

The Catholic Record.

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

VOLUME 9.

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

NO. 463.

NICHOLAS WILSON & CO HAVE REMOVED

TO
115 DUNDAS ST.
NEAR TALBOT.

I shall find Rest.

A little further on—
There will be time to shall find rest again;
That to me say, while eager youth lavies
Young hope to try her wings in wanton
flight.
And while fancy builds the soul a nest
On some far orb; but soon youth's flame is
gone.
Burned lightly out, while we repeat the jest
With smiling confidence, I shall find rest.
A little further on.

A little further on—
I shall find rest, half fiercely we avow
When soon be on the duty field and care
Threats to unjust our armor, and the care
Troops with the pale of battle, while the
breeze
Flies with the fluttering stars; the frenzied
brow
Pains for the laurel more than for the breast
Where Love soft-needing waits. Not now,
not now,
With feverish breath we cry, I shall find
rest.

A little further on—
I shall find rest, half and, we say,
When sorrow's setting blaze out the gleam
Of glory's torch, and to a vanished dream
Love's pulse hath been turned, then—all
depressed,
Despairing, sick at heart—we may not stay
Our weary feet, so lonely they do seem
This shadow-haunted world. We, so un-
blest,
Weep not to see the grave which waits its
guest;
And feeling round our feet the cool, sweet
dew,
We speak the fading word farewell and say:
Not on this side—no!—I shall find rest.
A little further on.

CATHOLIC PRESS.

Church Progress.
Catholic parents are guilty of the most culpable negligence in not practicing home and family devotions and thus teaching their children practical religion. The beautiful custom of family prayers practiced in Catholic countries, should be introduced by parents who value the priceless gifts 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 best 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 neglect of children is frequently attributable to parents who neglected to properly instruct their children how and when to pray.

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 electric carriage, and smile at 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 departed!

"Some times one need be no more courteous than Luther or Jesus."—N. Y. Independent. We indignantly protest against this blasphemous association. It is an insult to every Christian sentiment to couple the ribald hero of the "Table Talk" and the Divine Teacher of the Eight Beatitudes.

An article which appeared in a recent issue of the London Guardian gives us a good idea of the impression made on the mind of a Protestant tourist by the present condition of Catholicism in Holland. The traveller, having been accustomed to associate Protestantism and the Netherlands very strongly together, was surprised at the activity of the Church and the strong position she holds in the country, where a visitor fresh from reading Motley would expect to find nothing but signs of the Reformation. The large number of priests and religious that the tourist saw on the streets showed him that a considerable portion of the inhabitants still hold to the ante-Reformation faith, or have given up the cold and cheerless Calvinism that is the form of Protestantism which holds sway in Holland. Anything more chilling than the Protestant churches and the manner of worship in them, says the writer, can hardly be imagined. Protestant congregations are few in numbers, and the demeanor during the service utterly listless; while the Catholic churches on Sundays and festivals "are literally crammed with devout congregations." Catholicism is evidently not merely the religion of a small minority, but shares with the State Evangelical Church the character of being the prevailing religion of the country.

Catholic Review.
The Rev. Dr. R. S. MacArthur, of the Calvary Baptist church told his congregation on Sunday last that "Martyrdom in the early history of the Church became a fashion. Many men and women, who were not distinguished for their boldness, died that their names might be enrolled among those who had given themselves up for the faith." The Rev. Dr. R. S. MacArthur, in making so astounding a statement, ignorantly writes himself down a double distilled ass. If that comprise all he knows of the history of the early Church and the early martyrs, the less he speaks of such subjects the better for his own reputation.

The Pilgrimage League, which was founded by the more active and fervent Tory spirits in memory of the late Lord Beaconsfield and was named after the favorite flower of that statesman, has played and continues to play a by no means in-

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 willingness, if they may use the word, of their wives, sisters, daughters and mothers, Mr. Gladstone and Mr. Parnell would have a far stronger pliancy 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 Catholic.
The good Catholic 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.

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, if taken constant care on the part of parents and teachers to suppress the growth of this poisonous wood. It is a fungus that is sure to grow, and bring misery upon all who hug it to their bosoms.

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 they represented as importunate, and advised him to avoid. "No," he replied, "I was going to the sermon to learn how to conquer myself; here I have an opportunity of immediately practicing that virtue."

Boston Pilot.
The feeling of Ireland toward Coercion 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,
Sligo condemns it as odious and mean.
Galway declares 'tisn't worth a bad penny,
Keshonagh salutes it with his and wife's
groans;
'Tis laughed at by Cork, 'tis despised by Kildare,
'Tis slated and stoned by Armagh and Tyrone.

Cavan lets it fly, 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 it,
Derry has given it a dip in her bog;
Tipperary takes a run and a big swinging kick at it,
Angry Mayo gets it torn by the dogs.

Longford and Leitrim keep cutting and snacking it,
'Tis stuck in a dust-hole by Feroe Donegal;
Carlow would never grow weary of whacking it,
Such is the usage it gets from them all.

Joyns acclaim to them, honor and fame to them,
Loyns may they flourish, the brave thirty-two;
One spirit bring them, one thought inspire them,
Standing united, undaunted, and true.

WHICH IS THE TRUE CHURCH?

London, Ont., Aug. 21.
Sunday morning, half past nine. What a mysterious power there appears to me to be in the Catholic Church as I sit on the door-step. My landlord and his wife are sleeping in bed, and also the other boarders, many other houses are closed up. Apparently the inmates are in bed snoring too. But there are a few tidily dressed, well washed men, women and children wending their way to mass. What a contrast! The conviction that comes to me as I sit on this door-step is as follows: Some people outside of the influence of the Catholic Church go to some place to sing, and to make a sort of exhibit of their worldly possessions. But where one goes, and what he does, Religion never troubles the stay away class. They will read some trashy book or newspaper sometime during Sunday. Their conversation is of that animal-flavored materialism which even to me (not over refined) is very often very distressing. To the point, viz: What government, spiritually or worldly, can stand firm and true against the hellish devices of wicked men that are continually scheming to destroy every institution on this fair planet of ours, that aims to elevate the human race to that progressive state that God has given him the power to attain. We are not left, and it is against human reason to say, or think, that man was left after the death of Christ, to follow his footsteps by picking up stray manuscripts written from time to time by his Apostles. No, God knew the nature of man far better than man could even know himself. He created, or rather gathered all the learned and best men together to hold sacred his memory, his commands and promises. Well that constitutes a Church, and that Church must have discipline, must be a power, a fortress, proof against all the nongenial whims of the human brain.

