the solamn Mass has been triumph, thanksgiving, sorrow, union of mind. In the presence of our Saviour Jesus Christ, kings have first put on their crowns at Mass, Parliaments have begun their sessions with it; justice has opened her courts by assisting at it, universities have begun their labors by solemnly attending it. The Mass has been the grand feature of a Christian marriage. And the Solemn Mass of Requiem has sanotified mourning and taught the bereaved how to be resigned, while he has brought the best of all comfort to the departed souls.

MOZART'S REQUIEM.

Oa an uncommonly sultry September afternoon in the year 1791, a very delicate looking man and his young wife were seen alowly strolling through Leopold street, Vienna, toward the Augarten, the principal public park of the city. Although very plainly dressed, the young couple attracted much attention, and were greeted by passers by with a respectful salutation. With seddened faces many stopped to look back at the pair, and with a mournful shake of the head to utter remarks of pity for the feeble young man. "He cannot last much longer!" This and similar expressions of compassion were frequently uttered. The subject of this commiseration was apparently about thirty five years of age. As he leaned upon the arm of his wife, they occasionally halted in their walk for a few moments, while he recovered from the spells of coughing which attacked him at intervals, and seemed to completely deprive him of breath.

breath.

With a look of deepest sympathy the wife would cast her eyes to her husband's pale face, while his thin, haggard appearance and fevered cheeks would cause her to shudder with anxiety. When the coughing would cease he would stroke her hands, and in a voice of the deepest affec-

hands, and in a voice of the deepest affec-tion would say:

"Stanzerl, have no fear; I will soon be-come hale and hearty again."

Slowly the atrange pair neared the door of the Augarten, over which were inscribed the words of the great "People's Friend," Emperor Franz Joseph II. —"Welcome to all."

"If no one is sitting in your favorite place, I shall be happy, dear husband," said the wife. "Do you remember where I received the first and only whipping

said the wife. "Do you remember where I received the first and only whipping from you?"

"Whipping! from me?"

"Yes; but you do not care to recollect it, or, more likely, have quite forgotten the circumstances. Ah! well, my Mander! generally forgets all, except his notes," she replied, tapping her forehead. "But I will narrate the affair. We had been married about three weeks, when, on a beautiful afternoon, we were promensding in these lovely gardens, and I told you that my little dog, Azore, thought more of me than he did you, and in order to test it, I saked you to whip me, sand in fun you did so. Now, do you remember?"

"Oh! yes, yes," he replied, laughing; "and our good Emperor Franz happened to pass that way, and, thinking we were in earnest, rebuked us. Ha! ha! that was a joke."

Both laughed heartily at the recalling of this little episode of happler days. They had now reached ashady nook in the park, where was a rude wooden bench, upon I which they seated themselves, the wife bringing forth her needle work while her husband remained quiet. The fragrance of the sedars seemed to revive the spirits of the sick man, and his otherwise wan, sad face for the time beamed with delight.

"It is lovely here," said the wife, "Now, rest yourself well, dear Mander, for you know we can remain here as long as you will come to see him, and hear his kequiem."

quaintance of the miser's ghost.

THE HOLY SACRIFCE,

London Tablet.

The discourse of Bishop Hedley in his new work "Our Divine Saviour and Other Discourses," are clear and vigorous in relation to the Sacrifice of the Holy Mass. Above all, he brings prominantly into view that assistance at Mass, "is not a mere act of piety, like assistance at Wass," is not a mere act of piety, like assistance at Wass, "they are abarers in the mighty work done on the altar. Meum ac custrum sacrificium, "My sacrifice and yours," the priest calls it when he turns to the poor ple at the Orate fratres.

And that mighty work is twofold; the payment of the world's debt to the fact that the Mass is a sacrifice of worthip and of thanksgiving, of propitiation and of impetration. Magnificent as is the Angelic worship, it is but finite in and of impetration. Magnificent as is the Angelic worship, it is but finite in and of impetration. Magnificent as is the Angelic worship, it is but finite in and of impetration. Magnificent as is the Angelic worship, it is but finite in and of impetration. Magnificent as is the Angelic worship, it is but finite in and of impetration. Magnificent as is the Angelic worship, it is but finite in the Mass into insignificence before the Mass where "the King of kings is worshipped even to the utmost limits of that infinity to which limits are unknown."

And no one can tell—no angel's pen of the Mass where "the King of kings is worshipped even to the utmost limits of that infinity to which limits are unknown."

And no one can tell—no angel's pen of the priest the Mass has been deed ally bread of grace, of strength and of consolation. To the people it has been religion, worship, devotion, the lifting up of the heart, the elevation of with report to the Mayor. Stop this non-lifting up of the heart, the elevation of with report to the Mayor. Stop this non-lifting up of the heart, the elevation of with report to the Mayor. Stop this non-lifting up of the heart, the elevation of with report to the Mayor. Stop this no

I tell you. "I will have no more of

ents."

"Please don't disturb my husband,"

aid the wife, "for he is composing."

"What!" cried the officer; "I, the park
officer, must not disturb him! You say he
is composing! I say he is daubing, and will
allow is no longer. Stop, I tell you, and
this moment."

"Tuba mirum spargens sonum" sang the composer, without paying the alightest attention to the officer. This aroused the latter's indignation, and he began excitedly to abuse the composer, and demanded to know who it was that dared to disregard his orders."

"What is your name?" he asked, in a stern voice.

"What is your name?" he asked, in a stern voice.
"I am Wolfgang Amadeus Mozart," spoke the invalid.
"What! are you the Mozart who composed the 'Zuberflote?"
"Yea," replied the composer, "I am that Mozart, and was at the moment you so abruptly interrupted me, composing a new Requiem."
"Mozart! Mozart!" fairly screamed the officer, "pray forgive me for my rudeness. Why did you not tell me before? Then I should not have been so rude. Mozart! pray, forgive me."
"With all my heart," answered the great Mozart, "I forgive you; but my Requiem is se yet unfinished, and I have no more room on this bench. What shall I do?"

The officer hastily ran to the east end

I do?"

The officer hastily ran to the east end of the park, and picking up a newly painted bench with a great deal of labor succeeded in placing it beside the one upon which was already written the first part of "Mozart's Requiem." It required but a few more bars, and the work was

but a few more bars, and the work was completed.

"Shall I send the benches to your house?" said the officer respectfully.

"No," said Mozart, pointing to his heart and then to his brow; "I have it closely locked up in both places, and can easily copy it when I get home. But I will again come to these gardens and hope to meet you once more. Pray tell me your name."

"Geoppert is my name," said the officer,

"Geppert is my name," said the officer,
"and I shall await your coming with pleasure."
"I thank you," replied Mozart; "and

"I thank you," replied Mozart; "and when the composition which I have scribbled upon your benches is ready I will send you word, and trust you will come to hear it."

"Rest assured, dear Mozart, God permitting, I will surely be there," said the

"Rest sesured, dear Mozart, God permitting, I will surely be there," said the officer.

Two months had passed, and Gappert, having wandered daily to find Mozart, was as often disappointed. "Pshaw!" he said, "I have been duped. It was not Mozart after all; undoubtedly some notoriety seeker."

Month after month passed. The leaves began to fall. Winter came, and a deep snow covered the favorite walks of the park except the one from Geppert's building to the "Requiem Bench," whither he wandered daily, with the hope of meeting the illustrious composer of the "Zuber flote."

One day—it was on the afterneon of the 3d of December—Geppert was sitting, again on his watching post, waiting somewhat hopelessly for the composer, when he beheld a priest, dressed in citizen's attire, working his way through the deep snow, and directing his steps to where Geppert was sitting.

"My dear friend" said the priest, when he drew near, "will you be kind enough to direct me to the house of the park officer, Mr. Geppert?"

"That is my name," said the officer, at

remained busy with her needle. About half an hour had passed when he awoke.

"Well, my dear Mander, you have had a good sleep," said his wife, merrily.

"Yes," he replied, "and I have head such a beautiful dream. Oh! I have heard such heavenly music. What I have heretofore written is nothing compared to what I heard in my dream!"

"Pray, tell me, whet could have been your dream!"

"Something sad," was his answer. "Yes, ineffably sad. I dreamed I was in my grave, and surrounding me was a chorus of angels, singing, 'Requism citeman donesis, Domines' Ah! it was so levely; it had more effect than all the church music I ever wrote. And then the trumpets! Oh, the beautiful Tube mainum! Only the angels in heaven could produce such music. It was heavenly!" He eat motionless, thinking of his wonderful dream, only his fingers moving as though fingering the keyboard of his piano.

"But, Wolfgang." said his wife, "your dream is but the effect of your ever worry ing your mind about the new 'Requism."

"Pray be quiet," he replied, motioning with his hands. He continued, half speaking and partly thinking sloud, "Yes, I have it. At last I have received the long anxiously thought of 'Requiem." With a nervous hand he hastily searched his pockets for pencil and paper: but, alsa! he could find neither. He saw in the roadside a plece of red chalk, which, in the vieinity of Vienna, is bountiful. He assersity assured its and kneeling on the residual control of the wonderful and paper: but, alsa! he could find neither. He saw in the roadside a plece of red chalk, which, in the vieinity of Vienna, is bountiful. He assersity assured its and kneeling on the residual control of the more statement."

The false more defect from a little of the immore to this, the first performance of the immor

There are some who pay but little or any attention to a cough or cold, and say let measure take its course. This is just the time nature should have assistance. The lungs are threatened. Assist them with Tamarac Elixir.

A Pleasing Duty. A Pleasing Duty.

"I feel it my duty to say," writes John
Borton, of Desert, P. Q., "that Burdock
Blood Bitters cured my wife of liver
complaint, from which she had been a
chronic sufferer. Her distressing, painful symptoms soon gare way, and I can
highly recommend the medicine to all
suffering as she did." Exiled Beflections.

BY JOHN J. M'GINNISS.

Tis summer in Ireland! The streamlets are unrolling and shamrocks are The name unrolling and over the wide spreading les; ing les; with the music that charmingly In rivoles that glide 'neath the thorn and the salley
By banks where with violets true Irish love

The thrush leaves the thorn and its notes are now ringing.
In chorness gentle to swell the glad praise, The skylatk—in mid-air so lovingly winging—
Is singing in outbursts of merriests in a;
Now life's in the land where the farmer's
yes rest on
The promise of produce the landlord shall
elaim,
while peace steals from heaven to place its

The scenes that to me are all seasons the where the grasp of the hand speaks the strength of the feeling.
That lives in a heart, never changing but That never yet felt low hypocrisy stealing Its pure blooded veins or its warm tendrils through

Backward again to the haunts of your Oh! what a joy to forget our exile
And stroil back again in each hour of our that we knew in our own lovely le, ing hues that are stolen from Heaven's own dome,

cal art with illusions most tranc ing se beauties grow dearer when longer from home.

RELIGION AND MEDICINE.

Ave Maria.

The following is a portion of a lecture delivered by Professor Junibert Gourbeyre at the opening of the course of the Faculty of Medicine at Clermont, France. It has been honored by being called "un scandal universitaire" by the infidel journals of France:

It is very difficult for us to realize all that Jesus Christ and His Church have done for Medicine, Christ has bestowed upon us the honor of a real priesthood, the glory of a divine fraternity, the Christian constitution of our profession; to the Church we owe the preservation of ancient science, the creation of hospitals and schools of medicine, and the most conscious and efficacious protection. The whole history of Medicine testifies to this; but, in view of the short time at my disposal, I will refer only to the most notable facts.

From its origin, Christianity created an element previously unknown—the army of charity; and from that time physicians form an integral part of that army, which, beginning with the Apostles, has sone on developing during the course of ages, and which continues to-day, with all its attributes and all its soldiers more vigorous and more resolute than ever. From the first days of the Church there appeared in Rome men and women who devoted themselves to the service of the poor and the sick. Christian physicians, in company with the Lawrences, the Agathas, the Cecilias, the Fabiolas, employed all the resources of their art for charitable ends. Many amongst them shed their blood for their faith. Some day this brilliant history will be placed before its in a clearer light by means of the monuments which we possess—viz, "The Acts of the Martyrs," the Diplicos, and the recent discoveries made in the Catscombs.

With the victories of Christianity and its occupation of the throne of the

With the victories of Christianity and its occupation of the throne of the Cœsars there dawned a glorious era for Medicine, and Christian charity shone forth in all its splendor in the ranks of that tender-hearted and unselfish profession. Charity in those days was a public function directed by the priests and bishops, who became true fathers of the poor. No one was excluded from this ministry; virgins and widows devoted themselves with great enthusiasm to the care of the poor and the sick. Everywhere arose asylums of charity, and beautiful names, such as Orphantrophia, Xenodochia and Noscomia, were then first coined. With the victories of Christianit

where arose asylums of clarity, and beautiful names, such as Orphantrophia, Xenodochia and Nosocomia, were then first coined.

But it was not long before the Roman Empire fell beneath the blows of the barbarians; the Church then extended her protecting hand over crumbling society. The Popes and prelates little by little checked the invasion, and finally brought the fierce conquerors under the yoke of Christ. Meanwhile the monke tilled the earth, gathered the wandering peoples into actilements around their monasteries, and preserved, in manuscripts that are still objects of our admiration, the treasures of wisdom and acience bequeathed by antiquity. This was the monastic epoch of Medicine science had taken refuge in the cloisters and nearly all physicians were monks or priests; in the convent gardens medicinal plants were cultivated; within their walls treatises were written descriptive of the qualities of these plants, a we see from the Hortulus of Walapis Strabo and the works of Macer and the Abbass St. Hildegard. This monast Medicine, continued down to the fifteenth century, in which we find the celebrated Treatise on Antimony of Bas Falentin, a remarkable monument chemistry and therapeutics.

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cavalier over his professional dress, and to fight with equal valor against sickness and against the enemies of Christ. If the pure science of Medicine made little progress in this epoch, there were witnessed in compensation deeds of charity bordering on the heroic.

Medical education was inaugurated in the palatine schools of Charlemagne. Later on, the Popes founded throughout Europe universities wherein medicine was taught, together with theology and law. From these magnificent institutions of the Papacy our science dates its advance and development. It is to the successors of St. Peter, then, that we owe the first direct impulse given to our studies,—atudies which obtained for us an entrance into the hospitals for the purpose of adding to our knowledge by means of experience; a double benefit, which was the starting point of the conquests since made in the same field.

Beautiful, however, as science may be, there is something still more beautiful, and that is charity. We can not all be men of science, but we can all consecrate ourselves to the service of our fellow-creatures in their sickness and distress. It is science and charity that have made of Medicine a real priesthood.

Amongst all peoples, from their origin to their decay, have been found and are

of Medicine a real priesthood.

Amongst all peoples, from their origin to their decay, have been found and are still to be found three classes that are specially looked up to—priests, physicians and soldiers. The reason of this supremacy is that these three social classes are the bases on which all political society is founded. Frequently Medicine and priesthood are united in the same person. In Egypt, in olden times. icine and priesthood are united in the same person. In Egypt, in olden times, the priest exercised the healing art, and in Greece it was practised in the temples. After the fall of the Roman Empire, when Christianity was already well established, most of the physicians were priesta, and several of the Popes were physicians; Albertus Magnus was a physician, as were also Roger Bacon and Raymond Lully. Among the French, Guillaume de Beaufet, a physician, was also a canon of the Church, and afterwards Bishop of Paris; Gui de Chauliac, the celebrated surgeon, was chaplain of Pope celebrated surgeon, was chaplain of Pope Olement VI. In the early days of the University of Paris all the professors

were priests.

At first sight it may be a matter of at first sight it may be a matter of surprise that for centuries Medicine was practiced by the clergy; but the reason is plain, and is to be found in the close union existing between the two ministeries. If at present the physician is not a priest in the full extent of the word, he is so at least in some measure. The office a priest in the full extent of the word, he is so at least in some measure. The office of physician, like that of priest, is of divine institution. Creavit eum Altissimus. He is the minister of God, as Galen says,

of God by fostering morality, which must be of benefit to those that observes its dictates, and to their successors? Med-icine is, then, a real spostolate, a genuine

riesthood.

Medical science is often consulted by

to which the sick may betake themselves: it is necessary that those that
wait upon the sick should have the gift
of self abnegation requisite to perform
their duty. The priest, the Sister of
Charity, the doctor, and the hospital
are the product of Christianity. The
hospital, the centre of all human miseries in the same time the dralling. are the product of Christianity. The hospital, the centre of all human miseries, is at the same time the dwelling-place of science and unselfishness. It is the great book in which the physician studies maladies, where he learns to cure them by practical experience, and where the great help that charity affords science is most strikingly manifested. The hospital is also the battle-field where glory is gamed by encountering great danger, as in the case of contagious maladies. Every year there are many cases of diseases contracted in hospitals by charitable persons and physicians zealous in the discharge of their duty.

Can we be surprised at the fact that the majority of physicians have always protested against the idea of dalivering the sick in the hospitals to the care of mercenary nurses? For eighteen centuries the physician has been attending on the sick, standing between the priest and the Sister of Charity, and there is his place of honor. It is not strange, then, that he wishes to keep this place which surrounds him with such an aureole of glory, and gives him two such powerful auxiliaries.

It is time to conclude. We have come forth from the World who created us; from Christ, who has been our leader and our model; from the Church which has raised our ministry to the dignity of a priesthood. We belong to a class who are not in the world to be served, but to serve; who labor, not for fortune, but for glory; and who, after the example of the Master, go through the world doing good.

Thanks be to our Lord Jesus Christ, we have been successively confessors, martyrs, monks, priests and cavaliers.

we have been successively confessors, martyrs, monks, priests and cavaliers. Our profession is compatible with all this. Therefore, to day, in the midst of the reigning scepticism, I conjure physic-

iaus not to depart from the doctrines of the Founder of Christianity. What interest can they have in obscuring the brilliant history of Medicine during the past by flinging themselves into the degradation of materialism or the tollies of free thought? Beside the detriment to science that would follow from such a course of action, our profession would be converted into a mere trade—a means of gaining ** livelihood, like any other occupation.