I am told, and I read in some magazine that the world is progressing in a spiritual point of view, but if my observations are near correct the Devil's harvest will be the most numerous when the harvest arrives. *Vixit odium perdit.* A wide spread disease is disseminated

throughout Christendom. Now, Mr. Editor can you tell me if 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. J. P.
127 Horton street.

[In answer to our respected correspondent 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. Fillatre, Director of the College; Rev. Father A. Langevin, Director of the Seminary; Rev. Father J. B. Balland, Prefect of Studies; Rev. Fr. Paillier, 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, 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 Bureau's Office is under the direction of Rev. Father A. Gendreau, assisted by Rev. Fathers T. Ferron and Braul.

The directors of the 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.

This new administration is now busy in organizing and perfecting the details of the management of the College government and University curriculum, most assuredly the most satisfactory results.

FROM ESSEX CENTRE.

LAYING CORNER STONE OF THE NEW CHURCH.

Rev. J. O'Connor, 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 most fertile agricultural district. The church to be constructed will be built of brick, with stone facings, and will supply a want long felt by the faithful of that village and vicinity.

His Lordship the Bishop of London performed the ceremony of laying the corner-stone and blessing the foundations on Sunday last. He was attended by Very Rev. Dean Wagner of Windsor, Rev. Denis O'Connor, Superior of Assumption College and the rev. pastor. The head of the village kindly volunteered its services for the occasion, and accompanied His Lordship and party from the station to the grounds. About two thousand persons were present, three-fourths of whom were non-Catholics. His Lordship preached for over an hour, on the purposes of a Catholic Church and the benefits its presence was calculated to confer upon the community. A good collection was taken up on the occasion. We wish the rev. pastor and the Catholics of Essex Centre success in their laudable undertaking.

FROM ANTIGONISH, N. S.

We notice with much pleasure that Mr. Alexander Thompson, son of William Thompson, Esq., of Cloverville P. O., Antigonish Co., has graduated at the College of the Propaganda, Rome, obtaining the degree of Doctor of Philosophy, and Mr. Daniel Chisholm, also a native of this county, has received the degree of Bachelor. We congratulate these young gentlemen on having received their well merited reward, a reward that speaks of untiring industry in the pursuit of their studies, and gives promise of a future career both brilliant and useful. Their success adds very materially to the list of young men sent to that great seat of learning from the diocese of Antigonish, and who have obtained the highest honors. We wish Messrs. Thompson and Chisholm still further success in their studies, and many years of usefulness in their chosen calling.

HIGH STANDING OF SEPARATE SCHOOLS.

We feel highly pleased to give a report of the success of the pupils of our Catholic schools at the late entrance examination to the London Collegiate Institute. Twelve tried the examination and we find on looking over the list of successful candidates that eleven of this number have passed most honorably. This is indeed well worthy of our consideration, and reflects most creditably on the worthy

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 of Mr. Dilke, the credit for the Irish police service, Mr. Dilke protested against the constant increase of the expenses of the police in Ireland. Although the population had decreased 200,000 since 1850, the cost of the police service had increased over £250,000. This waste of the public money was not due to crime. A monstrous and corrupt police force was kept up to evade the provisions of the Mutiny Act by maintaining a large military force that was not ordered by Parliament. The law was not enforced and rents were not collected, and the only effect of employing the police was to create widespread dissatisfaction and to exasperate the people.

Mr. Balfour, Chief Secretary for Ireland, said 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 population, there existed a steadily increasing police force to overawe the people. Mr. Dillon asked on what principle the two resident magistrates to try Mr. Van O'Brien would be selected by the government, and when their names would be announced the noble King-Barron, Under-Secretary for Ireland, said 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.

After a nine-hours' discussion the vote for the Irish constabulary was carried—107 to 80.

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 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'Brien's trial opens September 8. Any attempt by the prosecution to strain the factoring 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.

The Irish landlords must have sucked their thumbs in despair over the Northwick declaration of the poll. It is conclusive, England, on cool reflection, is including last year's verdict. Mr. Gladstone will come back. Home Rule will have to be stomached. All this, no doubt, looks a very black calamity to men 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 would 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 Northwick election one more—falling miracle, the last—chance of extricating his class from the most disreputable mess of insolvency and ignominy 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 are yet possessors (they won't possess long) of an 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 mumbings 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 inevitableness 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 impotence, they were to appoint a Committee to confer with Mr. Gladstone and Mr. Parnell at a new Round Table (taking Lord Salisbury 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 dispatch 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 harrying of the sheriff, the scarcity of money, and the paralysis of industrial energy. They long most wishfully 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 swap a good many concessions in the matter both of the purse and the privileges of the landed gentry against release from a couple of years more of vain suspense. Mr. Gladstone might not, perhaps, so effusively welcome the landlords' collaboration in a purchase scheme: he gave them the chance and, woe 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 possession in the fire and cashing their house-wrecker—if they would, in a word, fraternize with the National League instead of uttering feeble little screams 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 follow 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 all mankind and make faces at their countrymen even on their death-bed. Our hint is not addressed to the wretched "leaders" who have thus far led the Irish landlords through a dozen or so of rickety 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 oblige under the pompous incapacity of their leaders—upon whom Colonel Sanderson's jokes grate, and to whom Mr. Smith Barry's forcible feebleness is distressing. A score of such men, infusing their spirit into their class, could find in the Northwick election, not a lesson of maudering impotence 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 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.

From New York Sun.
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 punishment of minor excommunication, of certain suspensions, and of partial interdicts 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 has been abolished, it is not true that the proper superiors have lost the right to inflict minor excommunication as a 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. 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 scandal 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 he cannot plead an invincible 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 viciously 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 rules 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 disobedience to Rome by this same kind of "conscience." Catholic conscience is conscience enlightened by faith, guided by the authority of the church, and obedient to it. See any text book of Catholic "moral theology," Lehmkuhl, for instance, on "Conscience" and "Laws."

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 Copernican system, but the condemnation fell on the abuse of the Holy Scriptures by these writers more than on the Copernican system itself. See an exhaustive article on this

subject by the late learned Bishop Lynch of Charleston, in the *Catholic Quarterly Review* for January, 1882.

IRISH NEWS BY CABLE.

The Freeman's Journal states that Mr. Arthur O'Connor, member of Parliament for Longal, and Sir Thomas Henry Gratton 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 League of America. Sir Henry Esmonde is a great-grandson of Henry Gratton, 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 question.

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 list includes the names of many Englishmen 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 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 invented 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 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, 33) 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, M. P.