Two hundred years ago one of the

pation.
Two hundred years ago one of the chiefs of our school wrote from the centre of Protestant Germany: "It is necessary that the doctor should be a Christian: Medicus sit Christiana." Gentlemen, I leave you to reflect on these words—the utterance of the celebrated Frederick Hofmann.

NEW WORLD MARTYRS.

From the Pilgrim of Our Lady of Martyrs. Mid August for several years back had Mid August for several years back had seen great crowds of pilgrims coming to celebrate Our Lady's Assumption at her shrine in the old Mission of the Martyrs at Auriesville, New York.

It is a strange sight for our New World. The long trains draw up with an exultant whistle at the little railway station near the Mohawk River, and the pilgrims form in long procession to march.

exultant whistle at the little railway station near the Mohawk River, and the pilgrims form in long procession to march up the hill to the holy chapel. Whole parishes are there, divided into their various pious societies. Bright badges are on their breasts, and their banners float as gayly in the air as when the French army, which had fought sgainst the grand Turk, marched in here two hundred years ago and more. The band plays stirring marches, and at intervals sweet young voices intone the Litany of the Blessed Virgin. As they mount the hill, far and wide below them the river valley spreads out clothed with green aftermath or yellow harvests. And beside the gentle river and along the roads and fences shines starlike the flowering goldenrod. It blooms on where scythe and sickle have done their work, beckoning the new life from the sharp ruin of mower and reaper.

This was always a scene of beauty; for these are natural meadows along the banks of the winding stream. But one

This was always a scene of beauty; for these are natural meadows along the banks of the winding stream. But one other Assumption Day, when Christians first came hither in pilgrimage, there was not peace but cruel ruin of war, and their pilgrimage looked forward to suffering and death, though new life was to spring from it like goldenrod amid the aftermath and stubble.

Below there, by the river bank, in the year 1642, at three o'clock in the after-

year 1642, at three o'clock in the after-noon of the 14th of August, a sorrowful procession came under the burning sun. It had been announced from a distance by the blowing of large conch shells, and the natives of the place, far more num-erous then than now, flocked down the hill to receive their prisoners; for such these pilgrims were. The Indians were these pilgrims were. The Indians were all armed with sticks or iron rods, and the venerable priest who led this strange pilgrimage says in his account of that memorable day: "I had always thought that this day of so much reliains in hearth."

so much rejoicing in heaven would prove unto us a day of suffering, and I was, therefore, thankful to my Saviour Jesus;

for the joys of heaven are purchased only by partaking of His sufferings."
This was the first blessing given by Our Lady of Martyrs from this holy place in the New World, where she was one day

to be honored.

The sufferings and martyrdom of that time have often been told. The goldenrod bloomed along the river bank and beside the waving cornfields of the Americans of that day, even as it does now. And it should gather up for us the other lessons which the pilgrims of that time took to themselves.

Father Jogues, as he mounted the path, heard one of the chieftains addressing the young braves and instructing at the way they should give a hearty well.

ing the young braves and instructing them how they should give a hearty welcome to the prisoners. He knew well what this meant.

"On beholding these preliminaries, so forcibly reminding us of the Passion, we recalled the words of St. Augustine: Whose shrinks from the number of the Whose shrinks from the number of the scourged forfeits his right to be numbered among the children. We therefore offered ourselves with our whole heart to the fatherly care of God, as victims immolated to His good pleasure and to His loving displeasure for the salvation of these tribes."

As the procession started on its way As the procession started on its way, the holy man fell beneath the shower of blows rained down on him and his companions. He figured to himself that this was none other than the narrow path of heaven. There was no chapel of Our Lady here at that time; but near where it now stands the platform of torture was put up. Not then, as now, could the Sacrifice of the Mass be offered under the blue heaven; but there was the liv-Sacrifice of the Mass be offered under the blue heaven; but there was the living sacrifice of Christians filled with the apirit of reparation for ain and of the loye of the Sacred Heart. An Algoquin Christian captive was forced to cut off the left thumb of the priest by an Indian sorcerer, who said with the true apirit of his master: "I hate him the most."

The man of God uttered not a sigh. "I picked up the amputated member," says he, and I presented it to Thee, living and true God, in remembrance of the sacrifices which for the last seven years I had offered on the altars of Thy Church, and as an atonement for the want of love

I had offered on the siture of Try Church, and as an atonement for the want of love and reverence of which I had been guilty in touching Thy holy body."

The Father says of that time when he was preaching by example from this platform of torture:

"My soul was then in the deepest angular Language and apparent."

"My soul was then in the deepest anguish. I saw our enemies come up on the platform, cut off the fingers of my companions, tie cords around their wrists, and all so unmercifully that they fainted away. I suffered in their sufferings, and the yearnings of my affections were those of a most affectionate father witnessing the sufferings of his children; for, with the exception of a few old Christians, I had begotten them all to Christ in baptism. However intense my suffering, God granted me strength to console the French and the Hurons who suffered with me. On the way, as well as on the platform, I exhorted them together and individually to bear with resignation and confidence these torments which have a great reward; to remember that through many tribula-

tions we must enter into the kingdom of God. I warned them that the days fore-told by our Saviour had arrived in their behalt: Ye shall lament and weep, but the world shall rejoice... but your sorrow shall be turned into joy."

When light came down over the village on the hill, "our executioner first commanded us to sing, as is usual with captives. We undertook to sing the song of the Lord in a strange land. Could we sing anything else? After the chant began the torments...

"They suspended me by my arms, with bark ropes, from two posts raised in the centre of the cabin. I thought they were going to burn me, for such is the posture usually given to those who are condemned to the stake. To convince me that it I had suffered so far with some courage and patience, I owed it not to me that if I had suffered so far with some courage and patience, I owed it not to my own virtue, but to Him that giveth strength to the weary, the Almighty, as it were, left me then to myself in this new torment. I groaned, for gladly will I glory in my infirmities, that the power of Christ may dwell in me; and the excess of my sufferings made me implore my tormentors to loosen the cords a little. But God justly permitted that the more I entreated the closer and tighter the bonds were drawn. After I had suffered for a quarter of an hour they out the rope. Had they not done so I should have died.

they cut the rope. Had they not done so I should have died.
"I thank Thee, O my Lord Jesus, for having taught me by this little trial how much Thou must have suffered on the much inou must have suffered on the cross when Thy most holy body was so long hanging on the cross, not by cords, but by nails cruelly driven into Thy feet and hands."

There is a final lesson bound up with

There is a final lesson bound up with the flowers of a golden-rod in this holy place. Those first pilgrims were told they were to be burned alive.

"Although there is something horrible in this mode of death, the thought of God's will and the hope of a better life, free from sin, alleviated all its misery. I addressed my companions for the last time. . . To-morrow we shall all be united in the bosom of God to reign eternally."

CELT TO CELT.

THE SCOTCHMEN, WHO ARE CHARY OF PRAISE, EXTOLL AN IRISH HOME RULE

"Mon, he's a fine speaker. I wish we "Mon, he's a fine speaker. I wish we had some like him tae represent us." So said a hard-headed Scotch elector to another as Mr. T. P. O'Connor sat down after making the speech of the evening at Glasgow the other night. "Its nae wunner," was the response, "that they carry everythimg afore them, for I never hard (heard) onything hauf so graund. Gosh, the auld man himsel could hardly das better." Imagine to yourself a church Gosh, the auld man himsel could hardly dae better." Imagine to yourself a church capable of seating 2,000 persons comfort ably, and imagine about 1,000 more packed like herrings along every available inch of ground. The gallery is one huge mass of humanity that can hardly move hand or foot The stairs leading to it are packed; even the very lobby of the church, where one can neither see nor hear, is filled with robust electors, waiting on the off chance for some of their weaker brethren to be carried out, so that they may secure their places. The huge iron pillars and the walls are sweating in sympathy with the electors. The only place that looks cool is the pulpit, for it is unoccupied. Directly underneath it is the occupied. Directly underneath it is the platform filled with M. P.'s, some of them decidedly uncomfortable, if we may judge by the mopping process they subject themselves to. Sir George Trevely an gives a pretty good account of himself and the faith that is in him. He is a good speaker

of this Irish member (just to see what sort of a speaker he is) and then leave this Turkish bath for the outside air. They listen listlessly at first, there is a laugh at some pungent remark, a craning of necks as the orator's voice sinks, then a thunder some pungent remark, a craning of necks as the orator's voice sinks, then a thunder of applause. Those who had turned their faces towards the door slowly and painfully turn themselves round sgain, resolved to brave the melting process for another hour if need be. The orator went on smashing to amithereens both Unionist and Tory, and the audience went on enthusiastically tramping over their corpse. I have attended many a Scotch meeting—and this was an essentially Scotch meeting, not two-and-a half per cent. being Irishmen—and I never mind seeing and the number of the hours he was carried out of himself, and when Mr. O'Connor sat down he had warmed his audience to an Irish heat. Going out of the church one could not help being struck at the favorable criticisms passed. I can only give a scrap of conversation I overheard, and with it I conclude: "That man's an orator," said a voice with a Scotch accent, "but I daresay he's the best speaker ye've got." "Deci an' he's not," came the sweet brogue in reply, "he's the poorest wan we have." Of course he lied, but I couldn't help forgiving him for it.

How to be a Gentleman.

Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in or the money he spends. Not one or all of these do it—and yet every

one or all of these do it—and yet every boy may be a gentleman.

He may wear an old hat, cheap clothes, live in a poor house and spend but little money. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how. And finally, and above all, by fearing God and keeping His commandments.—Catholic Youth.

NATIONAL PILLS will cure constipated bowels and regulate the liver.

PROF. Low's SULPHUR SOAF is a cheap and handy form of obtaining the healing virtues of a sulphur bath.

A LEGEND OF THE ASSUMPTION.

Ave Maria

Night wore upon her brow her crown of stars, and the moon slept in her bed of clouds. Silence reigned unbroken, save where the great cedar slowly waved their branches in the gentle breaze that whispered from one to another. Now and then, too, a bird would take a sudden flight, or far away the nightingale poured forth a cong whose melody resemble that of the angels of heaven. Meanwhile Paradise resounded with songs of joy and triumph, because the Bride awaited from eternity and Her heavenly Spouse were to celebrate the divine espousals with gladness unspeakable.

There was a day when Talleyrand arrived in Havre, hot foot from Paris. It was in the darkest hour of the French Revolution. Pursued by the bloodhounds of the Reign of Terror, stripped of every vestige of property or power, Talleyrand secured a pressage to America in a ship about to sail. It was in the darkest hour of the French Revolution. Pursued by the bloodhounds of the Reign of Terror, stripped of every vestige of property or power, Talleyrand secured a strange land, to carn his bread by daily labor.

It was in the darkest hour of the French Revolution. Pursued by the bloodhounds of the Reign of Terror, stripped of every vestige of property or power, Talleyrand secured a strange land, to carn his bread by daily labor.

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It was in the darkest hour of the French Revolution.

celebrate the divine espousals with gladness unspeakable.

Mary had breathed her last sigh in a supreme ecstacy; her soul had broken its bonds with one last ejaculation of love. She was now to accend to highest heaven. Behold where She sleeps in the rocky sepulchre, which the holy women had sprinkled with myrrh and aloes ere they laid Her to rest in her snowy robes—her beautiful eyes closed to earth, Her long hair unbound, enveloping her like a royal mantle. A beavy stone closed the entrance of the sepulchre, and the mysteries of death encompassed Her in their shadow, I while the intense azure of the heavens shone like an infinite ocean above the place of Her repose.

The landlord hesitated a moment and then replied:

"There is a gentleman up stairs, either from America or Britain, but whether an American or an Englishman, I can not tell."

He pointed the way and Talleyrand—who in his life was Bishop, Prince, and Prime Minister—accended the stairs. A miserable suppliant, he stood before the stranger's door, knocked and entered.

In the far corner of a dimly-lighted room, sat a gentleman of some fifty years, his srms folded, and his head bowed on his breast. From a window directly opposite, a flood of light poured over his forehead. His eyes looking from beaenth the downcast brows, gazed on Talleyrand's face with a peculiar and searching expression. His face was striking in its outline; the mouth and chin indicative of its from will. His form, vigorous, even with the enows of fifty winters, was clad in dark, but rich

The distant mountains were tinged with flame, and the summit of Libanus was empurpled with rosy light. Dawn comes rapidly in these lands of fire. Suddenly from amidst the silvery twilight descended a snowy cloud like a breath of vapor; and while the impalpable light dispersed the shadows, myriad forms, white and diaphanous, assembled under the arching firmament, surrounding the tomb, and by the motion of their wings rolled away the heavy stone which closed it.

The Virgin slowly awakened. Like the daughter of Jairus, She arose from Her couch, and moved towards the great stone that lay at the mouth of the tomb. As she returned to life, a smile came to Her still pallid lips, and Her lovely eyes were raised to heaven. She listened to the sweet call of Her Beloved, Her beautiful countenance radiant with happiness. She knew then that nothing of Her was to remain on earth. The mother of the living God escaped the horrors of death. Never could they touch One who had borne in Her womb the Master of the universe. Joy filled her heart, and Her soul dilated in a divine ecstacy, while the Cherubim, kneeling, offered homage to their Queen.

And now the whole earth began to

their Queen.

And now the whole earth began to awaken from its slumber; the Virgin be-held it bathed in the heavy dews which glittered in the first rays of the rising sun glittered in the first rays of the rising sun representing to Her eyes and Her heart the countless tears of our poor suffering humanity. She endeavored to gather these dewdrops in Her holy hands, but at Her touch they were transformed into pearls. Of these pearls She formed a beautiful necklace, and the Rosary which she afterwards bestowed on one of Her chosen children. Adorned thus with Her bridal ornsment of human tears, in a golden cloud charlot She floated slowly neward to the sunveran.

golden cloud charlot She floated slowly upward to the empyrean.

Her brown, flowing locks changed to waves of light, Mary, as the is represented by Her painter and her poet, Murillo—Mary, followed by her cortege of Seraphim and Cherubim, Power and Dominations,—Mary, the Queen of Angels, entered into eternal beatitude. And when at the threshold of Paradise God the Father offered her the spousal ring in the name of the Holy Ghost, the Sanctifier, and the Son of Man placed upon Her brow the crown of eternal royalty, Mary besought Her nuptial gift. Presenting to the Most High the gathered tears, the pearls of Her necklace—Her sole memorial of earth—She asked the gift of boundless mercy, and from that moment She became decidedly uncomfortable, if we may judge by the mopping process they subject themselves to. Sir George Trevels angives a pretty good account of himself and the faith that is in him. He is a good speaker—that is,

FOR A SCOTCH AUDIENCE.

Irishmen have heard better and are not afraid to say so. Presently he is finished, and then the audience wait to see the next speaker before they go. You can see by them that they will listen to a few words of this Irish member (just to see what sort of a speaker he is) and then leave this Turkish bath for the outside air. They ever extends help to those who sulfer. We invoke Mary, and at Her blessed name the tempest sinks to rest, the raging storm is appeased, and tranquility returns to our troubled hearts. And Mary is become the Sovereign of the world in the name of grief and of poesy.

In her flight to heaven the Virgin absorbed a portion of Her yeil. Lighter

In her flight to heaven the Virgin dropped a portion of Her veil. Lighter than the air of the morning, it was borne along by the breeze, and, catching in the thorns of earth, it was torn and raveled. In the warm days of autumn we often see the shining threads of which it was wrought floating in the golden air. We cannot seize them, but as they brush by us, carrying to heaven our passing thought, young heart, oh! breathe a prayer; weary exile, ask for deliverance. You will cease to live for earth, you will cease to mourn, because the Virgin always listens to the message borne into Her veil.

Mother's Work.

"My mother gets me up, builds the fire and gets my breakfast and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast and sends him off. Then she gets the other children their breakfast and sends them off to school, and then she and the baby have their breakfast."

"How ald is the babe?" saked the reakfast."

"How old is the baby?" asked the reporter.

"Ob, she is most two, but she can walk and talk as well as any of us."

"Are you well paid?"

"I get \$3 a week and father gets \$2 a

day,"
"How much does your mother get?"
With a bewildered look the boy said:
"Mother! why she don't work for anybody."
"I thought you said she worked for all

of you."
"O, yes, for us, she does; but there ain't no money in it."

Disgusting Catarrh. A gentleman from Montreal writes:—For years I have been greatly annoyed by Datarrh. It caused severe pain in the head continual tischarge into my throat, and very unpleasant breath. By a thorough use of Nasai Balm I was completely cured.

"I have used Dr. Fowler's Extract of Wild Strawberry, and found it a sure oure for summer complaint. I was very sick, and it cured me entirely." Alex-ander W. Grant, Moose Creek, Ont.

TALLEYRAND AND ARNOLD.

There was a day when Talleyrand arrived in Havre, hot foot from Paris. It was in the darkest hour of the French Revolution.

"is there an American staying at your house ?" he asked the landlord of his hotel. "I am bound to cross the water, and would like a letter to some person of influence in the New World."

The landlord hesitated a moment and

and chin indicative of its iron will. His form, vigorous, even with the snows of fifty winters, was clad in dark, but rich and distinguished costume.

Talleyrand advanced—stated that he was a figuitive—and under the impression that the gentleman before him was an American, he solicited his kind and feeling offices.

offices.

He poured forth his story in eloquent
French and broken English—

"I am a wanderer—an exile. I am
forced to fly to the New World, without a
friend or home. You are an American!
Give me, then, I beseech you, a letter of
yours, so that I may be able to earn my
bread. I am willing to toll in any manner

—the scenes of Paris have filled me with
such horror, that a life of labor would be
a paradise to a career of one of luxury in

such horror, that a life of labor would be a paradise to a career of one of luxury in Francs. You will give me a letter to one of your friends. A gentleman like you has doubtless many friends."

The strange gentleman rose. With a look that Talleyrand never forgot, he retreated towards the door of the next chamber, his head still downcast, his eyes looking still from beneath his darkened brow. He spoke as he retreated backward; his voice was full of meaning—

his voice was full of meaning—
"I am the only man born in the New
World who can raise his hand to God and say—I have not a friend—not one, in all America."

America."

Talleyrand never forgot the over-whelmning sadness of that look which accompanied these words.

"Who are you!" he cried, as the strange man retreated towards the next room.

Your name." "My name"—with a smile that had more of mockery than joy in its convul-sive expression—"my name is Benedict Arnold."

He was gone. Talleyrand sank in a chair gasping the words—
"Arnold the traitor!"

"Arnold the traitor!"

Thus you see he wandered over the earth, another Cain, with a wanderer's mark upon his brow. Even in that secluded room at that inn of Havre, his crimes found him out, and forced him to tell his name—that name the synonym of

forever: "True to your country, what might you have been, O Arnold, the tra-

The Last of a Family of Converts.

There has just died at the Visitation Convent in St. Louis the last member of a most remarkable family, whose name is famous in the annals of the Church in is famous in the annals of the Church in America, Sister Mary Josephine Barber. Her grandfather and father were both originally Episcopalian ministers, and were converted to Catholicity, the latter originally Episcopalian ministers, and were converted to Catholicity, the latter becoming a Jesuit. His son, Sister Mary Josephine's brother, also joined that Order, while his wife became a Visitation nun, under the name of Sister Mary Augustine. Their five daughters, moved by a like spirit of devotedness, all became members of religious orders; four of them joined the Ursulines, and died in Canadian convents; while Sister Josephine, the last surviving member of the family, whose death we have now to chronicle, became a Visitandine. Born in 1817, she was educated at the convent in Georgetown, D. C., made her novitiate in Kaskaskia, Ill., and was sent in 1844 with her mother, to St. Louis, where they remained together for four years, after the expiration of which time Sister Mary Augustine was sent to Mobile, Sister Mary Josephine remained to the end of her life as a teacher in the St. Louis convent, and had some of the most distinguished ladies in the country for her pupils. Beloved and esteemed by all who knew her, she fulfilled her duties with great self sacrifice and conscientiousness. For the last two years of her life she was a sufferer from cancer, which finally caused her death. The last survivor of an illustrious family, she had been gathered in to make the harvest complete. May she rest in peace.

Quite Correct.

"I have used Dr. Fowler's Extract of Wild Strawberry, and found it the best remedy I ever used for dysentery and all summer complaints among children, and I think no household should be without it." Mrs. A. Baker, Ingoldaby, Ont.

IF YOUR CHILD IS STUBBORN OF hard to administer medicine to, Dr. Low's Pleasant Worm Syrup will be appreci-ated.

rice, we have a right to protest against the application of Catholic taxation to their maintenance and extension. We

hold, and we fear not say, that, if we

THE CATHOLIO RECORD M. P. COFFET, M. A., LL.D., EDITOR

GENERAL AGENTS: Donat Crowe and Luke King. 017AWA AGENCY: PER ANNUE. One Copy, \$2.00; pics, \$7.50; Ten copies, \$15.00. Pay-every case in advance. ion. by the Rishop of London, and led by the Archbishop of St. he Bishops of Ottawa, Hamilton and Peterboro, and leading Oathmest throughout the Dominion.

The Bishops of Control of the Publishops of the Publishops of Control of the Publishops of

Catholic Record.

London, Sat., Sept 3rd, 1887.

A PATRIOTIC ARCHBISHOP.

Tuesday, August 2nd, was for Catholic Dublin, and indeed for Catholic Ireland, a day of genuine and hearty rejoicing. It was the anniversary of the consecration of the Archbishop of Dublin. The Freeman's Journal well says that the duties dis-cha-ged by His Grace during the forencon of that happy anniversary were alone in themselves a fitting commemoration of the day and an index of the untiring assiduity of Dublin's great prelate in his sacred office. His Grace sang Pontifical High Mass at the Redemptoristine convent; he then presided at the Pontifical High Mass in the pro Cathedral, the corgregation being in great part composed of the members of the British Medical Association; and subsequently His Grace dis charged the same holy function at the Capuchin Church. 'Thus," says the Freeman's Journal, "was solemnly observed the anniversary of an event which will ever be recalled with sentiments of thanksgiving for the good Providence that gave such a prelate to the Metropolitan See in the time of the nation's great struggle for justice." The same paper remarks that of all the ceremonies of the day that in the pro Cathedral was the most impressive Hundreds of the most distinguished men in the medical profession were there assembied to inaugurate the work of their congress by a solemn act of religion. This spectacle of scientific men commencing their labors by irvoking on them the plessings of the Almighty, is surely a sign of hope and encouragement in an age when the spirit of scepticism and the doctrines of materialism inspire schools of thought, and great scientists devote their talents and misdirect their studies to the propagation of the hopeless doubts of the Agnostic or the negations of the Atheist.

Dublin journal subsequently remarks that the Peter's Pence collection for the Jubilee year of His Holiness Pope Leo XIII. is a munificent proof of the faith and generosity of Ireland. Making subject of the Pope's Jubilee, the Free-

man's Journal says "In the course of that letter Dr. Walsh "In the course of that letter Dr. Walsh dwelt upon the importance of making the diocesan offering of Peter's Pence for the present year worthy of the great occasion. "I appeal, then," wrote his Grace with the strongest feeling of confidence, "to the clergy and laity of the diocese to enable me to present to the Holy Father, as the result of next Sunday's collection, an offering which will adequately express the earnestness of our desire to take part to the utanost limits of our power in the united tribute of the Catholic world." We can only say that we are proud of the can only say that we are proud of the response which has been made to the can only say that we are proud of the response which has been made to the Archbishop's appeal. The collection amounts to the splendid total of £4,030 This is indeed, under the circumstances, a warm tribute of the love and devotion which flows out from the Irish heart to the Sovereign Pontiff. Political excitement may enchain the whole mind of the nation and misgovernment strip the land of its wealth; but the duty that is owing to the Holy See is discharged with a generous constancy which, in this old Catholic country, has the nerve of a national virtue in it."

Tre collection of Peter's Pence was in augurated in the diocese of Dublin in 1860. A great meeting of the Catholic citizens of Dublin was, in that year, held under the presidency of the Most Rev. Dr. Cullan, then titular of the Metropolitans See. The meeting was intended to be a practical protest against the invasions chafed under the outrages heaped on the Sovereign Pontiff by the flegrant violation of his territory and possessions. Iretries to move in the matter, and as a result of the meeting referred to the extraordinary sum of £16,000 was contributed to Peter's Pence by the Catholics of the diocese of Dublin alone. Since that time the same diocese has, every year, borne Its share to assist the Supreme Pontiff in meeting the formidable difficulties imposed upon him by the burglarious seizure of his dominions. The average annual contributions of the diocese of Dublin to Peter's Pence has been about £2,000. The Freeman's Journal then adds:

But this year every parish in the dio-cese has marked its recognition of the Papal Jubilee by contributing to the Pontifical treasury double its ordinary

close on £70 000. That is for the Metrocolitan See alone—we are not now dealing with the rest of Iraland. Whatever
ney be said of the princely magnificance
of France and other Catholic countries,
such a record for the capital of a small
and poor nation like Iraland need fear no
comparison. It proves that the heart of
Datholic Iraland throbe in the right place
to day, as it has through all the long cenuries of her prend allegiance to the kioly

In this generous contribution of the namer to those who claimed to notice within recent years, a diminution of reland have, indeed, done their best to bring about an estrangement between forts, in time unmasked, have fruitless of evil result. The grea Pontiff who now occupies the of Peter is too close an obe of Peter 18; too coordinates of men and things, too profe too scrupulous in the discharge of his high and sublime duties as common artifice or treason to separate, as well from the allegrance as from their affection to the Holy See, the ever faithful Irish race. The Irish people, on the other hand, are too discerning a race to misapprehend the sayings and doings of irresponsible underlings or conscience less hirelings for the actions or decision of the Holy Father. As the great Popular Leo is heartily true to Ireland, so is Ireland heartily loyal to Leo.

FRANCOPHOBIA.

"The English language officially expelled in Napierville . . . Another county has been added to the many in this province where the French language is to be the only language. An order of the Lieu tenant-Governor in Council published in the last number of the Quebec official Gazette authorizes the municipal Council of the village of Napierville to publish al its proceedings in the French language only."

This startling piece of news is communicated to the public in the Mail of the 18th ult. Startling? Well, under ordinary circumstances there would be nothing very soul-harrowing in the fact that a municipality should have its proceedings recorded in the language which its people understand, but viewed in the light of that journal's recent Francophobist essays, the intelligence is positively alarming. In 1881 the village of Napierville contained 871 persons of French, 21 of English and 21 of Irish and Scotch origin. We are not aware whether the last named speak English, or one of the Celtic dialects. At all event it is probable that the presumably English speaking population of 42 souls have a fair knowledge of the language which is spoken all around them, or a reference to Archbishop Walsh's letter to the clergy and laity of his diocese on the proceedings of the village Fathers for their cessary to have to employ a translator to transcribe all their proceeding in Eng-lish, especially as it might not be always possible to find. without considerable exense, a clerk sufficiently conversant with

both tongues. The same considerations suffice to explain why in many parts of Quebec it is very proper that the official acts should be in French. There are whole counties in which English-speaking people are scarcely found at all. Temiscouata, with a population of 25,579, has only 775, Kamouraska 137, L'Islet 34, &c. It is bard to see why a grievance sgainst the French-Candiens should be constructed out of the official use of French in such places. But to make the matter worse, the Mail represents the village of Napierville as county : "Another county has been added to the many !" "Our own correspondent" would do well to study a little the geography of the Dominion before dealing

But the Francophoblets say: "The French Canadians are an alien, or a quasialien people. They were conquered, so let them adopt the manners and the language of the victors." Some go so far as to add : "even their religion exists only by a tolerance, and the sooner we crush it out the better." Thus the Mail has it

out the better." Thus the Mask has it:

"The English and French Inhabitants of the Dominion are getting further and further apart. After the conquest, instead of legislating with a view to the French Canadian's gradual absorption, the English made his survival as a foreign entity an easy matter by allowing him to use the French language, by sanctioning the existence of his French laws and institutions, the feudal tenure included, and by granting the Church

laws and institutions, the feudal tenure included, and by granting the Church round which he rallied the enjoyment of her mediæval powers and privileges.... To day the task that confronts us is the assimilation of about 1,300,000 habitants directed by a Church worth a hungred millions in money, able to elect at least 70 members of the Federal Parliament, holding the balance of power in every legislature within the Dominion except that of British Columbia, and thanks to the Separate School Act of 1863, possessing all the appliances for building up a quasi-alien community in Ontario as well as Quebec."

th her dectrinal or canonical use, and we find also, as a natur usence, that the habitant is been french and more Catholic utain of authority for him bein team, but at Rome."

One of the Mail's correspondents, after similarly declaring war against the lan-guage of Quebec adds: "the great majority uld like to know who is to govern, and who is responsible—that is to say, we wish to know what flag we fly, under which king we serve."

There has been, of late, a great deal of this kind of bombest : "We must let the French-Canadians know that we are the rictors, and that they must submit to the

It is well for Canada, and well for to a small fraction of our community, for they are as dangerous and missblevous as they are unjust and ridiculous. The Mail itself seems to be fully conscious of this, for it is said in the issue of August 20th. "We hasten to admit that single-handed, and with the politicians all errayed against us, the *Most* is not likely to contribute much towards the deliverance of the habitant, or the

spology a system which no man can by fair means in the light of day.

We shall not deny that in any one country it would be usually desirable that the language should be one, for the conolidation of its power and influence. But it is altogether a different question whether it is prudent or desirable to enforce unity of tongue by arbitrary methods. England does not attempt it in India or Cyprus or Egypt, nor even in Africa does she attempt to force her ducky sub ects to talk English; and in Irewhere English is now pre ant, the harsh measures by this predominance was attained have econciled the people to oppression. It is true that French Canada was gained by conquest; but it was agreed by solemn treaty that the laws and customs and eligion should be duly respected, and when this agreement was made, the high contracting parties, the French, as well as the English, held their arms in their hands; and if the terms had not been made, there is no knowing but the end might have been very different from what it was Under the faithful carrying out of this treaty, Canada has prospered. There have been occasions when the good feeling between the English and French speaking Provinces has been much strained, but it has borne the strain remarkably well, and now there exists a common national epirit. Is this to be put to the ordeal once more of a narrow sectionalism which would treat the French Canadians as a conquered race fit only to be serfs? The eace and prosperity of the country forbid t, even if the Ontarionians were really the conquerors, and the Quebeckers the conquered. But this is not the case. the conquest. The French-Canadians have, during that time, on many occadons, shown their loyalty to the governmen under which they live : notably so both when the United States declared their independence, and in the war of 1812. Is it just, is it safe, is it decent to call them, and to threaten them as allens, after the fashion of the Mail and this Alfred Wis gast, whose frantic appeals to the latent among many of the Ontarionians, owing to the differences of race and religion, are approvingly published by that journal ? anada has welcomed even foreigners to her soil, and has given them all the rights of Canadians, provided they obey her laws and are satisfied to submit to them But the French-Canadians are not foreign ers. They are of the soil, and the France

to the country in which they desire to stir up strife, perhaps civil war. Another salient point in the autonomy of Quebec, against which the artillery of these redoubtable warriors is directed, is the church. Strangely enough, while pouring out streams of venom sgainst "Clericalism" and "Ultramontanism," the Mail protests :

hobists may as well accept it as a fac

that they will stay, not as serfs, but as to

the manor born. Their language, their

customs, their religion, they will cling to as long as they desire it. Interference

of over officious meddlers they will no

brook. Those who wish to violate the

"It is none of our affair what religion he French Canadians choose to follow." Precisely, the French Canadians are

Italy, France, Belgium, etc., are doing or attempting to do against the Church, we have nothing to do here. We maintain that they have been actuated by a diabolic spiris of hatred against all Christianity. Their efforts are mainly directed against the Catholic Church, because she is the only [bulwark against both practical and speculative Athelem and Deisin in those countries. It does not surprise us that the Mail should fraternies with these people, for we have, before now, noticed this journal's eneers against all that Christians hold sacred. We have only to deal at present with the attitude of the church in Canada. He charges that "Clericalism, (the Catholis Church,) oppresses the people, or paralyses the civil arm. . . . and that there is danger to be apprehended from the expansion of a feeund race of peasants, at present numbering one-third of the population, who are taught to believe that their first duty is

lience to clerical authority." It is conceded by the Mail that both olitical parties in Lower Canada are now earnestly endeavoring to outlick Where "oppression of erefore, to see. There remains, there fore, only the charge that the "fecunic race of peasants," that is, the French Canadians, are "expanding." Well since the Mail is so anxious to correct these evils, we suppose he must only try to legislate in the Malthusian theory (prevent marriage;) or oblige the French Canadians to adopt the celebrated Jink's remedy: "Kill off the babies." Like Samivel Veller," "We wish you may get

There is a funny side to this question very sensible and patriotic article appeared in the editorial columns of the Globe of 19 h August on "the Franco-pho piacs." The Mail takes occasion to taunt the Globe with having been equally "Franco phobiac" with himself sometime ago, or as he puts it "not long ago." It cannot be denied that in days of yore the Globe had Franco phobiac leanings. But the living are not to be made responsible for the deeds of the dead. The Globe is now under entirely different management, and the present management are in no way responsible for the Globe's course a quarter of a century ago, But how long is it since the "new light"

broke in on the Mail? You cannot count the time by years; and we believe that it was even under the present managemen that the Mail was enthusiastic in its admiration for the French-Canadians, Surely, then, when the Mail accuses the Globe of inconsistency like his own, the Nubian is calling the Octoroon black.

SCOTTISH LANDLORDISM.

The Scottish landlord is not at all unlike his Irish brother. History shows him to have all the characteristics of the Hibernian land-thief and grabber. He cruel, inhuman, exclusive and even bloodthirsty. The powerful restraint of British public opinion has, in many instances, prevented him from committing the atrocities that have reddened the annals of Irish landlordism. The Scottish nation has long enjoyed the benefit of England's sympathy and fraterniza-tion. Hence the Scottish landlord has had perforce in general to keep his place. Not so with the Irish spolistor. He posed before the English people as one of a garrison necessary to English rule in Ireland. If an occasional agrarian disturbance, provoked by his rapacity, disturbed the equanimity of his class, he was careful to advertise it for all it was worth in England as proof of Irish perversity and blood-thirstiness. Then there was unhappily the animosity of centuries dividing the two peoples causing the Englishman to be ever ready for the acceptance of any calumny however atrocious upon his Irish neighbor All this has now to a certain extent passed away, and the Irish landlord is ceti in England at his true value. That his Scottish brother now requires some attentreaty of 1713 are the real aliens, enemies tion the following paregraph from the Ottawa Free Press very foreibly demon-

"Ireland is not the only part of the Kingdom in which cruel evictions are practiced. Some of the most heartless character are from time to time reported from the highlands of Scotland. One of the worst cases that has taken place in recent years occurred on the estates of Lochiel, whom Scotchmen have been in the habit of holding up as a pattern for chivaly and whom Scotchmen have been in the habit of holding up as a pattern for chivalry and kindness. The Scottish Highlander, of Inverness, reports that Samuel Cameron, of Achintore, near Fort William Precisely, the French Canadians are Catholics; Catholics they choose to remain, and they who interfere with the Catholic Church in Quebec are but impertinent meddlers, the more so if they are outsiders of Ontario. What excuse, then, can be given for this uncalled for interference? We quete from the Mail of the 20th inst:

"We hold that the ecclesiastical pretensions evolved by or out of the Roman Catholic or any other theology should not be allowed to interfere with the well-being as citizens of any portion of the

tem—treachery, murder and robbery. We are not then surprised that its methods are so similar to that of the Irish land surse. Not all Scottish landlords are to be placed in the black list. Exceptions are to be made in Scotland as indeed in Ireland in favor of good and humane landowners. But taken as a class they are in both countries an infliction and a plague calling for early, stern and complete eradi-

A CURIOUS CAREER.