"Of all the fierce, bitter, coldly-fierce 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 below the gangway, standing with pale-set face bodily uplifted against the tiers of seated Tories opposite; to hear the terrific tongue-lashing which he alone can lay upon them—the scorn, the reticent, biting sarcasm, burning truth—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 bear in mind that this man—who was, as a poor village boy, earning his own living at the age of thirteen—in 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 position are alike phenomenal."

WEDDING BELLS.

At Orilla, 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, amid 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.

As Dean Wagner, who has in hand 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, together with the benefactors' lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

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A Call from the Cloister.

BY "MOTHER."

Heard ye whispering silvery echoes stealing round the ivied walls...

On the hill where the angels are kneeling, the spirit in those dreamy chambers...

On a polar night a golden dawned Erin's shrines, and cloud-dimmed it shall rise in glory yet...

From 'O'Connell, brave Monaghan, and the O'Connell line, with Legation's race of nobles...

Glories granted a matchless Curran a noble name, and a grand old name...

Now that Erin's sons are banded in a union firm and true, their motto is not 'Ireland first'...

THE MYSTERY IN WHITE.

CHAPTER I.

We were a merry party at Holyday Grange that night. Over the walnuts and the wine jokes had been cracked...

A stillness which had settled upon us after an especially harrowing story of the kind was broken by our host remarking: 'Now I'll be bound none of you imagine Holyday Grange has a ghost of its own.'

A fire of exclamation ensued, succeeded by a general and eager request for the story of the Holyday Grange ghost. Our host cleared his throat, took a sip of his favorite old port, gave a deprecatory wave of the hand...

themselves entirely upon her own resources, and she remained in the room...

The conclusion of the story was greeted with thanks and comments as to the cause and nature of the strange appearance, with the expression of hopes that the night to make itself known...

Four years previous to the period of which I was at college with Jack, the only son of Sir Reuben Dexter...

I was beginning to breathe more freely and to hope that my experience had ended, when I saw a white shadow gradually emerge from the right-hand side of the capacious hearth...

Afterwards, in the time of Sir Reuben's great grandfather the wealth of the Dexter was believed to be very large, independent of the land estates...

Mary's affections had been given to the younger son of a neighboring squire, with no prospects beyond a limited income. Sir Reuben, on discovering the direction in which his daughter's eyes were cast...

Now, at the time I proposed to Mary, I was even in a more impetuous condition than my more fortunate rival. But two years afterwards, by the death of an uncle, I had come into possession of an ample fortune...

I had thought Mary, whom I that evening had seen for the first time for four years, looked more beautiful than ever. But I fancied I could detect signs of anxiety on her face when she believed herself unobserved...

her heart's desire. With a sigh I endeavored to reconcile myself to the inevitable, congratulating myself that I had not felt the pain of meeting her again so lately as I expected I should do, and retired to rest.

CHAPTER II.

How long I had been asleep I could not tell, but I suddenly found myself wide awake, with all my faculties on the alert...

There, in front of the oaken chest, the lid of which was now open, was a stooping figure wrapped in what looked like a white dimly dressing gown. The figure was leaning over the chest, in which the head and arms were visible...

I was not long in quitting that place, pulling the door to after me, but not closing it. What was to be done? Tell Sir Reuben, the rightful owner, at once, to be sure! Yes, but that would enable him to do much more than had he sat his mind upon, and forever destroy any hope I might yet possess of winning Mary for my bride...

I threw open one of the windows and went out so that the cold air could play upon my fevered brow. Why should I place happiness within his reach who had only brought misery to me!

I had sufficient perversity in my disposition not to satisfy anybody's curiosity until after breakfast. I took Jack to the room, told him what I had seen, and accompanied him and Sir Reuben to the recess where lay the hidden treasure.

The discourse of Bishop Hedley in his new work 'Our Divine Saviour and His Other Discourses' is clear and vigorous in relation to the Sacrifice of the Holy Mass. Above all, he brings prominently into view that assistance at Mass, 'hearing Mass,' is not a mere act of piety...

THE HOLY SACRIFICE.

London Tablet.

And no one can tell—no angel's pen could write all that the Mass has been during Christian centuries to the successive generation of Christian people.

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enough, I held forward the lamp and looked into the cavity thus disclosed. It was evidently a secret recess built into the thickness of the outer wall of the tower, and shut 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.

The wretched man, after driving forth his daughter from her home, sought solace in money, and had completed himself in carrying his treasure from the chest to what he doubtless thought was a safer hiding-place. Not able to resist the pleasure of gazing over his riches, worse than worthless to him, he had emptied some of the bags upon the floor and was doubtless contemplating the glittering hoard with fond delight...

I was not long in quitting that place, pulling the door to after me, but not closing it. What was to be done? Tell Sir Reuben, the rightful owner, at once, to be sure! Yes, but that would enable him to do much more than had he sat his mind upon, and forever destroy any hope I might yet possess of winning Mary for my bride...

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the mind to higher things in the midst of worldly work and solicitude. To Christians from the Sunday Mass has been union, light and consolation. To the Christian nation, the solemn 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, Fairfax, justice has opened her sessions with it; by solemnly attending it, the Mass has been the grand feature of a Christian marriage. And the Solemn Mass of Requiem has sanctified mourning and taught the bereaved how to be resigned, while he has brought the best of all comfort to the departed soul.

MOZART'S REQUIEM.

On an uncommonly sultry September afternoon in the year 1791, a very delicate looking man and his young wife were seen slowly strolling through Leopoldstadt, Vienna, toward the Argarten, the principal public park of the city.

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 affection would say: 'Stanzel, have no fear; I will soon become hale and hearty again.'

Slowly the strange pair neared the door of the Argarten, over which was inscribed the words of the '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 from you?'

'Whipping! from me? No, I will never forget that! But you do not care to recollect it, or, more likely, have quite forgotten the circumstances. Ah! well, my Mandel! generally forgetting all, except his notes,' she replied, tapping her forehead.

'Yes, dear Stanzel,' said the priest, when he had read him, '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 the same time removing his hat and bowing. 'I am the Abbe Stadler,' said the other, 'and my dear friend Mozart requested me to inform you of his illness, and desires that, according to your promise, you will come to see him, and hear his Requiem.'

'Accept my sincerest thanks, reverend father, and tell Mozart that I will call on him and hear him, as you say, last composition, the Requiem.'

Exciled Reflections. BY JOHN J. McGINNIS. 'Tis summer in Ireland! The streamlets are laughing, the green mountains to him the green sea, the sun is unrolling and shamrocks are through grasses that cover the wide green plain...

'What are you the Mozart who composed the Requiem?' 'Yes,' replied the composer, 'I am that Mozart, and was at the moment you so abruptly interrupted me, composing a new Requiem.'

'What is your name?' 'I am Wolfgang Amadeus Mozart,' spoke the invalid. 'What are you the Mozart who composed the Requiem?'

'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.'

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'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 had a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did.'

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Exiled Reflections.

BY JOHN J. MOYNIHAN.

The summer in Ireland! The streamlets are laughing... Adown the brown mountains to kiss the green sea...

valleur over his professional dress, and he fights 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.

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 et Christianus."

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.

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 breeze that whistled from one to another.

TALLEYRAND AND ARNOLD.

Ave Maria.

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 passage to America in a ship about to sail.

RELIGION AND MEDICINE.

Ave Maria.

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

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 kingdoms of God and of man.

Below there, by the river bank, in the year 1642, at three o'clock in the afternoon of the 14th of August, a sorrowful procession came under the burning sun. It had been announced from the tower of the blowing of the place, far more numerous than those of the place, for such these pilgrims were.

CELT TO CELT.

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

"Mon, he's a fine speaker. I wish we had some like him to 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.

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.

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."

The Last of a Family of Convents.

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 America. Sister Mary Josephine Barber, her grandfather and father were both originally Episcopal ministers, and were converted to Catholicism, the latter becoming a Jesuit.

Disgusting Catarrh.

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

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, Ingoldby, Ont.

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THE CATHOLIC RECORD

Published weekly at 25 St. George Street, Toronto, Ontario.

Gen. John F. Coffey, M.A., LL.D., Editor.

General Agents: Messrs. Donohoe and Lusk King.

Advertisements: One copy, 25 cents; five copies, \$1.00; ten copies, \$1.75.

Approved by the Bishop of London and the Archbishop of Toronto.

Approved by the Archbishop of St. Boniface, the Bishop of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

All correspondence addressed to the Publisher will receive prompt attention.

Address must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send the name of their former post office.

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 discharged by His Grace during the forenoon of that happy anniversary were alone in themselves a fitting commemoration of the day and an index of the untiring activity of Dublin's great prelate in his sacred office.

His Grace presided at the High Mass at the Redemptorist convent; he then presided at the Pontifical High Mass in the pro-Cathedral, the congregation being in great part composed of the members of the British Medical Association; and subsequently His Grace discharged 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 assembled to inaugurate the work of their congress by a solemn act of religion.

This spectacle of scientific men commencing their labors by invoking on their heads the blessings 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.

The Dublin journal subsequently remarks that the Peter's Pence collection for the Jubilee year of His Holiness Pope Leo XIII. is a magnificent proof of the faith and generosity of Ireland.

Making reference to Archbishop Walsh's letter to the clergy and laity of his diocese on the subject of the Pope's Jubilee, the Freeman's Journal says:

"In the course of that letter Dr. Walsh dwelt upon the importance of making the offering of Peter's Pence for the present year worthy of the great occasion."

"I appeal, then," wrote his Grace, "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 utmost limits of our power in the united tribute of the Catholic world."

"We 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 £4,080."

"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 laity 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."

The collection of Peter's Pence was inaugurated 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. O'Connell, then titular of the Metropolitan See. The meeting was intended to be a practical protest against the invasions of the Papal States. The Catholic world chafed under the outrages heaped on the Sovereign Pontiff by the flagrant violation of his territory and possessions. Ireland was of course one of the first countries 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 diocese has marked its recognition of the Papal Jubilee by contributing to the Pontifical treasury double its ordinary offering. In the generous spirit of the Celtic race the Church has found the warmest and most passionate springs of attachment. Under the popular rule of our present National Archbishop that attachment is now proven to have become intensified in its fidelity and ardour. The total amount subscribed to Peter's Pence by the diocese of Dublin since 1860 is close on £70,000. That is for the Metropolitan See alone—we are not now dealing with the rest of Ireland. Whatever may be said of the princely magnificence of France and other Catholic countries, such a record for the capital of a small and poor nation like Ireland need fear no comparison. It proves that the heart of Catholic Ireland throbs in the right place to-day, as it has through all the long centuries of her proud allegiance to the Holy See."

In this generous contribution of the diocese of Dublin, we see an effectual answer to those who claimed to notice, within recent years, a diminution of Irish loyalty to Rome. The enemies of Ireland have, indeed, done their best to bring about an estrangement between Ireland and the Vatican, but their efforts, in time unmasked, have been fruitless of evil result. The great Pontiff who now occupies the chair of Peter is, too close an observer of men and things, too profound a student of history and its philosophy, too scrupulous in the discharge of his high and sublime duties as common Father of the faithful, to permit faction, artifice or treason to separate, as well from the allegiance 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 conscienceless hirelings for the actions or decisions of the Holy Father. As the great Pope 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 Lieutenant-Governor in Council published in the last number of the Quebec official Gazette authorizes the municipal Council of the village of Napierville to publish in 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-barrowing 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 Francophobic essays, the intelligence is positively alarming.

In 1871 the village of Napierville contained 881 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 events it is probable that the presumably English speaking population of 42 souls here is spoken all around them, or at least that they can ascertain from their neighbors a sufficient knowledge of the proceedings of the village Fathers for their practical guidance, so that it was scarcely necessary to have to employ a translator to transcribe all their proceeding in English, especially as it might not be always possible to find, without considerable expense, 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 more than a minority, and it is scarcely surprising that they should demand that the official use of French in such places. But to make the matter worse, the Mail represents the village of Napierville as a 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 with such matters.

But the Francophobists say: "The French Canadians are an alien, or a quasi-alien 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:

"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 round which he rallied the enjoyment of his 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 hundred 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 1869, possessing all the appliances for building up a quasi-alien community in Ontario as well as Quebec."

SCOTTISH LANDLORDISM.

"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 civility and kindness. The Scottish Highlander, of Inverness, reports that Samuel Cameron, of Achintore, near Fort William, was lately taken to the prison of Inverness on a sentence of one month's imprisonment recently passed upon him, by Sheriff Simpson, as the alternative to paying a fine of £5 for breach of interdiction. After Cameron's house had been pulled down by the sheriff's officers about the ears of himself, his delicate wife, and seven young children, he returned, with them to the skeleton walls and over a few stumps placed some dirt, under which, exposed to all weather, they have been living a wretched existence for the last two years. For this unpardonable offence against Lochiel he is now doing a month's imprisonment in the county goal, at Inverness."