Mr. Henry Matthews, Q. C, who by the grace and favor of Lord Randolph Church-hill holds the portfolio of Home Secre-tary in the Salisbury government, has had a very curious public career. He is an English "Cawtholic," who by the profusion of ultra-Fenian views captured an Iriah constituency in 1868. The good people of Dangarvan, whom he then deluded into electing him to the House of Commons, were eager to punish Mr. Sergeant Barry, his opponent, for undue and uncalled for scerbity in the prosecution of the Fenian prisoners, and hence gave their support to Mr. Matthews, who, no sooner in Parliament, forgot his promises and pledges to the men of Dungarvan At the general election of 1874 he failed to secure a seat and from that time till the general election of 1886 devoted himself so assiduously to his profession, that little or nothing was heard of him by the ontside world. Lord Randolph Churchill, who looked on his own early accession to the Premierabip as a certainty, then began casting about for fitting sgents, instruments and colleagues. His eye fell on Mr. Matthews, and, to the surprise of the English political world, Mr. Matthews was made Secretary for the Home Department in the new Conservative Cabinet. But Mr. Matthews has not had a bed of roses for his portion in that government. First of all, his friend, protector, and political god father left the Cabinet, and because his creature did not follow his example, became estranged from him. Then came the Case incident, wherein the London police, without cause, arrested an inoffen sive young woman, and in their defence less conduct was sustained by Mr. Matthews. The police and Home Secretary were both condemned by the House of Commons for their course in the matter. Loud demands were then made by Torie good and true, for Mr. Matthew's early removal from the Cabinet. Those demand were met by a sort of promise that at the end of the session the place he had dishonored would know him no more. The near future had, however, bitter humilia tion in store for Mr. Matthews. On the 15th of August came this despatch :

Home Secretary Matthews, who has been getting into disgrace with great celerity of late, has been again humiliated by the Queen's overruling his action in the case of Lipaki; the young Hebrew, who was to have been hanged Monday for the murder of a woman. Lipski was convicted wholly on circumstantial evidence, and his solicitor solemnly assured Matthews that he had discovered facts since the conviction that would justify a new trial. The inexperienced lawyer, however, made the mistake of telling his story to Mr. Stead, of the Pall Mall Gazette, who hastened to publish it and somewhat arrogantly demanded that the Home Secretary grant a reprieve. Matthews was so furious at being lectured by his old enemy, Stead, that he made almost indecent haste to announce through the press that Lipaki would hang ured by his old enemy, Stead, that he made almost indecent haste to announce through the press that Lipski would hang according to programme. This exhibition of spiteful authority, however, has resulted in the lengthening of the unfor tunate Lipski's life for a week at least and perhaps longer, as the solicitor, being warned in time by the announcement that no hope was to be looked for in the direction of the Home Office, telegraphed immediately to the Queen, setting forth the facts and praying for the exercise of mercy and justice. Her Majesty very promptly ordered the execution of Lipski to be deferred for a week pending the application for a new trial. This is a very unusual, almost unbeard of, thing, and if anything could add to the disgrace of the Home Secretery, it would be such a contemptuous overruling of his judgment by the Crown.

What between royal and parliamenta ondemnation, Mr. Matthews' is no please ant lot. Never in English history has minister so suddenly and so irreparably fallen into disgrace. His fate is the condign punishment of the time-server. Had he, on his election for Dungarvan in 1868, pursued a consistent course, had he the hustings, a true friend of Ireland, a Another objection that we take to the brilliant future surely had been his. But High School system of Ontario is that he preferred to abandon the course that while a sum rapidly approaching a round he championed with so much eloquence half million of dollars is expended on at Dungarvan. He basely betrayed Ire these institutions, the Catholic minority land, and in recent times joined the ranks of the Province derives little or no benefit of those who would course her into rebellion and bloodshed. He now finds himself condemned by Parliament, snubbed by his sovereign, detested by the people. His career should be a warning and a lesson to the adventurer in politics their efficiency in the interests of their everywhere.

OUR SCHOOLS, CAD

We have not been till now enabled to ake the reference its importance serves to the report of the hon, the port is quite complete in its way, its mat-ter well arranged, and a total absence of the diffusiveness and confusion noticeable in so many governmental reports one of its distinguishing features. From this reof the Province has risen from 502,250 in 1876 to 583,137 in 1885, while the increase in the number of teachers in the same period has been from 6,185 to 7,218, of shom 2,744 are males and 4,474 females. In 1876 there were 4,927 school houses in the Province; in 1885 there were 5,401, of which 1,954 were of brick, 576 of stone, leaving 2317 frame and 614 log buildings devoted to achool purposes. The figures relating to the Catholic Separate schools of Ontario show a gratifying increase of interest on the part of the Catholic minority in the working of the system—partial and imperfect as it is. The number of schools open in 1876 was 167; in 1885, 218. The total receipts in the former year were \$106,483, in 1885 \$218,096. The total expenditure in 1876 was \$101,493—in 1885 it had reached \$204,

531. In the number of teachers a satisfactory increase is chronicled—302 in 1876; 453 in 1885. The total number of pupils enrolled in 1885 was 27,590 as against 25,294 in 1876. The statistics given by the Minister in

reference to the High Schools of the Pro-

vince deserve more than passing notice.

There are now in this Province 107 High

Schools, including Collegiate Institutes-

with 14 250 pupils, involving the country

in the enormous expenditure of \$429,762. We are not at all, we must avow it,
satisfied that the people receive anything like value for this vast amount of money. We are, on the contrary, strongly of opinion that there are too many High Schools in our Province and that their tendency, aken as a whole, is not so much to dimir ish ignorance as to beget an unhealthy superficiality. If a little learning be a dangerous thing, this Province has much eason to fear that the portion of our rising generation in our high schools, numbering in all nearly 15,000 persons of both sexes, s treading on volcanic ground. Few, indeed, of the youths now enrolled in our High Schools can afford time or means to prosecute their studies to full advantage or fruitful conclusion. Nearly all in these institutions require a distaste, if not positive dislike, for industrial, mechanical and physically laborious occupations, by which their parents, in most instances, win a liveli-hood. We boldly affirm that one of the most tangible, frequently recurring and threatening evils of a "little learning" is the desire it creates in the young mind for an "easy" mode of living. It calls the young farmer from his plough, the young mechanic from his workshop. It disturbs, deranges, unbalances society— deranges, divides, bewilders families agitates, unsettles, consumes individuals. A passing glance at the state of affairs in the neighboring republic must satisfy very source, the socialistic party therenow formidable, both as to numbers and influence—draws much of its strength and activity. Not a town now on the other side of the line, of any considerable sise, that has not its little army of theorists and doctrinaires-who scoff at the Supreme Being, mock the Ten Commandments, and vigorously strike at the very foundations of modern society and of Christian civilization. Whence have they come? A little learning picked up in the High Schools and like institutions explains their origin and discovers their power for evil. Far be it from us to deny that a limited number of High Schools is not required to develop and strengthen our system. But if the public schools of this Province may be fairly likened to the stately founds and the High Schools to the lofty super structure of a massive edifice, then there is, we say, reason to fear that the auperstructure is too bulky for the foundations in a word, that our system is rather top heavy and must sooner or later fall to the ground with a creek that will resound throughout the continent. The too rapid multiplication of High Schools, and the unhealthy stimulus given the pupils in the Public Schools to seek admission thereto, has for direct and inevitable result the weakening of the Public Schools, which, as the foundation of the whole system, it should be the first duty of the state authorities to strengthen and enlarge, by making them precious in the eyes of the parents and dear to the hearts proven himself, as he claimed to be on of the children of this great Province from their operation. They are to all intents and purposes non-Catholic institutions of learning, and while we have no deare to quarrel with or censure our Protestant neighbors who take advantage of

of the minority are entitled to Catholic separate elementary schools, and to devote our teration to their support, we are, in all justice and equity, entitled to devote that portion of the high school fund coming from Catholic sources to the support of exclusively Catholic high schools. But more of this sgain. Let us return to the separate schools of the Province. The total number of pupils enrolled in these schools for 1885 was as above stated 27,-590, an increase of 127 over the previous year. We subjoin a list of the number of pupils and teachers in the principal cities and towns of Ontario for 1885, giving priority to the places with the larges number of pupils : Teachers. Papile 8,357 3,163 1.436 918 813 711 540 534 429 417 399 377 328 327 318 303 297

There are, needless to say, flourishing schools in many other towns. Space, however, forbids our mention of any with a smaller number of pupils than two hundred. Turning to the counties, we find that there are in all 117 Catholic Separate schools, with 8497 pupils. The following are the counties with four or more Separ-

279

Trenton... Brantford.

St Thomas.

Port Arthur.

schools, Schools	Pupile
Prescott and Russel14	820
Grey 9	491
Wellington 7	583
Carleton 7	726
Kent6	584
Waterloo6	587
Essex	347
Frontenac5	253
Glengary 5	467
Middlesex 5	243
Northumberland 5	200
Hurop 4	241
Renfrew 4	344
Stormont4	320
Taking them according to eco	lesiastica

divisions our Catholic separate school teachers and pupils are thus distributed We give priority to the dioceses baving the greatest number of schools:

Schools, Teachers, Pupils Hamilton.....44 4,910 4 465 5,407 4 865 1.081

It will thus be seen that the Diocese of Hamilton ranks first as to the number of schools, second as to pupils and third as to teachers. Toronto is first as pupils and teachers and third as to schools. London is second as to schools, and fifth as to teachers and pupils. Ottawa is second both as to teachers and pupils, while King-ston, third as to schools, is fourth as to teachers and pupils. The new diocese of Peterboro and the Vicariate of Pontiac make a very creditable showing, and of the figures, asla whole, it may be said that they are of an encouraging character. We cannot close without a reference to the reports of the two Catholic school In spectors for the Province. Mr. James F. White, who has charge of the Inspection of the Eastern Division, very properly draws attention to the lack of better school accommodation in many places. He acknowledges, however, that usually the trustees and supporters of our separate provide suitable buildings even at a considerable sacrifice. One paragraph of Mr. White's report deserves special attention from teachers, trustees, clergymen and all others interested in the work of Catholic education in Ontario. He writes:

education in Ontario. He writes:

In general there is a very respectable supply of furniture and the most necessary appliances for teaching; usually these are of the modern approved kind, but there yet remain in a few of the town and eity schools the long unwieldy desks and benches without backs. Comparatively few schools are supplied with standard dictionaries, gazetteers, encyclopedias and other works of reference. There are very fair libraries in connection with som of the larger schools in the cities and chie towns. In Peterboro' there is a large comfortable, well-furnished room devote to this purpose, and papers and som to this purpose, and papers and som magazines are furnished in addition the books. Much good has resulted from these institutions, but their usefulnes would be greatly increased if a substantial addition of good works were made everyear, and care were taken in choosing succliterature as is best suited to the needs of a chool children, not omitting to provide interesting and instructive reading for the younger classes. By a little extra effor fair libraries could be secured for man more schools; the expenditure of a comparatively small amount each year wouls supply a fresh stock of books, thus keeping up interest in the library. The benefits k would just now be extremely incon-tient. The one thing the government

the local police. Mr. Lane, M. P., who travelled by the same train, got out at Killeagh, within five miles of Youghal,

and drove to Gort Roe chapel, where he was met by Father Kellar and a large crowd, and where a meeting was held.

The advertised meeting in Youghal was

merely meant to deceive the authorities.

As the proceedings of this meeting was

Market proceedings of this meeting were closing, policemen drove up in the cars in that direction to be only received with derision. While the police remained at Gort Roe Mr. Lane and his friends drove

despatch :

buoyant hope that was now livelier and

maintenance and extension. We do hold, and we fear not say, that, if we of the minority are entitled to Catholic te elementary schools, and to devote separate elementary schools, and to devote our texation to their support, we are, in all justice and equity, entitled to devote that portion of the high school fund coming from Catholic sources to the support of exclusively Catholic high schools. But more of this again. Let us return to the separate schools of the Province. The al number of pupils enrolled in these schools for 1885 was as above stated 27,-590, an increase of 127 over the previous We subjoin a list of the number of pupils and teachers in the principal cities and towns of Ontario for 1885, giving priority to the places with the largest number of pupils :

The second second	Teachers,	Papile.
Ottawa	58	3.357
Toronto		3,163
Hamilton	23	1.436
Kingston		918
London	12	813
Peterborough		711
Cornwall		711
Lindsay		540
St Catherines		534
Brockville		429
Pembroke		417
Belleville		399
Guelph	MANAGEM STATES OF THE	377
Stratford		328
Chatham		327
Amheretburg		318
Trenton	4	303
Brantford		297
		291
Dundas		279
St Thomas		
Port Arthur		249
Sarbia		234
Cobourg	3	223
Prescott	4	206

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divisions our Catholic separate school teachers and pupils are thus distributed. We give priority to the dioceses baving

the greatest number of schools:			
Schools.	Teachers.	Pupils,	
Hamilton44	81	4,910	
London	69	4 272	
Kingston40	78	4 465	
Toronto	92	5,407	
Ottawa35	85	4 865	
Peterboro'17	38	2 310	
Pontiac	14	1,081	
St. Boniface 1		60	

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Mr. Donovan, the indefatigable Inspector for Western Ontario, reports that during the year 1886 he travelled in the discharge of his duty 4,000 miles, visited 268 classes, distributed among 118 schools, with 243 teachers and 11,587 pupils on the rolls. Mr. Donovan reports an im provement in school buildings and finds that while in some few cases overcrowding still prevails, the accommodations are generally adequate and comfortable. He draws attention to a deplorable abuse in fitting terms:

fitting terms:

The practice, prevailing in cities and towns, of withdrawing boys from schools at an early age and putting them at work, is much to be deprecated. It may be a matter of necessity in some cases, but as a rule this need not be done. These children, often bordering on infancy, enter factories and other workshops, where they soon become physically and mentally dwarfed, and learn many things of which they ought to be utterly ignorant.

We are glad to notice that Mr. Dono-

We are glad to notice that Mr. Dono van feels justified in speaking of the teachers of his division in complimentary

It gives me pleasure to again bear witness to the efficiency and zeal of the teachers as a body—the number of those whom I could characterize as being incompetent being few indeed. All who could do so, attended the county conventions and teachers' institutes; for substitute, by assembling as many as possible at convenient places and giving lectures bearing on school work. In these and in other cases, I readily perceived that the teachers in general

The growth of our Catholic Separate Schools is a source of just satisfaction to the Catholics of Ontario, but this growth has not been as marked or as rapid as, we think, it should have been. If in the past ten years the number of schools has increased by 51, we do bope and trust that in the coming decade the united efforts of priests and people, by the generosity of the Catholics in this Province, and they are not a few, blessed with a large share of worldly goods, and by the steady adherence to principle of all, the number 217 will have swollen to 500 schools. We cannot too closely keep to heart the truth, that upon our judicious use of the educational privileges we enjoy depends our future prosperity as a people, our future influence in the community we live in and in the world at large.

THE SITUATION IN IRELAND. Not since the critical period immediately preceding the Catholic Relief Bill of has the situation in Ireland been more acutely interesting than at the present moment. The Tory leaders of that time had long dallied with the question was for ever guaranteed. He now saw England, by the necessities of her own of Catholic Emancipation. They had for nearly thirty years refused to redeem the pledge given by Mr. Pitt, that with the situation, casting his claims to ascendancy to the winds, and reducing him in all respects to a level with his Catholic union would come the removal of Cathofellow countrymen. The latter breathed lic civil disabilities. The Clare election of 1828 opened their eyes to the dangers that the air of heaven more freely. He now a waited the empire if they persisted in felt himself the equal of any man walking their policy of exclusion and persecution, the soil of Ireland. The badge of They then hastily abandoned that inever, he stood torth "redeemed, regenerhuman policy and gave the Irish Catholics ated and disenthralled," All at once a partial measure of relief. If the Duke a good feeling between Casholic and of Wellington found himself in 1828-9 Protestant Irishmen sprang up. No grievously embarrassed, the Marquis of such friendliness had been known since Salisbury's soul is not less troubled to-1782. Men of Catholic faith began to day. The Ireland of sixty years ago was not, by any means, as unanimous or enthusiastic for Catholic Relief as is the discuss with their Protestant neighbors the claims of Ireland to legislative in dependence. Honest interchanges of Ireland of to-day for Home Rule. The opinion became frequent, and the feeling Protestant minority of that period was in favor of the re-establishment of an almost an unit sgainst the concession of Irish Parliament found so general, that civil rights to their Catholic neighbors. a new and distinctively Irish political The most judicious and far-seeing of the party was founded with Mr. Isaac Butt. Catholic leaders and spokesmen foreaw distinguished Irish Protestant, as its that, without the restoration of Ireland's leader. Mr. Butt, in the face of adverse legislative rights, little good could come and extremely discouraging circumfrom the mere removal of the Catholic disabilities still existing. They stances, led his party with skill and success. His successor, Mr. Charles Stewart knew that thirty or forty Parnell, has for eight years been at the olic members of Parliament, head of the Irish Parliamentary party, and, hostile body of six bundred English and in that brief time, has achieved so much of Scotch representatives, could effect little that was profitable to Ireland. Events solid success, has so far brought Home Rule within measurable distance of attainthat closely followed the admission of ment, has so united and consolidated the Catholics to Parliament justified their apprehensions. Beyond securing for a few renegade Catholic barrieters places political forces of the Irish people at home and abroad, has so led his followers in on the bench, and for a few Catholic soul-Parliament as to be the very marvel of his time. Lord Salisbury could pay no less political adventurers certain mediocre colonial appointments, the Catholic reprehigher compliment to Mr. Parnell's skill sentatives in the House of Commons did and success than by calling on Parliament to enact such an iniquitious measure as simply nothing for several decades after the Crimes Bill. It is indeed an emphatic Emancipation. Not that many of them confession of weakness for a politiwere well intentioned, not that their first cal leader to declare the lawful and greatest leader, the illustrious O'Conmethods of his opponent illegal and criminal. The National Lesgue nell, did not display an energy and a selfabnegation that have made him immortal. is, as everybody knows, no secret organization. It is a body which meets openly But powerful as was that great tribune with the masses of his people at home, -transacts its business openly-and has he never, in the imperial Parliament been the most powerful political instrucommanded a majority of the Irish ment for the repression of crime which members. His eloquence was wasted on the British Parliament, and he him-Ireland has ever known. Its crime is that it keeps the Irish united in solid column, self felt so pained, worried, and spiritsustains the Irish party in Parliament by its perfect organization of the Irish electorate, and last, but by no means least, holds Irish landlordism in check. The Crimes Bill was specially aimed at the National League, It was the intention of the

should have withdrawn from Parliament. bye elections have caused hesitation and O'Connell had to face not only a delay. The announcement now made defiant English public opinion, he that it is the intention to call an autumn defiant English public opinion, he encounter a practically unansession, would seem to indicate that, nothad to withstanding the repeated condemnation proud, and agressive Pro-minority in Ireland, long of his Irish policy at the polls, Lord Salisbury is about to be forced into the eccustomed to domination and ascend-They looked upon him as the active exercise of the powers of repression given him by that measure. The Catholic leader of a Catholic movement. British Tory press is loud in its demands and not only held aloof from his repeal agitation, but vigorously and persistently for a declaration of war upon Ireland. opposed him at every step. Then, too, the Catholics, held for more than a century in Stung to fury by accumulated defeat, the Tories must have Irish blood. The St James' Gazette declares: the most galling bondage that ever cursed The lesgue ought to have been pro-claimed several weeks ago. It escaped through the remissness of the govern-ment. A fresh crop of difficulties will arise if parliament is allowed to separate without the proclamation being made. A repetition of the "rictory" in the Premix a people, had little of the public spirit that to-day pre-eminently characterizes them. They were diffident, fearful, suepicious, and, in too many cases, servile. The Protestant they had long been accustomed to look to as a superior being. So deeply was the sense of their own inferiority imprinted on their souls, that the fear of the Protestant landlord over came, in very many instances their love for Ireland. O'Connell's great est work was not the emancipation of the masses of his fellow-countrymen from legal thraldom and disabilities—but their emancipation from that abject servility which a century and a half of persecution had inflicted on the Irish multitudes. To his bold and fearless speech, to his undaunted attacks on the leaders of the Ascendancy faction, to his courageous ontspoken condemnation of their iniquit ous methods and infamous schemes Ire land owes her present promising position.
O'Connell made an Irish public opinion s possibility. Yet be failed, as we have said, of success in Parliament, The unanimous opposition of British public opin ion and the powerful forces still at the command of the united Protestant minority in Ireland, were too many for the great Irish chieftsin. He had, through the fear inspired by the multitudes at his back, extracted one concession from Britain, but the project dearest to his heart, the restoration of Ireland's Legislative independence, he had, by the exigencies of the situation, to abandon, Even the disestablishment of the Protestant Church of Ireland was not brought about by the Irish Catholic members of the Imperial Parliament. Mr. Gladstone, who took the lead in the great measure of reform, and brought it to a successful issue, admitted that it was forced on him by the intensity of the Fenian excitement, and the dread of anarchy with which that powerful organization threatened both England and Ireland. But the passage of that measure, breaking down forever the barriers of Protestant ascendancy, opened a new era for Ireland. To the Irish Protestant the Legislative Union of 1801 had long been pictured as his protection against Papal aggression. It was pointed out to him that by that instrument his political ascendancy in Ireland

Gort Roe Mr. Lane and his friends drove rapidly to Youghal and addressed another meeting in the Mall House before the police had time to return. In his second speech Mr. Lane said it was their duty to show that they had lan organization in reality. In after years men who did not join the National League would have to hold down their heads and walk about in hame of their fellows." The mention of an autumn session i deo suggestive of radical changes in the Cabinet. A London correspondent, writing on the 18th. goes so far as to predict sweeping reconstruction of the ministry early in November. He says that his intimations on this important subject have been contradicted by a few London correspondents of Provincial papers who re gard the cackling assurances of the lobby as authentic indications of Ministerial policy, and by some obscure Tory journals. pired by the "tapire and tadpoles" of the party, who thinking only of their own selfish interests, have been plunged into consternation at the prospect of a change. He ventures to assert that Lord Salisbury and Mr. Goschen are the only members of the Cabinet behind the scenes. He quotes Disraeli's famous saying of 1840-"the Cabinet consists of Melbourne and Palmerston, all the rest is vapors," and he adde: ston, all the rest is vapors," and he adds:

I have reason to believe the Queen
has never entertained a high opinion of
the stability of the Government as at
present constituted. Early in the year
Her Majesty remarked "They can get
through this session well enough." The
Cabinet is overladen with what Sir
Robert Peel described as "The Moumouth street of former administrations." mouth street of former administrations

mouth street of former administrations."
There are also some well-intentioned medicorities who are quite unequal to their places, and some square pegs in round holes. A few leather headed party hacks and jobbers may be of the opinion that Lord Salisbury could stagger on with it as it is, but the peculiarities of the situation have not escaped the shrewd eyes of our experienced Sovereign. Sir George Lewis justly observed that the Torices of 1815 had an immense balance of popularity arising served that the Tories of 1815 had an immense balance of popularity arising from the successful issue of a great war, but that they managed to spend it most completely before 1830. It is the same completely before 1 thing now on a sm thing now on a smaller scale, for the present Government has stupidly contrived to muddle away all the prestige by which it was undoubtedly surrounded during the autumn of last year.

Thus has the political situation in Eng land grown interesting. In one short year the Salisbury government has lost strength and influence, to such a degree that its continuance in office, even modified according to the suggestions of the correspondent just quoted, is not to be looked for. Lord Hartington and Mr Chamberlain have given it all the assistance they could control in the House and in the country. In the House it has been again and again cornered and forced to surrender on abject terms, in the country it has had to meet with repeated rebut and bitterest humiliation. No one need be surprised if the formation of a coal tion ministry is followed by an appeal to Cabinet to have at once proclaimed and the nation. The issue of such an appeal suppressed that body, but the recent cannot be doubtful.

HARD ON HIS NEIGHBORS.

In the Jubilee number of the Canadian American, of Chicago, Ill., we notice & ion of Canada," by the Rev. Wm. Cochrane, D. D. The rev. gentleman, who is unquestionably an able writer, does his countrymen, however, but partial justice in dealing with their influence for good in Canada. With him the terms Scotland and Presbyterianism are synonymous. In fact the Scotchman who is not a Presbyterian is not, according to Dr. Cochrane, whose Calvinism is of the rigid, exclusive character, worthy the days of the Covenanters, really deserving consideration as a child of Scotia. He writes, for instance, in these terms :

As a rule, Scotchmen in Canada belong As a rule, Scotchmen in Canada belong to the Presbyterian Caurch, though a few, ignorant of their native ancestry and their struggles for religious liberty, or perhaps indifferent to any form of taith, are found nominally adhering to other sects. The most contemptible Scotchman in Canada, or for that matter anywhere else, is the man who imagines that on acquiring some little wealth and social position, he must needs forsake the traditions of his fathers, and renounce the good old forms which they loved and cherished to the death. Such weak-minded creatures are no have to do now is to prove to all the world that they are it carnest and not afraid. If they are going to be afraid of Mr. Gladstone and Mr. Parnell, they might just as well not be where they are. But if the Tories are furious, the leaders of the National league are no less determined to meet the government on its own ground. The organization of the tenantry to resist evictions is being loved and cherished to the death. Such weak-minded creatures are no loss to the church they leave and no real gain to the church they attend. For the sake of so called fashionable society they exchange the rugged principles of Covenanting sires for an insipid colorless creed, so flexible and indefinite that it meets every taste and can be adapted to every opinion. With this change of faith and communion, their influence upon society declines, until at last daily perfected, and no advantage will be given the sgents of the Castle without every inch of ground vigorously disputed. Cable dispatches inform us of strong preparations for resistance made by the tenants on the Ponsonby estates and at Inchiquin to resist eviction. An amusing incident is related in connec fluence upon society declines, until at last they are of no value to the body politic, and become objects of pity to their more staid and sensible countrymen. Too often also in renouncing the faith of their tion with the threatened evictions on the Ponsonby estates, showing the thorough discipline and organization of the people. It is thus set forth in the cable fathers, they renounce the old time moralinthers, they renounce the old time morality and honesty of Scottish character, and finally pass out of notice unless it be to point the moral, that stern virtues and valor are invariably associated with a rugged faith in Christian doctrines and creeds. In relation to these evictions a meeting wes arranged to be held in Youghal to back up tenants on the Ponsonby estate who may be disposed to waver in their allegiance to the "plan of campaign." On the other hand, a force of armed police has been sent from Cork to strengthen

Dr. Cochrane cannot, when he wrote those lines, have had any intention of reflecting unjustly on his Catholic Scottish fellow-countrymen. Neither they nor their ancestors at home abandoned the faith of their fathers." The Calvinism for which the worthy doctor has so strong an attachment, but which deluged the home of his forefathers with blood, has naught of attraction for the 100,000 Catholic Scotchmen of Canada. They remember too well the sufferings of their martyred and persecuted ancestors for the faith preached to the Scots by a St. Columba, a St. Ninian and a St. Mungo. They know too well the value of the heritage of Catholic faith left them by their heroic ancestry, which resisted fire and sword and triumphed over persecu tion in its most inhuman and diabolical forms, to be guilty of any act of duplicity or dishonor. Dr. Cochrane must have meant his animadversions for that handful of Scotchmen in our cities and towns who have abandoned Calvinism for the more "respectable" and certainly more elastic Anglicanism of the day. He should not, however, have failed to do justice to his Catholic fellowcountrymen who are a credit to the Dominion and to the hardy and heroic given Capada some of her very ablest mer and most devoted citizens. Ever ready to respond to duty's call, they stand in the foreground of Canadian patriotism and Canadian hope and promise.

THE GREAT DEB ATE.

Oa Thursday, the 26th of August, Mr. Gladstone rose in the House of Commons to propose:

"That an humble address be present "Instant number address be presented to the Queen representing that the Viceroy of Ireland has proclaimed the National league a dangerous association; that no information has been furnished to parliament to justify a proclamation by parliament to justify a proclamation by virtue of which her Mejesty's subjects are to be rendered liable to be puntshed as criminals without judicial inquiry into the nature of their acts; and that this House in the absence of such information prays that said proclamation shall not continue in force as to the association named and described therein."

The right hon, gentleman, who was received with much enthusiasm, delivered a powerful speech in support of his resolution. He charged the government with substituting arbitrary will for regular legal action. This principle he denounced as a most dangerous and disgraceful one in any country, but especially in Ireland, where law was still on trial. One of that country's greatest misfortunes was that those who administered law, especially locally, were not in sympathy with the people. He declared the proclamation of the National League a near approach to a declaration of war on the Irish people. The people sympa thized with the League because of their belief that to the Lesgue they owed their salvation. Nothing was done for the tenants till the League was founded The government evidently intended to

brighter than ever-for the Irish now believed that the government's policy had not the sanction of the British ne paper on "Scotch Canadians in the Domin- tion. The government saw the ground slipping from under their feet and their action in proclaiming the Lesgue was a spasmoodic attempt at a display of activity. Mr. Balfour made a very weak rejoinder to Mr. Gladstone's indictment. petulently refusing to lay on the table the papers from which he quoted to justify his charges against the League. One of the features of the debate was the Marquis of Hartington's bitter assault on the League and his approval of the government's action in proclaiming that association. This speech fixes that nobleman forever in the ranks of the Tories. That somnolent old dotrard John Bright, whom hatred for Ireland can alone rouse to consciousness, wrote in support of coercion and repression. Hartington's speech and Bright's letter kept the Unionists together and saved the government. Sir Geo. O. Trevelyan and Sir William Harcourt made brilliant speeches in support of Mr. Gladstone's motion, which was, however, negatived by a majority of 194 to 272. The Marquis of Hartington can never again be expected to act the Liberal party. He in fact, some weeks ago, in a speech at Green-wich, plainly intimated his intention of maintaining his connection with his newly-formed Tory allies. He bitterly assailed Sir George O. Trevelyan, whose secession from the Liberal Unionists was a deadly blow at that organization's very existence-and made it very clear that he (the Marquis) only wanted an opportunity to break once and forever from a party with which he has now absolutely no sympathy. The Freeman's Journal dealing with that speech, says:

"Such a speech requires no fingerposts. It conveys as plain as words can convey anything in what direction Lord Hartington's mind is drifting. He is now between the two parties. To one he is bound in name, and only by the recoilection of past association; to the other he is bound by what he himself calls practical alliance, and by every tie of sympathy. His complete fusion with one or other is only a matter of time, and no fault can be found with the Greenwich Banquet speech for not plainly indicating in what direction the forces of attraction lie. We Rule has everything to gain and nothing to loose from the bodily transference of Lord Hartington to his natural allies."

Hartington found his opportunity to break forever with the Liberals on Mr. G'adstone's motion. He then proved Gladstone's motion. He then proved himself the uncompromising foe of Ireland. Nothing of good can the latter country expect from him. He is as much her enemy as is the Marquis of Salisbury himself. His whole heart is now set on the maintenance in power of a government that will concede no measure when the smallest of college of the contract of the ure, even the smallest, of self government to Ireland. The cause of Home Rule has gained immeasurably by his placing him-self in an attitude of outspoken opposi-tion to the claims of Ireland and the dictates of truth and justice. Even cannot save the government from t downfall which surely awaits it. Even he

DIOCESE OF LONDON.

The retreat for the priests of the diocese of London began last Monday and ended on Saturday. It took place in onducted by Father F. Ryan, S. J., of

Baltimore.

A mission, conducted by a Franciscan

A mission, conducted by a Franciscan Father, assisted by Rev. M. McGrath, of Windsor, is at present being held in the new church of Pelee Island.

Rev. A. A. Durkin, P. P., son of our respected citizen, Martin Durkin, Esq., has been spanding a few weeks with his friends and relatives in this city. For the last three Sundsys he sang High friends and relatives in this city. For the last three Sundays he sang High Mass in St. Mary's Church, Hill St, also presiding at Vespers. On Monday morning he again celebrated Mass, which was largely attended by the people of St. Mary's parish, who, one and all, joined in prayers that God might beatow on him all the graces necessary in order to enable him to carry out the great work for which he has been destined. He has left for Newark. N. J., amidst the left for Newark, N. J., smidst the hearty good wishes of his numerous triends.

DEATH OF MOTHER TERESA.

Port Arthur Sentinel, Aug. 25.
The late Mother Teresa who died in St.
Joseph's Convent, Port Arthur, on Aug.
24th, occupied several important positions
in the Community of St. Joseph's. She
was assistant Superioress for eight years
in Toronto, and was held in high exteem in Toronto, and was held in high exteem for her administrative ability and christian charity, but owing to ill health retired for a time from that position. By her humble and unostentations life and retiring disposition she was the model of the community, and in matters pertaining to a religious life her advice was eagerly sought after. A short time ago she expressed a desire to visit the Convent here and see whether a change of climate would be beneficial to change of climate would be beneficial to her health, and about two weeks ago she arrived here, but her ailment had already taken deep root in her system and baffled the skill of her medical attendant. She the skill of her medical attendant. She passed quietly away, at the age of fifty three years, fortified with the sacraments of the church. Her death was that of a Christian who had faithfully served her Lord and Master by pre-cept and example and was in keeping with her vows of chastity and obedience. She will be missed by the good Sisters work and act in Ireland by summary jurisdiction—without jury, judge, or resident magistrate and no Parliament to control Ireland. He trusted that the Irish would continue to bear the pressure patiently. They would not have long to suffer. They would not obey the law through fear but from a strong, vivid,

nd eatine are not for me;
for dennels of high degree;
s would latch in our country
oclad in a broidered gown;
But yet there's a ware,
Precious and Tare.
I fain would buy me
in Vauity Fair,

grioves mo, O lassie dear," lier said, "Hat I greatly fear to that loved in the old sweet way as out of fashion this many a day; And gilded care

WEWS PROM IRELAND.

Dublin.

At a meeting of the directors of the Freemen's Journal Company, Limited, held, August 4, it was resolved that an ad interim dividend on the ordinary shares, at the rate of twelve per cent. per annum be dealared to June 30, 1887.

Mr. Hamilton Croft, whose reputation as organist of St. Francis Kavier's Church, Upper Gardiner street, Dublin, was a high one, died on August 4th.

On July 24th, Moet Rev. Dr. Walsh, Arebbishop of Dublin, having concluded his Episcopal visitation to Balbriggan, left that town for Sherries, driving over in company with the Very Rev. Canon Keogh, V. G., P. P. As his Grace left Balbriggan the streets were decorated with the srches which had been crected in his honor previous to his arrival. At Skerries the Archbishop was received with great enthusiasm, and the local Catholic bands met his Grace on his entrance to the town. During the day the religious ceremonies connected with the occasion were carried out. In the church the congregation was very large. As in Balbriggan, there were illuday the religious ceremonies connected with the occasion were carried out. In the church the congregation was very large. As in Balbriggan, there were illuminations at night in compliment to the Archbishop. The Archbishop, accompanied by the Very Rev. Joseph Walsh, P. P., Very Rev. Canon Keogh, and the other clergy of the parish and neighbor hood, walked through the principal thoroughfares to witness the display, and everywhere his Grace was received most cordially by the people. On his return to the parochial house an immense crowd assembled; and Dr. Walsh, addressing them, expressed his grateful thanks for the Catholic spirit in which they had received him on that, his first Episcopal visit to Skerries. The people then knelt, and the Archbishop gave them his blessing.