We trust that no time will be lost by the Liberal leaders in seeing justice to the fullest character done the tenantry of Scotland. The incidents above related portray a condition of things disgraceful to Britain and to the age we live in. Scottish landlordism has an origin very much akin to that of its sister Irish system—treachery, murder and robbery. We are not then surprised that its methods are so similar to that of the Irish land curse. 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 landlords. But taken as a class they are in both countries an infliction and a plague calling for early, stern and complete eradication.

A CURIOUS CAREER.

Mr. Henry Matthews, Q. C., who by the grace and favor of Lord Randolph Churchill holds the portfolio of Home Secretary in the Salisbury government, has had a very curious public career. He is an English "Catholic," who by the profusion of ultra-Fenian views captured an Irish constituency in 1868. The good people of Danargan, whom he then deluded into electing him to the House of Commons, were eager to punish Mr. Sergeant Barry, his opponent, for undue and uncalculated acerbity 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 Danargan. 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 outside world. Lord Randolph Churchill, who looked on his own early secession to the Premiership as a certainty, then began casting about for fitting agents, 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 godfather left the Cabinet, and because his creature did not follow his example, became estranged from him. Then came the Cass incident, wherein the London police, without cause, arrested an inoffensive young woman, and in their defenceless 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 Tories for his removal from the Cabinet. Those demands were met by a sort of promise that at the end of the session the place he had disdained would know him no more. The near future had, however, bitter humiliation 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. Lipaki was convicted wholly on circumstantial evidence, and his solicitor solemnly assured Matthews that he had discovered facts which 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 according to programme. This exhibition of spiteful authority, however, has resulted in the lengthening of the unfortunate Lipaki'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 Lipaki to be deferred for a week pending the application for a new trial. This is a very unusual, almost unheard of, thing, and if anything could add to the disgrace of the Home Secretary, it would be such a contemptuous overruling of his judgment by the Crown.

What between royal and parliamentary condemnation, Mr. Matthews' is no place at all. Never in English history has a 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 Danargan in 1868, pursued a consistent course, had he proven himself, as he claimed to be on the hustings, a true friend of Ireland, a brilliant future surely had been his. But he preferred to alaudon the course that he championed with so much eloquence at Danargan. He basely betrayed Ireland, and in recent times joined the ranks of those who would coerce 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 everywhere.

OUR SCHOOLS.

We have not been till now enabled to make the reference its importance deserves to the report of the hon. the Minister of Education for 1886. The report is quite complete in its way, its matter well arranged, and a total absence of the diffusiveness and confusion noticeable in so many governmental reports one of its distinguishing features. From this report we learn that the school population of 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 whom 2,744 are males and 4,474 females. In 1876 there were 4,927 school houses in the Province; in 1886 there were 5,401, of which 1,954 were of brick, 576 of stone, leaving 2,871 frame and 614 log buildings devoted to school 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 chronicle—302 in 1876; 453 in 1885. The total number of pupils enrolled in 1885 was 27,590 as against 25,294 in 1876.

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In so many instances prevented by conscientious objections, from doing likewise, we have a right to protest against the application of Catholic taxation to their maintenance and extension. We do hold, and we fear not say, that if we of the minority are entitled to Catholic separate elementary schools, and to devote our taxation 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 total number of pupils enrolled in these schools for 1885 was as above stated 27,600, 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 largest number of pupils:

Table with 2 columns: Teachers, Pupils. Lists data for various locations including Ottawa, Toronto, Hamilton, Kingston, London, Peterborough, etc.

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 5497 pupils. The following are the counties with four or more Separate schools.

Table with 2 columns: Schools, Pupils. Lists data for counties such as Prescott and Russell, Grey, Wellington, etc.

Taking them according to ecclesiastical divisions our Catholic separate school teachers and pupils are thus distributed. We give priority to the dioceses having the greatest number of schools:

Table with 3 columns: Schools, Teachers, Pupils. Lists data for dioceses like Hamilton, London, Kingston, Toronto, etc.

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 to 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 Kingston, 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, as a 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 inspectors 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 schools have made praiseworthy efforts to 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:

In general there is a very respectable supply of furniture and the most necessary appliances for teaching; usually these are of a modern approved kind, but there yet remains in a few of the towns and city 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 some of the larger schools in the cities and chief towns. In Peterboro' there is a large, comfortable, well-furnished room devoted to this purpose, and papers and some magazines are furnished in addition to the books. Much good has resulted from these institutions, but their usefulness would be greatly increased if a substantial addition of good works were made every year, and care were taken in choosing such literature as is best suited to the needs of school children, not omitting to provide interesting and instructive reading for the younger classes. By a little extra effort fair libraries could be secured for many more schools; the expenditure of a comparatively small amount each year would supply a fresh stock of books, thus keeping up interest in the library. The bene-

fits that could be derived from such educational helps it would be hard to over-estimate."

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 roll. Mr. Donovan reports an improvement 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:

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. Donovan feels justified in speaking of the teachers of his division in complimentary terms:

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 those who were not in a position to attend these I endeavored to provide a 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 were fully alive to the progressive tendency of the age in the matter of education.

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. In the past ten years the number of schools has increased by 51, we do hope 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 1829, has the situation in Ireland been more acutely interesting than at the present moment. The Tory leaders of that time had long dalled with the question of Catholic Emancipation. They had for nearly thirty years refused to redeem the pledge given by Mr. Pitt, that with the union would come the removal of Catholic civil disabilities. The Clare election of 1828 opened their eyes to the dangers that awaited the empire if they persisted in their policy of exclusion and persecution. They then hastily abandoned that inhuman policy and gave the Irish Catholics a partial measure of relief. If the Duke of Wellington found himself in 1828-9 grievously embarrassed, the Marquis of Salisbury's soul is not less troubled today. The Ireland of sixty years ago was not, by any means, as unanimous or enthusiastic for Catholic Relief as is the Ireland of to-day for Home Rule. The Protestant minority of that period was almost an unit against the concession of civil rights to their Catholic neighbors. The most judicious and far-seeing of the Catholic leaders and spokesmen foresaw that, without the restoration of Ireland's legislative rights, little good could come from the mere removal of the Catholic disabilities still existing. They knew that thirty or forty Catholic members of Parliament, in a hostile body of six hundred English and Scotch representatives, could effect little that was profitable to Ireland. Events that closely followed the admission of Catholics to Parliament justified their apprehensions. Beyond securing for a few renegade Catholic baristers places on the bench, and for a few Catholic soulless political adventurers certain mediocre colonial appointments, the Catholic representatives in the House of Commons did simply nothing for several decades after Emancipation. Not that many of them were well intentioned, not that their first and greatest leader, the illustrious O'Connell, did not display an energy and a self-abnegation that have made him immortal. But powerful as was that great tribune with the masses of his people at home, he never, in the imperial Parliament, commanded a majority of the Irish members. His eloquence was wasted on the British Parliament, and he himself felt so pained, worried, and spiritless over his want of success there, that he, at one time, as our readers well know, seceded from that body. In this movement he was followed by a mere handful of Irish representatives—when to make secession a successful political movement, the great majority, if not all of Ireland's members at Westminster,