At Wicklow Assizes, two cases came before Justice Harrison, in which the Marquis of Lansdowne sought to recover possession of lands at Luggacurran, held by Mr. J. W. Dunne and others. This was one of the leading cases under the "Plan of Campaign." Evidence having been given, a verdict was directed for the plaintiff. A similar verdict was given in another case, in which the lands were held by J. W. Dunne, as yearly tenant, and the tenant's interest had been sold out and purchased by the landlord, who now sought to obtain possession of the land. Louth.

city of Cork. For the last twenty years he was a zealous laborer in and around the town, and the people had grown to look upon him as their best friend. On the morning of his departure St. Malachy's Priory was besieged from an early hour with visitors, and it was with difficulty "Father James" made his way to the railway station. The Rev. gentleman will proceed to one of the German spas early next month to recover from the effects of a bad bronchical attack from which he suffered before he left Dundalt.

A dwelling-house on an evicted farm on the property of Coionel Aldworth, situated near Scarteen, a mile from Newmarket, was recently burned down, and it was at once announced by the police that an outrage of a daring nature had been perpetrated. It now turns out that the burning took place at ten o'clock, on the night of July 26th, that the house was then occupied by two armed policemen the night of July 26th, that the house was then occupied by two armed policemen and an "Emergency man," and that this "happy family" had quarrelled among themselves so that the policemen brought the Emergency man before the local Petty Sessions, on a charge of assault. The burning of the house followed soon after. This is only a specimen of the way in which so called "agrarian outrages" are manufactured in Ireland to suit the views of the Tory landlord governors. views of the Tory landlord governors.

We had some three hundred people waiting outside the Land League Room for four or five hours, while we were preparing and distributing them, in a most quiet and orderly manner, which excited our admiration. A very large proportion of them were in an indescribable state of rags. We did fairly well for the men and women, but we were sadly in want of boys' and girls' clothes. It seemed very and to have to send so many of these poor things away empty handed.

Limerick.

On the 3rd of August, Patrick Laffan, tenant to Colonel Alcock Stowell, was evicted at Pallasbeg, a place situated about mndway between Boher and Drumkeen Railway station. The advent of the sheriff was not unexpected, but nevertheless no preparations were made to receive him in the sense in which it has lately become the fashion to receive the officers of the law, engaged on eviction duty. In fact, it was generally believed, up to the last moment, that a settlement would be arrived at, and that the "sentence of death" would be warded

off for a time, but such a compromise was not reached, and Laften was evicted.

On July 29, a popular demonstration was accorded ex Constables Maguire and Kerlahan, late of Davis street Barrack, Belfast, on the occasion of their departure for America. The ex-constables resigned their positions as a protest against the Coercion Act.

On the festival of St. Dominic, in Newry, on August 5th, the Papal Delegate, Mgr. Persico, gave benediction of the Blessed Sacrament in the Dominican Church. The panegyric of St. Dominic was preached by the Rev. E. H. Fitzgerald, O. P., prior, Dundalk. The excrededifice was througed to its utmost limits by a very large and devout congregation. At the conclusion of the devotions, Monsignor Persico addressed a few words to the congregation, expressing the sincere and heartfelt pleasure which it gave him at eseing such a large assemblage before him. When he returned to Rome he would not fail to tell his Holiness of the love the Irish people had for the See of Peter, and of the devotion they entertained for him. Their numbers there that evening would, if proof was necessary, testify that. He then imparted the Papal blessing to the congregation. The Most Rev. Dr. McGivern, Coadjutor Bishop of the diocese, presided during the devotions.

Galway.

The appointment the seneration of the

Galway.

The appointment is announced of the Very Rev. Father O'Farrell, O. P., to be Prior of Tailaght, in succession to the Most Rev. Dr. Flood, who has been appointed by the Holy See Coadjutor Archbishop of Trinidad. Father O'Farrell will be much regretted by the Congregation at the West Convent Chapel, and by the people of Galway generally. His distinguished ability as a preacher and his kindness of manner made him a great favorite with all who came in contact with him. There is universal regret at his departure from Galway.

The following clerical changes have taken place:—Father Hennelly, P. P., Turloughmore, to be P. P. of Cong, and Rev. J. McGreal, C. C., Ballyhaunia, to be P. P. of Turloughmore.

Galway.

The "Plan of Campaign" has scored another victory on the Nolan-Ferrell estate, the landlord having abandoned the eviction proceedings, bearing all costs, and remitting 4s. in the pound.

Rev. W. Ganly, C. C., Castlebar, has been transferred to Robeen, and is replaced by Father Heavey, who has been lately ordained. Father Gleeson, C. C., Robeen, goes to Ballyhaunis cursey, rendered vacant by the promotion of Rev. John McGreal to the pastorship of Turloughmore.

The people of Dundalk have suffered a great less in the removal of the Very Rev.

James O'Dwyer, O. S. A, from their midst to the Monastery of his Order in the midst to the Monastery of his Order in the city of Cork. For the last twenty years have as a realous laborer in and around loid. Hillss, in evicting some five or six pastor of Templeboy, for the purpose of condemning the cruel action of the landlord, Hillas, in evicting some five or six families, and casting them and their families upon the roadside without allowing them in afterwards as caretakers. There are still about ten families of the parish upon whom "sentence of death" may at any moment be executed. The people having visited the different scenes of eviction, then proceeded to the grounds adjoining the Catholic Church of Templeboy in order to hold the meeting. They were dogged by District-Inspector Hickson and his party of police. When the people arrived at the appointed place, Father Coegrave ordered all the police except the Government note-taker to retire from the meeting, on the grounds that it was insulting to a peaceable and orderly meeting to have the presence of such an armed force of police. The police, however, refused to retire, and Father Coegrave told them he would, if he thought necessary, hold the meeting in the church, where he would undertake that no policeman dare enter. The people then went into the church for a few minutes after which they left, and held the meeting on the hillied, near the restdence of Father Coegrave, where a black flag holsted with the inscriptions: "Coercion Jubilee;" "Sentence of death executed. Hillas." The following were on the platform: Rev. W. J. Caegrove, P. P., Templeboy; Rev. D. O'Donohoe, P. P., Dromore West; Rev. P. McNulty, P. P., Skreen; Rev. P. P. O'Keane, P. P., Esskey; Rev. T. Dolphin, C. C., Esskey.

JORY JOHNSON'S MILLIONS.

The New York Gregate describes the opening of the legal battle thank a be longht over the compact and the state of the legal over the compact and the state of the legal over the compact and the state of the legal over the compact and the state of the legal over the compact and the state of the legal over the compact and the state of our living in the month arrived in New York. They had ben born and rised in Ennikillen, a little county town about eight miles north of Dublia, in Iseland, They have scarced anything of business, but they were willing to work and learn. Charles got a place as porter in Pierson & Co's store on Catal street, and John worked in a retail Gry good store in Brooklyn. They tolled along steadily, swed their money, and in the flush days of the war opened a small store for themselves near Stawart's up-town place. They were both shrewd, careful men, and they fixed up their store so bright and attractive that it soon became fashionable to purchase there, and they made monny fast—and story workers, who had remained in least were some form the state of the difference of the state of the state in Ireland ask to Calvary cometery, and when his will ware and story they are contained to the state of the Johnson brothers in the state. The career of the state in Ireland ask for a share in the estate. The career of the state of the Johnson brothers in their of day, and a few months ago John was carried, and of the stater in Ireland ask for a share in the estate. The career of the state of the Johnson brothers in that of many a poor man in New York to day. They worked harder day after two and the state of the Johnson brothers in that of many a poor man in New York to day. They worked harder day after were a state of the Johnson brothers in that of many a poor man in New York to day. They worked harder day and year at the state of the Johnson brothers in

DR. BROWNSON ON CATHOLIC YOUTH.

There is a great future in store for the

There is a great future in store for the Catholic young men of America, and we believe one of the steps towards preparing them for it would be to create an active interest in the writings of this distinguished controversialist.

That many articles by him were written with this end in view, is without question. In 1885 he wrote: "These Catholic young men who now feel that they have no place and find no outlet for their activity, are in the future the men who are to take our places and carry on the work committed to us. We must inspire them with faith in the future and encourage them to live for it. Instead of anubbing them for their inexperience, quizzing them for their real, dampening their hopes, pouring cold water on their enthusiasm, brushing the flower from their young hearts, or freezing up the well-springs of their young life, we must renew our own life and freshness in theiry, encourage them with our confidence and sympathy, raise them up if they fall, soothe them when they fail, and cheer them on always to new and to the catholic young men who now feel that the seed in the spring time: it soon sprouts, but it also sometimes withers away from mere contract with the soil. Those who at the entrance of the spiritual life do not shun danger prudently, quickly stray from the right road. "They became like the grass of the housetops, the world of the principle of the propagation of the principle of the propagation dence and sympathy, raise them up if they fall, soothe them when they fail, and cheer them on always to new and to nobler efforts. Bear with them, tread lightly on their involuntary errors, forgive the ebullitions of zeal not always according to knowledge, and they will not refuse to listen to the counsels of age and experience. They will take advice and will amply repay us by making themselves felt in the country, by elevating the standard of intelligence, raising the tone of moral feeling, and directing public and private activity to just and noble enda."

In his preface to the American Republic, ho says: "I wish to exert an influence on the future of my country, for which I have made, or rather, my family have made, some sacrifices, and which I tenderly love. Now, I believe that he who can exert the most influence on our Catholic population, especially in giving tone and direction to our Catholic youth, will exert the most influence in forming the character and shaping the future destiny of the American Republic."

While many monuments to the memory of illustrious citizens have been erected in various parts of the country through the generous assistance of Catholics, none of these perpetuate the memory of one distinguished for sterling Catholicity, as well as other virtues deserving honor.

Hereford's Acid Pheephase

IN WEAKNESS OF THE STOMACE, Dr. D. P. McClures, Rantoul, Ill., says:
"I have successfully used it in diseases arising from a weak condition of the digestive apparatus."

A Radical Change.

"I had got so bad with dyspepsia that I hardly cared whether I lived or not," says Frank A. Swain, of the Toronto Globe Office. Three bottles of Burdock Blood Bitters cured him, and he says, "it now seems a pleasure to live."

"it now seems a pleasure to live."

A. M. Hamilton, Warkworth, writes:
"For weeks I was troubled with a swelled
ankle, which caused me much pain and
annoyance. Mr. Maybee, of this place,
recommended Dr. Thomas' Eclectric
Oil for it, I tried it, and before one
bottle was used I was cured. It is an
article of great value."

Years persons die annually from

Oil for it, I tried it, and before one bottle was used I was cured. It is an article of great value."

Very many persons die annually from cholera and kindred summer complaints, who might have been saved it proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

best results."

A Fact Worth Remembering.

Mr. Jas. Binnie, of Toronto, states that his little baby when three months old, was so bad with summer complaint that under doctor's treatment her life was despaired of. Four doses of Dr. Fowler's Wild Strawberry cured her, she is now fat and hearty.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved.

A REMARKABLE HYMN

radiant stars!

What is our humble offering! It is like the little, shining firefly of night, which hides its feeble light as soon as appear the first rays of the powerful sun. But anything which children are pleased to offer to their cherished mother, is it not always received with delight?

And we, also, behold us prostrate at thy august feet, O Mother, the most excellent of mothers! Accept this crown with its gold and brilliant emeralds. Accept this offering; it is the offering of thy children, and in their minds will be ineffaceable the remembrance of this gladsome day.

Practical Maxims of St. Ignatius.

There are very few who know what God would make of them were they to deny themselves and give themselves unto His hands, to be elaborated by His divine skill and industry. That you may rank in this small number, often say with your whole heart: "Lord what wilt thou have me do?" and do with greatest care whatever He shall bid you!

Though you have a prospect of doing

stray from the right road. "They became like the grass of the housetops, which withered before it was ripe,"

Example—While St. Ignatius was going through his studies, he lost no opportunity to gain souls to God by his exercises. The following fact is a proof of his zeal at that time. Once in Paris; a nobleman invited him, in fun, to play a game with him. "I shall play with you," said Ignatius. "But what are your stakes!" said the nobleman, "since you have no money?" "The stakes will be," answered St. Ignatius, "that if you win, I shall serve you for a certain number of days in whatever way you choose; but if I win, you will serve me as I please." "Agreed," said the nobleman. They began the game. Ignatius knew nothing at all about it; still, with the help of God he won at every turn. "I am duly punished for challenging you," said the nobleman; "God is against me." When the game was over, Ignatius gave him the spiritual exercises for a few days, and out of a man addicted only to sloth and worldly pleasure, he made a tervent and earnest Christian that feared God, and prepared for eternity.—Bolandists for July.

A Fine Fellow He may be, but if he tells you that any preparation in the world is as good as Putnam's Painless Corn Extractor distrust the advice. Imitations only prove the value of Putnam's Painless Corn Extractor. See signature on each bottle of Poton & Co. Get "Putnam's."

of Polson & Co. Get "Putnam's."

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THOMAS D. EGAN,

there is no rest! the mills of change Grind op—the gods are at the whee the same force impulse, swift and str We feel that every planet feels.

There is no rest! not even sleep Is shorn of its noblity— The red bloods through the body sweep, Forever, like a tided sea.

There is no rest! e'en Love bath wings. That wearliessly fan the air In his leal-hearted wanderings, Bo fetterless, so free from care

There is no rest! the feet of Pain Are shod with motion.—Pleasure's eyes Pale faster than the sun kissed rain, swung arching in the mid May skies.

There is no rest! Beligion sbakes
Her stainless robes, and skyward lifts
Her tremnions white palms, and takes
Faith's priceiess and eternal gifts.

There is no rest! the long gray caves Of death are rife with force and heat, Nor Fancy pauses till she payes The floors of Heaven with figing feet.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

ached in their Church of St. Paul th Apostle, Vifty-ninth street and Ninti Avenue, New York City.

• • • our sufficiency is from God."-II

1., 5.
Christians acknowledge this truth
Repeat it to most, and frequently th
reply, "Oh, yes! Of course! We al
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important a truth that everyone shoul
keep it before his mind, or recall it ofte
enough to make it his first thought. W
know many truths, but few of us assimi enough to make it his first thought. We know many truths, but few of us assimil ate thoroughly any one of them. It other words, very few take any one truth so deeply to heart that it is the first thought before he begins to do anything for God, his neighbor or himself. If any one will do this he will become quickly a second of the country of the cou one will do this he will become quick! a very perfect Christian. It every on did this all would be saints. God re quires us to take His truth so deeply theart as to control our lives. If we know the truth and do not so take it to hear we hold the truth in injustice, and make the loss of our souls a sure thing. Wit this mind in us, let us now consider the truth of the text, "Our sufficiency from God." What do we mean by "or sufficiency"? We mean simply our abilit to do anything pleasing to God. We can do many different things from natural motive, and we can do the ver-The latter are pleasing to God, but the former are not. So if we want to pleas God we must act always from a motivatis supernatural; that is, we must have the reason in our hearts for doin that is a contract of the state of th what we do, that God wants us to do in when and as we do it. But who can when and as we do it. But who can chief some will say. All who have take deeply to heart the truth that "or sufficiency is from God," will be sure please God always. This truth that "or sufficiency is from God" is most important to the practical Christian. Fire because the only way to lay a true at lasting foundation is to take this true and the proceeding to be set. We do not real most deeply to heart. We do not real begin to be practical Christians until whave begun to realize it. We must nonly know but feel as a profound coviction that all that we do that is plet

riction that all that we do that is plet ing to God is prompted by His Ho Spirit, Who gives us the grace at strength to do; that without this prompting, without this grace and strength, do not and cannot please Him. Secondly, this truth is most important because until we do begin to realize to the control of the control because until we do begin to realize we cannot even begin to give to God to glory of all the good we do, but we we continue to rob God of that glory taking it to ourselves and commendi ourselves when we should praise Gor all. Now, my dear brethren, God greatly offended by this, for of His o glory is He most jealous and exacti. He never releases a soul from the oligation of giving to Him the glory, ho and thanks in all things. Therefore, meet this demand of God we must stree realize as well as we can that in God.

and thanks in all things. Therefore, meet this demand of God we must structure to realize as well as we can that in Cand by His grace alone we live and mand have our being; that without Fand His grace there is nothing we do to please Him.

Thirdly, this truth, taken deeply heart, is the only sure foundation of svirue. Solid virtue cannot begin remain in any soul until he does this truth to heart. Humility, the bof every other grace and virue, spriup in our souls only when we say four hearts: "My God Thou and grace are my life and my all, for my sciency is from Thee."

Lastly, take this truth deeply to he and your souls begin to develop at othe sprint of perseverance. The gree enemy we have is self-love. He sees clearly that God and His gwithin him make him what he is, serve him, beautify him, and finally him, will never take credit to him for what gifts he has, but will always the credit and glory to God. This a self-love, casts it out entirely, leaving soul pure and clean before God.

If one desire truly to be clean be God, to lay the true groundwork humility in his soul, to be ever read give God the glory He demands, an be filled with solid virtue, let him m tate constantly, perseveringly prayerfully upon the words of the te "Our sufficiency is from God," and will most assuredly lay the founds of his own predestination to etclife.

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what Dr. C. A. Black, of Amherat, Neays: "I have been acquainted with S
Emulsion of Cod Liver Oil, with hyposphites, for years, and consider it o
the finest preparations now before
public. Its pleasant flavor makes;
great favorite for children, and I do h
recommend it for all wasting disease
children and adults. Put up in 50c
\$1 size.

There is no rest! the mills of change Grind on—the gods are at the wheels! The same fleree impulse, swift and strang Wo feel that every planet feels.

There is no rest! not even sleep
Is shorn of its nobility—
The red bloods through the body sweep,
L Forever, like a tided sea.

There is no rest! the granite grinds
To dust, within its marble glooms;
Decay, pale, worn, incessant winds
Its way through fame's imblazoned tombs

There is no rest! e'en Love hath wings That wearliessly fan the air In his leal-hearted wanderinge, Bo fetterless, so free from care

There is no rest! the feet of Pain
Are shod with motion—Pleasure's eyes
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TWELFTH SUNDAY AFTER PENTECOST. • • our sufficiency is from God."-II Christians acknowledge this truth.
Repeat it to most, and frequently the reply, "Oh, yes! Of course! We all know this," will be made so lightly as to cause the speaker to believe he is thought to be a simpleton for saying a thing everybody knows so well. Yet this is so important a truth that everyone should keep it before his mind, or recall it often enough to make it his first thought. We know many truths, but few of us assimilenough to make it his first thought. We know many truths, but few of us assimilate thoroughly any one of them. In other words, very few take any one truth so deeply to heart that it is the first thought before he begins to do anything for God, his neighbor or himself. If any one will do this he will become quickly a very perfect Christian. It every one one will do this he will become quickly a very perfect Christian. It every one did this all would be saints. God requires us to take His truth so deeply to heart as to control our lives. If we know the truth and do not so take it to heart, the truth and do not so take it to heart, we hold the truth in injustice, and make the loss of our souls a sure thing. With this mind in us, let us now consider the truth of the text. "Our sufficiency is from God." What do we mean by "our sufficiency"? We mean simply our ability to do anything pleasing to God. We can do many different things from a natural motive, and we can do the very same things from a supernatural motive. natural motive, and we can do the very same things from a supernatural motive. The latter are pleasing to God, but the former are not. So if we want to please God we must act always from a motive that is supernatural; that is, we must have the reason in our hearts for doing what we do, that God wants us to do it, when and as we do it. But who can do whis? come will saw 411 who have taken

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because the only way to lay a true and
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most deeply to heart. We denot really lasting foundation is to take this truth most deeply to heart. We do not really begin to be practical Christians until we have begun to realize it. We must not only know but feel as a profound conviction that all that we do that is pleasing to God is prompted by His Holy Spirit, Who gives us the grace and strength to do; that without this prompting without this grace and strength to begin to be practical Christians until we have begin to realize it. We must not only know but feel as a profound conviction that all that we do that is pleasing to God is prompted by His Holy Spirit, Who gives us the grace and strength to do; that without this prompting, without this grace and strength, we do not and cannot please Him.

Secondly, this truth is most important, because until we do begin to realize it we cannot even begin to give to God the

because until we do begin to realize it we cannot even begin to give to God the glory of all the good we do, but we will continue to rob God of that glory by taking it to ourselves and commending ourselves when we should praise God for all. Now, my dear brethren, God is greatly offended by this, for of His own glory is He most jealous and exacting. He never releases a soul from the obligation of giving to Him the glory, honor and thanks in all things. Therefore, to meet this demand of God we must strive to realize as well as we can that in God

and thanks in all things. Therefore, to meet this demand of God we must strive to realize as well as we can that in God and by His grace alone we live and move and have our being; that without Him and His grace there is nothing we can do to please Him.

Thirdly, this truth, taken deeply to heart, is the only sure foundation of solid virtue. Solid virtue cannot begin to remain in any soul until he does take this truth to heart. Humility, the basis of every other grace and virtue, springs up in our souls only when we say from our hearts: "My God Thou and Thy grace are my life and my all, for my sufficiency is from Thee."

Lastly, take this truth deeply to heart, and your souls begin to develop at once the spirit of perseverance. The greatest enemy we have is self-love. He who sees clearly that God and His grace within him make him what he is, preserve him, beautify him, and finally save him, will never take credit to himself for what gifts he has, but will always give the credit and glory to God. This slays self-love, casts it out entirely, leaving the soul pure and clean before God.

If one desire truly to be clean before God, to lay the true groundwork of humility in his soul, to be ever ready to give God the glory He demands, and to be filled with solid virtue, let him meditate constantly, perseveringly and prayerfully upon the words of the text—"Our sufficiency is from God," and he will most assuredly lay the foundation of his own predestination to eternal life.

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children and adults. Put up in 50c. and

CHILDREN'S CORNER.

Five Little Chickens.

Said the first little chicken With a queer little squirm, "Oh I wish I could find A fat little worm!"

Said the next little chicken, With ar odd little shrug, "Oh I wish I could find A fat little bug!"

Said the third little chicken, With a sharp little squeal, "Oh I wish I could find Some nice yellow meal!"

Said the fourth little chicken; With a small sigh of grief, "I wish I could find A green little leaf!"

Said the fifth little chicken, With a faint little mean, "Oh I wish I could find A wee grayel stone!"

"Now see here," said the mother, From the green garden patch, "If you want any breakfast, You just come and scratch."

A Daughter to be Proud of.

A Daughter to be Proud of.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off, I'm sorry, but it can't be helped. I will look for you to morrow at dinner. Remember, two o'clock, sharp, I want you to see my wife and child."

"Only one child?" asked the other.

"Only one,"came the answer, tenderly; "a daughter. But she's a darling."

And then they parted, the stranger in the city getting into a street car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls; for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion too." Another remarked: "I shouldn't want to leave home if I had to look like that. Would you?" this to he

look like that. Would you?"-this to her

"No, indeed. But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child heard? He glanced at the pale face and

heard? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation—"Why, there is Nettie! Wonder where she is going?"—caused him to look out upon the corner, where a sweet faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.
"Oh, what lovely flowers! Who are
they for?" said another.
"1'm on my way to Bella Clark's. She
is sick, you know, and the flowers are
for her."

thin cheeks as she asked of his sister:

"The little boy is sick, is he not? And
he is your brother, I am sure."

It seemed hard for the girl to answer,

but finally she said :

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're goin' to the park to see if 'twon't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child. "I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush. "Yes, miss, we ought to, for Freddie's sake; but you see, we didn't have any lunch to bring. Tim—he's our brother—saved these pennies so as Freddie could ride to the park and back. I guess, mabbe, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where they lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy with radiant face, held a package from which he helped himself now and then, saying to his sister, in a jubilant whisper:

"She said we could eat 'em all—every one—when we get to the park. What made her so kind and good to us?"

And the little girl whispered back:

"It's cause she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hypried out. Than the gentleman

whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park; the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the cost carriage, and treated them to great carriage.

a darling. She is a darling, and no mis-take, God bless her!" And then he told his friend what he had seen and heard in the horse-car.

How an Old Woman's Prayer was

passed her time in praying to God that he would "build a wall of delence round about them," quoting the words of an ancient hymn. Her grandsen saked why she prayed for a thing so entirely impossible as that God should build a wall about their house that should hidd it, but she explained that her meaning only was that God should protect them. At midnight the dreaded tramp was heard: an enemy came pouring in at every avenue, filling the houses to overflowing. But, while most fearful sounds were heard on every side, not even a knock came to their door; at which they were greatly surprised. The morning light made the matter clear; for just beyond the house the drifted snow had reared such a massive wall that it was entirely concealed. "There!" said the old woman, triumphantly; "do you not see, my child, that God did raise up a wall to protect us?"

Mr. Gladstone's Father.

Notwithstanding the number and the stubbornness of the straws which indicate that the tide of public opinion in England has once more set in for the Liberals, the has once more set in for the Liberals, the Tories announce that they see no resson for a dissolution. They can rely, they claim, upon a compact majority during the life of the present Parliament, and deny that there will be any resson for appealing to the country for five years more, or until the present Parliament, shall legally die. Meanwhile they watch the health of Mr. Gladstone with a solicitude as eager as it is malicious.

It is not at all certain that Lord Salishury shares this sanguine view of the

bury shares this sanguine view of the Ministerial outlook; and it is certain that the constitutional age of Parliaments is not a safe limit upon which to bank poli-tical futures. Three years and a half has been the average duration of Parliaments

been the average duration of Parliaments for nearly a century.

The solicitude about the health of Mr. Gladstone is not a novel experience with the Tories. They have been hoping for and prophesying his death for fifteen years. They declared, when he resigned the Liberal leadership twelve years ago, that he was moribund, and withdrew from public life out of a secret consciousness of mental decay. He was then 65 years old, and had been in public life forty two years. Even his most passionate opponents will admit that both as a legislator and as an orator his achievements since then surpass any that he had accomplished prior to his retirement, which he undoubtedly intended to be permanent, but which, to the great good fortune of his country and his age, proved only temporary and even brief.

There is not the least ground for apprehension that death will speedily rid the Tories of their arch enemy. Mr. Gladstone comes of a long-lived stock. His ancestry is noted far back for virility and temperance; his father lived to be 88, and his own physique closely copies that

His ancestry is noted far back for virility and temperance; his father lived to be 88, and his own physique closely copies that of Sir John Gladstone. Nor is his case exceptional in British statesmanship. Lord John Russell lived to be eighty six. Palmerston died at eighty-one. Lord Brougham reached the age of eighty-nine. Even the grizzled warrior, the Duke of Wellington, who carried mighty cares of statesmanship long after he had laid aside

Wellington, who carried mighty cares of statesmanship long after he had laid aside the sword, was seen on horseback in the parks after he was eighty, and he died at eighty-three.

It would be easy to recall more than a score of eminent Britons not so remarkable in years as these, but of the first rank of politicians, who attained, while engaged in the service of the empire, the sixties and seventies. In letters and science there are men who also illustrate this remark-

and seventies. In letters and science there are men who also illustrate this remarkable longevity of the intellectual life: Newman, now 86; Manning, almost 80; Ruskin, close on 70. Men of genius appear to have more philosophy of living than the ordinary run of their feilows. Instance our own Longfellow and Emerson.

The Tories need not rely upon death to relive them of the glorious old man who "blocks the way" for Ireland. They may watch for his demise with ghoulish glee, but all the rest of the world will continue to pray that their anticipation shall be disappointed until his work of peace and emancipation shall have been completed.

—N. Y. Sun.

Catarrh, Catarrhal Deafness, and Hay

Catarrh, Catarrhal Beafness, and Hay Fever.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the noce and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messre, A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

The superiority of Mother Graves' Worm Extarminator is about 1. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wite," the host said, proudly, introducing a comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daighter."

"Ah!" said the guest as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. Idon't wonder you called her

NEWS FROM SCOTLAND.

Holy Cross, Crosshill.—A powerful controversial sermon was preached at this church on Sunday by the Rev. P. Link, from the text, "Beware of false teachers." The Rev. Father, after pointing out the four marks necessary for a true Church, illustrated the great want Answered.

One bitter January night the inhabitants of the old town of Selswick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and new and fearful reports of the lawless soldiery were hourly reaching the place. In one large, commedious cottage dwelt an aged grandmother with her granddaughter and her grandson. While all hearts quaked with fear, this aged woman passed her time in praying to God that he would "build a wall of delence round about them," quoting the words of an acceptance of the law words of an acceptance of false teachers." The Rev. Father, after pointing out the four marks necessary for a true Church; illustrated the great want of unity in the other churches outside the Catholic Church; the numerous sects into which they were divided, &c. How were we to know these false teachers when they came among us? Our Lord told us How. "By their fruits ye shall know them." What were the fruits of Protestantism? Desecration and sacrilege in the days gone by; in the present time, laxity of morals and a carelessness in exposing the young to all sorts of ege in the days gone by; in the present time, laxity of morals and a carelessness in exposing the young to all sorts of temptations to drunkenness, impurity, and the like; the human law of the land placing itself above the Divine law, which said "What God hath joined together let no man put saunder." True, there are plenty of Protestants who are good and virtuous, and in every way really pious men, but that was not due to their religion. It was because they are better than their religion.

Summer Excursions.—On Monday the annual outing of St. Patrick's congregation took place to Saltcoats. On the same day, St. Alphonsis' Young Men's Guild and congregation held their excursion to Ayr and the Land of Burns. St. Vincent's congregation also had a trip to Saltcoats on that day, and St. Mary's to Portobello. On Tuesday the following excursions took place:—St. Joseph's, St. Francis's, and St. John's (school children).

Eather Marcellus, C. P. St. Munco's

dren).

Father Marcellus, C. P., St. Mungo's, Glasgow.—The many friends of this zealous Father will regret to hear that he will soon depart to Australia. He and three others have been chosen to go to Sydney, N. S. W., to lay a new foundation of Passionists. He has been much beloved during his five years stay in Glasgow, and his loss will be felt very much. Before going to Australia, the Glasgow, and his loss will be felt very much. Before going to Australia, the four Fathers will visit Rome, to receive the special blessing of his Holiness, after which they proceed to Sydney, via Suex and the Red Sea.

Clerical Changes—Father Aloysius Godfrey, from St. Michael's, Parkhead, to the senior curacy of St. Mary's, Abercromby street. Father Young, from St. Mirren's, Paisley, to St. Lawrence's, Greenock.

CHURCH PEWS.

SCHOOL FURNITURE.

The Bennett Furnishing Co., ef London, Ont., make a specially of manufacturing the latest designs in Church and School Furniture. The Catholic Clercy of Canada sere sespectfully invited to send for catalogue and prices before awarding contracts. We have lately out in a complete set of Fews in the Brantier Lest of Catholic Church, and for many years past have been favored with contracts from a number of the Clercy in other parts of Ontario, in all cases the most entire satisfaction having been gressed in egard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special in the that we found it necessary some times that the found it necessary some times are to establish a branch office in that country and reland. Address—

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Bro. Arnold. Montreal.



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CATARRH One 50c. packag Beware of dangerous and harmful Liquids shuffs and Cauterizing powders. Nasal Balm i entirely different from any other preparation. If not obtainable at your druggists, sent pre-pain areceipt of price. 50 cents and \$1.00.

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Gures Cholera, Cholera Morbus, Dy-sentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

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Locality unrivalled for healthiness offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive ground afford every facility for the enjoyment of in vigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.
French is taught, tree of charge, not only in class, but practically by conversation.
The Library contains choice and standars works. Library reunions are held monthly vocal and instrumental Music form a prominent feature. Musical Soirces take place weekly, elevating taste, testing improvementand ensurin self-possession. Strict attostion is paid to promote physical and intellectual development, habits of neatures and concomy, with refinement of manner.
TERMS to an ittle difficulty of the times without impairing the select character of the institution.
For further particulars apply to the Superor, or any Priest of the Diocese.

CONVENT OF OUR LADY OF Lake Huron, Sarnia, Out.—This insu-tution offers every advantage to young ladie who wish to receive a solid, useful and re-fined education. Particular attention is paid to vocal and instrumental music. Stud-les will be resumed on Monday, Sept. Ist Board and tuition per annum, \$100. For further particulars apply to MOTHER SU-PERIOR, BOX 803.

ST. MARY'S ACADEMY, WINDSOM ST. MARY'S ACADEMY, WINDSOA ONTARIO.—This Institution is pleasant.
located in the town of Windsor, opposite is troit, and combines in its system of education, great facilities for acquiring the Frenchangage, with thoroughness in the rudimer tall as well as the higher English branches Terms (payable per session in advance) in French and English, per sanuum, \$100; German free of charge; Music and use of Pisnes 40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$26 For further particulars address:—MOTHES SUPERIOR.

URSULINE ACADEMY, CHAT URSULINE ACADEMY, CHAT HAM, ORT.—Under the care of the Urac line Ladies. This institution is pleasanth situated on the Great Western Hallway, & miles from Detroit. This spacious and com modious building has been supplied with all the modern improvements. The hot wate system of heating has been introduced with success. The granuds are extensive, it cluding groves, aerdens, orchards, etc., etc. The system of education embraces were branch of politic and useful information, in cluding the French language. Plain sewing fancy work, embroidery in gold and chenills wax-flowers, etc., are taught free of charges Board and Tuition per annum, paid send annually in advance, \$100. Music, Drawin and Painting, form extra charges. For further particulars address, Morher Superior

A SSUMPTION COLLEGE, SANS
A WIGH, ORT.—The Studies emb: see the
Classical and Commercial Courses. Terms
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are apply to REV. DENIS O'CONSOR, Prodent.

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FRANCIS ROURK, M. D., PHYSICIA Surgeon, etc. Office and residence, 200 Wellington Street, London. Telephone. B. C. McCANN, SOLICITOR, Ere on real estate.

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Meetings.

ATHOLIC MUTUAL BENEFI?

ASSOCIATION—The regular meetings standard Branch No. 4 of the Catholic Mutus Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall Albion Block, Richmond St. Members arrequested to attend punctually. Martin O'Meara, Pres., Jas. Corcoren, Sec.

THE CANADIAN NEEDLE CO., 46 & 48 Front Street East, foronto, get up the Neatest, most Complete and Best Selling Needle Package in America. Send 25 Cents for Samples of New No. 4, finished in Fine Plush. Particulars sent when stamps are enclosed for reply.

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Theory, etc. Tuition: §5 to \$1g per term of ten week,
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New Book on Christian Evidences and Complete Answer to Col. Ingersoll's "Mistakes of Moses" Highly recommendaby Cardinal Tascheroau of Quebec, Archbishop Ryan, Philadelphia, and 13 other Catholic Archbishops and Bishops, five Protestant Bishops, many other promuent ciergy, and the press. Cloth St.25. Paper 75 cents. AGENTS WANTED. Address : EEV. GECS. R. NORTSIGRAVES, Ingersoll, Ontario, Canada.

P. A. MCCARTHY, President, The Stevens' County Abstract & Real Estate Agency, Lock Box 146, Morris, Minn.

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishmet to keep up the system, should take Harknese Beef, irom and Wine. We arease in my-ing there is no preparation in the market which will give better results. In bottles at 500, 75c. and \$1.00.

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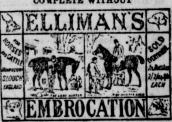
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FOR FOOT ROT. AND SORE MOUTHS IN SEREP
AND LAMBS.
FOR SPRAIMS, OUTS, BRUISES IN DOGS.