should have withdrawn from Parliament. O'Connell had to face not only a defiant English public opinion, he had to encounter a practically unanimous, proud, and aggressive Protestant minority in Ireland, long accustomed to domination and ascendancy. They looked upon him as the Catholic leader of a Catholic movement, and not only held aloof from his repeal agitation, but vigorously and persistently opposed him at every step. Then, too, the Catholics, held for more than a century in the most galling bondage that ever cursed a people, had little of the public spirit that to-day pre-eminently characterizes them. They were diffident, fearful, suspicious, 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 overcame, in very many instances, their love for Ireland. O'Connell's greatest 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, outspoken condemnation of their iniquitous methods and infamous schemes, Ireland owes her present promising position.

O'Connell made an Irish public opinion a possibility. Yet he failed, as we have said, of success in Parliament. The unanimous opposition of British public opinion and the powerful forces still at the command of the united Protestant minority in Ireland, were too many for the great Irish chief. 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 was for ever guaranteed. He now saw England, by the necessities of her own situation, casting his claims to ascendancy to the winds, and reducing him in all respects to a level with his Catholic fellow-countrymen. The latter breathed the air of heaven more freely. He now felt himself the equal of any man walking the soil of Ireland. The badge of his inferiority had been stricken off forever, he stood forth "redeemed, regenerated and disenthralled." All at once, a good feeling between Catholic and Protestant Irishmen sprang up. No such friendliness had been known since 1782. Men of Catholic faith began to discuss with their Protestant neighbors the claims of Ireland to legislative independence. Honest interchanges of opinion became frequent, and the feeling in favor of the re-establishment of an Irish Parliament found so general, that a new and distinctively Irish political party was founded with Mr. Isaac Butt, a distinguished Irish Protestant, as its leader. Mr. Butt, in the face of adverse and extremely discouraging circumstances, led his party with skill and success. His successor, Mr. Charles Stewart Parnell, has for eight years been at the head of the Irish Parliamentary party, and, in that brief time, has achieved so much of solid success, has so far brought Home Rule within measurable distance of attainment, has so united and consolidated the political forces of the Irish people at home and abroad, has so led his followers in Parliament as to be the very marvel of his time. Lord Salisbury could pay no higher compliment to Mr. Parnell's skill and success than by calling on Parliament to enact such an iniquitous measure as the Crimes Bill. It is indeed an emphatic confession of weakness for a political leader to declare the lawful methods of his opponent illegal and criminal. The National League is, as everybody knows, no secret organization. It is a body which meets openly—transacts its business openly—and has been the most powerful political instrument for the repression of crime which Ireland has ever known. Its crime is that it keeps the Irish united in solid columns, sustains 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 Cabinet to have at once proclaimed and suppressed that body, but the recent

elections have caused hesitation and delay. The announcement now made that it is the intention to call an autumn session, would seem to indicate that, notwithstanding the repeated condemnation of his Irish policy at the polls, Lord Salisbury is about to be forced into the active exercise of the powers of repression given him by that measure. The British Tory press is loud in its demands for a declaration of war upon Ireland. Stung to fury by accumulated defeat, the Tories must have Irish blood. The *St. James' Gazette* declares:

The league ought to have been proclaimed several weeks ago. It escaped through the remissness of the government. A fresh crop of difficulties will arise if parliament is allowed to separate without the proclamation being made. A repetition of the "victory" in the *Piccadilly* park would just now be extremely inconvenient. The one thing the government have to do now is to prove to all the world that they are going to be afraid of Mr. Gladstone and Mr. Parnell, they might just as well 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 daily perfected, and no advantage will be given the agents 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 Ponsoby estates and at Inchiquin to resist eviction. An amusing incident is related in connection with the threatened evictions on the Ponsoby estates, showing the thorough discipline and organization of the people. It is thus set forth in the cable despatch:

In relation to these evictions a meeting was arranged to be held in Youghal to back up tenants on the Ponsoby estate who may be disposed to waver in their allegiance in the "piccadilly" campaign. On the other hand, a force of armed police has been sent from Cork to strengthen 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 were being reported to the police, a force of police 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 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 had organization in reality. In after years men who did not join the National League would have to hold their heads and walk about in shame of their fellows."

The mention of an autumn session is also suggestive of radical changes in the Cabinet. A London correspondent, writing on the 18th, goes so far as to predict a 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 regard the cackling assurances of the lobby as authentic indications of Ministerial policy, and by some obscure Tory journals, inspired by the "tapirs 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 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 overlaid with what Sir Robert Peel described as "the mouth street of former administrations." There are also some well-intentioned mediocrities, 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 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 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 England 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 rebuff and bitterest humiliation. No one need be surprised if the formation of a coalition ministry is followed by an appeal to the nation. The issue of such an appeal cannot be doubtful.

HARD ON HIS NEIGHBORS.

In the Jubilee number of the *Canadian American*, of Chicago, Ill., we notice a paper on "Scotch Canadians in the Dominion of Canada," by the Rev. Wm. Cochran, 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. Cochran, 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 to the Presbyterian Church, though a few, ignorant of their native ancestry and their struggles for religious liberty, or perhaps indifferent to any form of faith, 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 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 they are of no value to the body politic, and become objects of pity to their more ardent and sensible countrymen. Too often also in renouncing the faith of their fathers, 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.

Dr. Cochran cannot, when he wrote those lines, have had any intention of reflecting unjustly on his Catholic Scotch 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 persecution in its most inhuman and diabolical forms, to be guilty of any act of duplicity or dishonesty. Dr. Cochran 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 fellow-countrymen who are a credit to the Dominion and to the hardy and heroic race from which they sprang. They have given Canada some of her very ablest men 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 DEBATE.