FOR SPRAINS, CUTS, BRUISES IN DOGS.

SPECIMEN TESTIMONIALS.

From His Grace The Duke of Rutland.

"Sirs,—Elliman's Royal Embreaction is used in my challen.

"Sirs,—Elliman's Royal Embreaction is used in my challen.

Betland,

"State of Belvoir Huma."

"Gentiemen,—I me the Royal Embreaction in my challen.

"Gentiemen,—I me the Royal Embreaction in my challen.

"Remeils, and have fourth of the months of the monels, and have fourth of the money o

LUMANS UNIVERSAL EMBROCATIO ELLIMANS EMBROCATION.

RHEUMATISM LUMBAGO.
SPRAINS. BRUISES. STIFFNESS.
SONE THROAT PARTICULAR COLO.
The Safest. Quickest. most certain remedy.

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ELLIMAN, SONSAC.

SLOUGH, ENGLAND. TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that Wilson BROS., General Grocers, of London, have now in stock a large quantity o Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

Salbriggan Underwear, - 50c. french Balbriggan do. - 75c. White & Cal'd Cashmere do. 75c PETHICK & M'DONALD

C. M. B. A.

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Bro. T. P. Taneey, president of Branch No. 50, Montreal, can supply our Branches with C. M. B. A. pins, seals, em-blems, etc., at the lowest possible figure. Orders sent to him will receive prompt

Assessments are issued not later than the 8th of each month, and Branch Secretaries not receiving the notices in due time should immediately write to the Grand Secretary. Three packages of No. 10 Assessment cards have gone astray in the post office. Should a repetition of this take place, Bro. Brown intends having an investigation.

Hereafter, we will publish the list of Branches paying Assessments within 20 days from date of issue. The following are the Branches that have paid No. 10 Assessment up to this date, August 27th, and the date on which the assessment was received at the Grand Secretary's office:—Branch No. 23, Seaforth, August 18

" 60, Dublin, " 19

" 9, Kingston, " 20

" 39, Neustadt, " 20

" 58, Ottawa, " 23

" 46, Walkerton, " 24

" 51, Barrie, " 24

" 51, Barrie, " 25

" 7, Sarnin, " 26

" 14, Galt, " 27

Realvel, That our drawn that the members were mouraing for that the members were mouraing for thirty days, that a copy of the above resolutions he presented to Mrn. Drew, that they be setered on the minute book of this branch and printed in the official organ of exceletion.

Higned on behalf of the branch:

W. A. DUMAS, F. W. RODERY, Secretary

Barrie, Aug. 27th, 1887.

DEAR SIR AND BRO.—On Monday, the 16th of Aug., the President and Secretary of Branch 51, C. M. B. A., Barrie, called on Mrs. B. Hinds and handed her a check for two thousand dollars (\$2,000) and received from John Rogers, E.q., Sec. Branch 51, C. M. B. A., Barrie, the sum et. two thousand dollars, due me from Spereme Council by the death of my law-husband, Bernard Hinds.

ENGLISH CATHEDRALS.

AMMA HINDS

CANTERBURY CATHEDRAL.

ENGLISH CATHEDRALS.

This magnifecent monument of the plety of our Catholic ancestor originated in a small church built by the first Christians in Britain. St Augustine, Archbibing of Canterbury, in 597 A.D., consecrated the same of the great of the gr

the transept in front of a wall (which still remains) between what was then the chapel of St. Benedict and the passage leading to the crypt, and here it was he fell, despatched by blows of the knights. The pavement in front of the wall is believed to be the identical pavement on which a Beckett fell."

Canterbury Cathedral will ever be dear to Catholice as a magnificent memento of the faith of their forefathers. The world has many stately and beautiful churches erected by those who do not belong to the fold of our Lord, but only a long succession of noble men, with the splendour of their gentuses illuminated by the Heavenly brightness of their Faith can produce so noble a building. It is only when saints and other holy men, after long meditation upon the beauty and sanctity of God, turn their thoughts sgain to the world, and hasten, as if inspired by Heaven, to raise some House to His glory, that such sublime churches arise on God's earth as Canterbury Cathedral.

THE WESTERN FAIR.

COMPARISON SHOWING THE PROGRESS

and the date on which the assessment was received at the Grand Secretary's office:

Branch No. 23, Seaforth, August 18

" 60, Dublin, " 19

" 9, Kingston, " 20

" 39, Neustadt, " 20

" 58, Ottawa, " 23

" 46, Walkerton, " 24

" 51, Barrie, " 25

" 7, Sarnin, " 26

" 14, Galt, " 27

If the Toronto Brother will kindly send the Grand Secretary his name, said official will be pleased to answer the questions through this paper as desired.

At a special meeting of Chatham Branch No. 8 of the Catholic Mutual Benefit Association, held Aug. 3rd, 1887, the following resolutions of condolence were moved by Bro. Jas. H. Rielly, seconded by Bro. McLaughlin, and unanimously adopted:

Whereas, It has pleased almighty God to remove from our midat by the hand of death our worthy Brother Stephen Drew, Resolved, That by his death this branch has lost a good and generous member, his wife a faithful husband, his children a kind and affectionate father, and the community a respected citizen.

Resolved, That we hereby tender Mrs,

GERALD GRIFFIN.

Forty seven years ago Gerald Griffin died, an humble Christian Brother in a Novitiate by the River Lee, in Ireland. Few of the readers of his Irela stories and sketches, or of those who have witnessed the adaptation of "The Collegians," the play of "Colleen Bawn," known that the parents of the gifted author are buried, side by side, in a quiet country graveyard in Pennsylvania.

Gerald was seventeen years old when his parents, Patrick and Ellen Griffin, left their native land for America. They settled in Susquehanna county, Pennsylvania, on a tract of land bordering on Quaker Lake, in Silver Lake township. Their new home they called "Fairy Lawn" in memory of their foreaken residence in Ireland.

The country about Quaker Lake was rapidly being settled, and Patrick Griffin quickly became a man of mark in the township. A sincere Catholic, he induced many of the same faith to settle in his vicinity. In 1830 he was the principal organizer of the first Catholic congregation in Susquehanna, and personally directed the building of the first church in Silver Lake, two miles from Fairy Lawn. It is called St. Augustine's. The second church

under the pressure of any wretchedness, he withdrew from the world. In the peaceful monastery, upon June 12, 1840, hardly four years after his father's death in Pennsylvania, the author's soul passed to his sternal reward.

POVERTY AND SIN IN LONDON.

THOUGHTS EXPRESSED ON THIS SUBJECT IN

A RECENT SERMON BY CARDINAL MANNING.

Speaking at the formal opening of the
sale of work at the Convent of the Sisters
of Charity, Callile place, Westminster,
on Thursday, July 14th, the Feast of St.
Vincent de Paul, the Cardinal, in referring
to the poverty, misery and sin to be
found in Westminster, said:

There is one sin which I will name,
though you must all know it. There is a
maddening poinon which men and
women are now drinking until they
become beasts, and the image of God is
effaced, and fathers and mothers lose their
nature, their own children do not know
them, and sometimes they slay one another.
And all that happens in the midst of us
here. There is not a commandment of
God that men and women may not
herek once they lose the light of their
intellect, and the control of their will.
Look, too, at the condition of the homes
of our people. It would seem almost
impossible that the domestic life of
parents and children should be preserved
in "homes" which are single narrow
rooms.

More than this, there is a poverty also

parents and children should be preserved in "homes" which are single narrow in "homes" which are single narrow is rooms.

More than this, there is a poverty also very great, but nevertheless, a poverty which need not exist if people world only use rightly the hard-earned wages of the week; but for want of the knowledge of the week; but for want of the knowledge of the week; but for want of the knowledge of the week; but for want of the knowledge of the week; but for want of the knowledge of the week; but for want of the poverty is seems to be hopeless, and the poverty is seems to be hopeless, and without remedy; and the good, Sisters of Charity who toil in the midst of this wilderness of sin and death, know what is the almost hopeless condition in which souls are found. Nevertheless, let us not be out of heart. The hearts of even the most lost may be kindled and quickened again by the love of God, and therefore, let us labor on. I believe you whom I see before me can control very little of this world's substance. But St. Vincent possessed nothing when he began his work, and the Sisters of Charity began in absolute poverty was their wealth.

they are poor. They very often wither when the stundance of wealth comes upon them. Hearts that see strained by foil and powerly are sealous and pure, and have only the motive of the love of God, but those who abound in the things of the world have a multitude of thoughts and a mixture of motives; and God only knows how blemished and dimmed are the motives of those who abound in the prosperity of the world.

Therefore, be not disheartened. If your means be small, let your hearts be large; your heart may be dilated and expanded with the love of God, as is a flower when the rain of heaven falls upon it; and if you have the love of God in you. He will comehow bring about the means whereby you may serve Him. A multitude of cases of sickness, sorrow, and effiction continually come before these good Sisters. Put into their hands the means of relieving them. Let us aspire to greater charity; let us set before ourselves not the example of the people of the world, but the example of the saints; let us desire at least to be like them. If we cannot do much, we may desire much for all works of mercy, and love, and pity, and compassion, and God will be faithful to His promise, and will help us as He helped St. Vincent, as He helped His daughters now, in all time, and in all the world.

Mr. A. H. Dixon, senior member of the firm of A. H. Dixon & Son, the celebrated specialists for the cure of catarrh, hay fever and catarrhal deafness, 303 King st. west, Toronto, has just returned home from an extended trip through California, where he has been introducing his remedies. The press of that country teem with glowing notices of the wonderful results of his new treatment, vouching for the fact that as a cure for the above diseases it is next to miraculous. Cases of catarrh and catarrhal deafness of thirty years' standing were cured by one application of his remedy, and the fact vouched for by men whose names are known all over the American continent, some of them being prominent Masons, among whom is Past Grand Commander W. M. Petrie, of Secremento, California, showing that Mr. Dixon's remedies which are applied only once in two weeks, stand alone in the cure of catarrh and its attendant evils. The doctors fall in curing these diseases for the simple reason that they insist on following the antiquated method of making applications of an irritant remedy weekly, semi weekly and even daily, thereby keeping the membrane in a constant state of irritation, thus forming a nidus very inviting to small-pox, typhoid fever, cholera and other epidemics, and as a natural result of these daily and semi-weekly applications not one permanent cure has ever been recorded, and the patient is left in a worse condition than before. Since the discovery of this remedy by Mr. Dixon now seven years ago, the best physicians of Great Britian and France have endorsed his method, and unite in saying that it is impossible to cure catarrh, hay fever or catarrhal deafness by any application made oftener than once in two weeks, from the fact that the membrane must get a chance to heal before another application is made. However that may be, Mr. Dizon's remedy has proved successful where all other remedies have failed, and cures affected by him 7 years ago are cures still—the benefit being not only immediate; but permanent—of which MB. DIXON'S BETURN HOME. A CARRIAGE LOAD OF ROSES AND CAMELIAS DIXON.

Mr. A. H. Dixon, of Toronto, Canada, who has been treating catarrh and its attendant evils on this coast for the past few months, paid his final visit to this city yesterday, previous to his return home, and the very many here who have been treated and permanently cured by him called upon him and bade him godspeed. His patients in San Jose when bidding him farewell geve him quite an ovation, as also in other cities where he had been doing the good work, in one of which, at his farewell visit, his carriage was filled with choicest flowers, and at a season of the year when at his home the snow was 6 feet deep. At another city a beautiful diamond ornament was presented to him by those whom he cured. Mr. Dixon's success in Sacremento has been extraordinary, and the climate of California autis him so well that he intends to return next winter. Many who failed to consult him will be glad of this, as they learned too late that he is not of the class denominated "quack," and that his remedies will stand the test of time.—The Freemason. Mr. A. H. Dixon, of Toronto, Canada,

The New Bell for Cologne Cathedral Made of French Cannon.

The inauguration of the great bell for the Cathedral of Cologne took place some days ego with great pomp. The bell weighs 27,000 kilos, or about 26 tons 13 cwt. The clapper alone weighs 800 kilos, or nearly 15½ cwt. Its perpendicular height is almost 14½ feet; its diameter at the mouth nearly 11½ feet.

Twenty-two canons taken from the French were assigned by the Emperor William for its manufacture. Five thousand kilos of tin were added. It was cest by Andreas Hamm, of Frankenthal, and 21 000m. (£1,050) were paid for the casting. It will be known as the Kaiserglocke, or Emperor's bell, and as the two other large bells in the cathedral bear the epithets respectively of Pretices (precious) and Speciose (beautiful), this one is styled Gloricas.

It bears the above inscription recording that "William, the most august Emperor of the Germans and King of the Prussians, mindful of the heavenly help granted to him whereby he conducted the late French war to a prosperous issue and restored the German Empire, caused cannons taken from the French to be devoted to founding a bell to be hung in the wonderful cathedral then approaching completion." A likeness of St. Peter, the name patron of the church, is on the

civile of the medieval concetts, praying that, so devout hearts vise heavenward at hearing the scund of the bell, so may the door-keeper of heaven open wide the gates of the celestial mansion.

On the opposite side is inserted a sextet, in German, of which the trans-

God may over grant it.

The bell was solemnly blessed in the Cathedral by the Arebbishop of Cologne, according to the elaborate ritual set out in the Postificate Romanum. The ceremony was very long, many pealms being chanted by the elergy and choristers while the bell was being sprinkled with blessed water and anointed with chrism, and the portion of St. Luke x, 38 42, was chanted by a deacon. Incense and myrrh were buried within it, and many symbolical rites performed. The opinions of experts are divided as to whether the note which the bell sounds is C sharp or D.

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number suns for ever shining.
Owers and fruits for ever twining,
livery waters ever flowing,
native beer see ever blowing,
nady groves for ever ringing
'it's e low melodious singing;
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and Joy-laden,
Greet the morning of thy birth,
Little Maiden!

Angels round the Throne adoring.
Newest songs of praise outpouring,
Bursts of won-erful thanksgiving,
Worshipping the Everliving,
All the vast angels nations.
Lauding Him with gratulations:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

God with each untold perfection
Brooding o'er thy awest election,
Glorifed by wondross blisses
stirring in His calm abysets,
As if some new born emotion
Rippled His unchanging ocean:
Infant Mary ! Joy of earth!
We with all this world of mirth,
Lightheerted any joy-laden,
Greet the morning of thy birth,
Little Maiden!

Father, Son, and Holy Spirit,
Blazoning thee with matchless merit,
Woodrous graces on thee raining.
And Their dread complacence deigning
To rest in thee as in no other.
Daughter, Bride, and Shless Mother:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and Joy-laden.
Greet the morning of 'hy birth,
Little Maiden!

Thou thyself a world of brightness,
Flower of more than angel's whiteness,
Raylshed now with g.adder heaven
Than to angels hath been given,
Grandest worship in creation
Is time infant jubilation:
Infant Mary! Joy of earth!
We with all this world of mirth.
Lighthearted and joy-laden.
Greet the morning of thy birth,
Little Maiden!

Splendor as of pearliest morning
O'er the souls in limbus dawning,
Golden visions hovering o'er them,
Nearer heavens unveiled before them,
Sudden transports newly given
Sweeter than the looked-for heaven:
Infant Mary! Joy of sath!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

Joachim and Arna kneeling.

Line of fartive woncer stealing,
High in ecatasy uplified,
Father, mother, grandly gifted,
Wesping through excess of gladness
Tears of rapture. Buo of sadness:
Infant Mery! Joy of earth!
We with all this world of mirth,
Lighthearted and Joy laden,
Greet the morning of thy birth,
Little Maiden!

Ab! the first sight of thee sleeping,
And the first sound of thee weeping,
How the breathless Anna distened,
While her rapturous teardrops glistens
How she almost died of plessure,
Feeding, fondling thee, her treasure:
Infant Mary! Joy of earth!
We with all this works of mirth,
Lighthearted and Joy-laden,
Greet the morning of thy birth,
Lattle Maiden!

All the joys upon God's mountain Gushing out from thee, their fountain All the gladness of the goiden Hosis to thee alone beholden,
All the songs that men are singing,
Songs which all were of thy bringing:
Infant Mary! Joy of earth!
We with all this world of mirth!
Lighthearted and joy-laden,
Greet the morning of thy birth,
Cittle Maiden!

Babe of Anna! Little Maiden!
We with transports overladen,
Spirits full, hearts slmost broken,
Joy which cannot be cutspoken,
we thy birthday greet, the dawning
Of salvation's happy morning:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

DEATH OF FATHER COLOVIN.

The clergy of the archdiocese and l The clergy of the archdiocese and he many friends among the latty in the Northwest will learn with regret of the death of Rev. Patrick J. Colovin, of Daton, which occurred on Monday, at he residence in Dayton. For the past yes Father Colovin's health has not been the best, but his rather sudden demise we many received. He was ordered and received. unexpected. He was ordained priest a member of the Congregation of the Holy Cross, and at one time was pre-dent of the College of Our Lady of the Sacred Heart at Watertown. In 1883

left the order and went to Canada. To years ago he returned and was received into the Archdiocese of Milwaukee as into the Archdiocese of Milwaukee at appointed pastor of Dayton missic where he officiated up to the time of heath. He was a man of fine talents ripe scholar and an able theologis Death claimed him at the early age 44 years. The funeral ceremonies we held on Tuesday, and the intermedate in the cemetery at Dayton. R I Milwaukee Citiers. aukee Citizen.

Rev. Father Colovin held the positi of parish priest at Port Lambton, in t diocese, for some time. He was a nat of London and widely known and hig esteemed by both clergy and laity in parts of London diocese. Many a hes felt prayer will, we are sure, ascend the throne of the Most High to h mercy on the soul of the good and fai ful priest, Patrick J. Colovin.

Mr. and Mrs. J. Phelan, of Sari and their daughter, Miss Maggie Phelan, left for a few weeks' visit Muntreal. They also intend visit Quipbes and St. Anne de Beaupre be Quebes and