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

"That an humble address be presented to the Queen expressing 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 virtue of which her Majesty's subjects are to be rendered liable to be punished 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 sympathized with the League because of their belief that to the League they owed their salvation. Nothing was done for the tenants till the League was founded. The government evidently intended to 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,

buoyant hope that was now livelier and brighter than ever—for the Irish now believed that the government's policy had not the sanction of the British nation. The government saw the ground slipping from under their feet and their action in proclaiming the League was a spasmodic attempt at a display of activity. Mr. Balfour made a very weak rejoinder to Mr. Gladstone's indictment, petulantly 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 dotard 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 with the Liberal party. He in fact, some weeks ago, in a speech at Greenwich, 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 recollection 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 need scarcely say that the cause of Home Rule has everything to gain and nothing to lose from the bodily transference of Lord Hartington to his natural allies."

Hartington found his opportunity to break forever with the Liberals on Mr. Gladstone's motion. He then proved himself the uncompromising foe of Ireland. Nothing of good on 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, even the smallest, of self government to Ireland. The cause of Home Rule has gained immeasurably by his placing himself in an attitude of outspoken opposition to the claims of Ireland and the dictates of truth and justice. Even he cannot save the government from the downfall which surely awaits it.

DIOCESE OF LONDON.

The retreat for the priests of the diocese of London began last Monday and ended on Saturday. It took place in Assumption College, Sandwick, and was conducted by Father F. Ryan, S. J., of Baltimore.

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 spending a few weeks with his 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 bestow 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 hearty good wishes of his numerous friends.

DEATH OF MOTHER TERESA.

Port Arthur Sentinel, Aug. 28. 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 Superior for eight years in Toronto, and was held in high esteem for her administrative ability and Christian charity, but owing to ill health retired for a time from that position. By her humble and unostentatious 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 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 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 precept and example and was in keeping with her vows of chastity and obedience. She will be missed by the good Sisters of St. Joseph, of which community she was an honored member. Her remains were taken to Toronto to day on the O. P. R. and were accompanied by the station by a large number of the members of St. Andrew's church. The pall bearers were Messrs. J. J. O'Connor, M. Dwyer, Thos. Ryan, W. J. Bawlf, P. Labby, and Geo. Clayer.

In Vanity Fair.

Through Vanity Fair in days of old, there passed a maiden with locks of gold...

"With and satins are not for me; I am for diamonds of high degree; The lady would laugh in our country town...

"Pray sell me, for your motley store, A heart that will love me forever more; That whether the world shall praise or blame...

"Which it grieves me, 'tis a dear; The saddle sits, 'tis a heavy gear; The horse that loved in its old sweet way...

"I will sell you, for your money dear, You will give me, for my money dear; You will give me, for my money dear...

NEWS FROM IRELAND.

Dublin.

At a meeting of the directors of the Freeman's Journal Company, Limited, held August 4, it was resolved that an ad interim dividend on the ordinary shares...

On July 24th, Most Rev. Dr. Walsh, Archbishop of Dublin, having concluded his Episcopal visitation to Balbriggan, left that town for Skerries...

The appointment is announced of the Very Rev. Father O'Farrell, O. P., to be Prior of Tallaght, in succession to the Most Rev. Dr. Flood...

The "Plan of Campaign" has scored another victory on the Nolan-Ferrall estate, the landlord having abandoned the eviction proceedings...

An indignation meeting, at which over three hundred persons attended, was held at Templeboy on Sunday, July 24th...

The people of Lusk have suffered a great loss in the removal of the Very Rev. James O'Dwyer, U. S. A., from their midst...

A dwelling-house on an evicted farm on the property of Colonel Aldworth, situated near Sarsfield, was destroyed by fire...

Under date of July 21st, Mr. Hermit writes from Glenbeigh: To-day, we distributed 300 lbs. of clothing and £10 in cash...

On the 3rd of August, Patrick Lefan, tenant to Colonel Alcock Stowell, was evicted at Pallasbeg, a place situated about midway between Boher and Drumkeen Railway station...

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JOHN JOHNSON'S MILLIONS.

A REMARKABLE MEN

IN HONOR OF THE BLESSED VIRGIN BY A HINDU POET. Recently, and with great pomp, a statue of Our Lady of Lourdes at Villanor, Hindustan, was solemnly crowned...

Every day thou overhastest us with beneficence without number, and we know not how to testify our profound gratitude, O Divine Virgin! So we have had recourse to our chief pastor, and thanks to our venerable archbishop, thanks to the boundless kindness of the Supreme Pontiff...

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...

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...

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DR. BROWN ON CATHOLIC YOUTH.

Practical Maxims of St. Ignatius.

There are very few who know what God would make of them were they to give themselves up to His hands, to be elaborated by His divine skill and industry...

In danger, we should not rely much on the virtue of beginners; it is like wood in the spring-time; it soon sprouts, but it also sometimes withers away from mere contact with the soil...

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There is No Rest.

J. M. MATTHEWS.

There is no rest! The mills of change Grind on—the gods are at the wheels! The same fierce impulses, swift and strange, We feel that every planet feels.

There is no rest! In Love bath wings That waft us to the farthest shore! The red blood through the body sweeps, Forever, like a red sea.

FIVE-MINUTE SERMONS FOR EARLY HARVEST

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifth Avenue Street and Ninth Avenue, New York City.

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.

Secondly, this truth is most important because until we do begin to realize that we are not even given to give to God, we continue to rob God of that glory which is His alone, and we do not and cannot please Him.

Thirdly, this truth, taken deeply to heart, is the only sure foundation of our virtue. Solid virtue cannot begin to remain in any soul until he does take this truth to heart.

Fourthly, this truth, taken deeply to heart, and your souls begin to develop at the spirit of perseverance. The greater enemy we have is self-love. He who sees clearly that God and His grace within him make him what he is, he serves him, he beautifies him, and finally he glorifies him.

For Delicate Sickly Children Scott's Emulsion is unequalled. What Dr. C. A. Black, of Amherst, N. Y., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with hypophosphites, for years, and consider it the finest preparation now before the public. Its pleasant flavor makes it a great favorite for children, and I do recommend it for all wasting diseases of children and adults. Put up in 50c. & 1.00 sizes."

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CHILDREN'S CORNER.

Five Little Chickens.

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

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.

a darling. She is a darling, and no mistake, 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 Answered.

One bitter January night the inhabitants of the old town of Selawick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and news and fearful reports of the lawless soldiery were hourly reaching the place.

Mr. Gladstone's Father.

Notwithstanding the number and the stubbornness of the Tories which indicate that the tide of public opinion in England has once more set in for the Liberals, the Tories announce that they see no reason 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 reason for appealing to the country for five years more, or until the present Parliament shall legally expire.

NEWS FROM SCOTLAND.

GLASGOW.

Holy Cross, Crossbill.—A powerful controversial sermon was preached at this church on Sunday by the Rev. P. Lunk, 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 of unity in the other churches outside the Catholic Church; the numerous sects into which they were divided, &c.

CONVENT OF OUR LADY OF LAKE HURON, BARNIA, ONT.

This institution offers every advantage to young ladies who wish to receive a solid, useful and religious education. Particular attention is paid to vocal and instrumental music, French and English languages, plain sewing, needlework, and the arts and crafts.

URSULINE ACADEMY, CHATELAIN, ONT.

This institution is situated in a beautiful location on the Great Western Railway, and is well equipped with modern buildings and apparatus. The system of education embraces every branch of polite and useful information, including French and English languages, plain sewing, needlework, and the arts and crafts.

ASSUMPTION COLLEGE, SARNIA, ONT.

This institution offers every advantage to young ladies who wish to receive a solid, useful and religious education. Particular attention is paid to vocal and instrumental music, French and English languages, plain sewing, needlework, and the arts and crafts.

CHURCH PEWS.

SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., has a speciality in manufacturing the latest designs in Church and School Furniture. The Catholic Clergy are especially respectfully invited to send for catalogue and price lists before awarding contracts.

Bennett Furnishing Company.

LONDON, ONT., CANADA. References: Rev. Father Bayard, Sarnia; Rev. Father Murphy, Sarnia; Rev. Father Corcoran, Parkhill; Rev. Father King, Sarnia; Rev. Father Arnold, Montreal.

NASAL BALM. A POSITIVE Cure For GOLD IN HEAD, CATARRH, HAY FEVER, &c. Beware of dangerous and harmful imitations. If not obtainable at your druggist, send for a receipt of price, 50 cents and \$1.00.

FIGURE FITS!

When I say cure, I do not mean anything. I mean a permanent cure. I have made the disease of FIGURE FITS, a permanent cure. I have made the disease of FIGURE FITS, a permanent cure. I have made the disease of FIGURE FITS, a permanent cure.

D FOWLERS

EXTRACT OF WILD STRAWBERRY

Sufferers are not generally aware that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the nose and nasal 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 one to three simple applications made at home.

FOR SALE BY ALL DRUGGISTS.

T. MILBURN & CO., Proprietors, Toronto.

McShane Bell Foundry.

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New Book on Christian Evidences and Complete Answer to Col. Ingersoll's "Mistakes of Moses." Highly recommended by Cardinal Taschereau of Quebec, Archbishop Ryan, Philadelphia, and other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent clergy, and the press. Cloth, 75 cents. AGENTS WANTED. Address: REV. GREG. H. ROSENFELD, S.J., Ingersoll, Ontario, Canada.

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All suffering from General Debility, or unable to take sufficient nourishment, or keep up the system, should take Harkness' Food, from San Wine. We are safe in saying that no preparation in the world, which will give better results. In bottles at 50c, 75c, and \$1.00.

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Largest assortment of Bronzes, Vestments, habits and ciborials at the lowest market prices. Orders respectfully solicited.

CELEBRATED COOK'S FRIEND BAKING POWDER. In a PURE FRUIT ACID POWDER. It contains neither alum, lime, nor arsenic, and may be used by the most delicate constitutions with perfect safety. It is great success, arising from its being intrinsically THE BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen. It has excited various imitations of its name and appearance. Beware of such. No addition to or variations from the simple name: COOK'S FRIEND IN GENUINE Trade Mark on Every Package.

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The only house in the city having a Children's Mourning Carriage. First-class Hearse for hire, 20 King street East, Toronto. Private residence, 24 King street, London, Ontario.

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GRAND COUNCIL OF CANADA.
Spiritual Adviser, Rt. Rev. John Walsh, Bishop of London.

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Secretary, S. B. Brown, London.

- BRANCHES AND RECORDING SECRETARIES.
1 Windsor, J. M. Melchior.
2 St. Thomas, T. H. Gray.
3 Amherstburg, P. O. Cadore.

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.

Hereafter, we will publish the list of Branches paying Assessments within 30 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:

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. Kelly, seconded by Bro. McLaughlin, and unanimously adopted:

Resolved, That we hereby tender Mrs.

Down and family our most heartfelt sympathy in their sad affliction.
Resolved, That our prayers be directed, that the members mourning for thirty days, that a copy of the above resolutions be presented to Mrs. Dow, that they be entered on the minute book of this branch and printed in the official organ of association.

W. A. Dumas, President.
F. W. Bonner, 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 presented a check for two thousand dollars (\$2,000) and received the following receipt:

Received from John Rogers, Esq., Sec. Branch 51, C. M. B. A., Barrie, the sum of two thousand dollars, due me from the same Council by the death of my late husband, Bernard Hinds.

ANNA HINDS.
Witnesses, Peter Kearns and F. F. Moore.

ENGLISH CATHEDRALS.

CANTERBURY CATHEDRAL.
This magnificent monument of the piety of our Catholic ancestors originated in a small church built by the first Christian in Britain, St. Augustine, Archbishop of Canterbury, in 597 A.D., consecrated all this building under the name of Christ's Church, St. Dunstons, in 740 A.D., and Archbishop Odo, Lanfranc, and St. Anselm, at later dates, enlarged and added to the noble work of their predecessors. In 1174 part of the church was destroyed by fire, and a man of remarkable genius, named William of Sens, was employed to rebuild it. To him and another wonderfully gifted man, the same name, who succeeded him, we owe the present unique choir and the circular chapel (now called St. Thomas a Becket's choir).

In the fourteenth century the nave and transept were transformed into the perpendicular style of that time, and the central tower, known as the Angel Steeple, was carried up to double its former height. It is 224 feet high and 35 feet in diameter. The north-west tower, which was 113 feet high was taken down in 1834. The eastern part of the present building is remarkable for the mingling of the Norman and Early English styles of architecture. The chapel which our Catholic ancestors named the Lady Chapel, is now known to the Protestant world as the Dean's Chapel; this was built in 1468. The north transept is called the "Martyrdom," for the venerated St. Thomas a Becket was martyred here on December 29, 1170. Fifty years later his sacred remains were translated from the crypt to a shrine in Trinity Chapel, eastward of the choir. A Protestant writer tells us that "A curious mosaic pavement still remains in front of the place where the shrine stood, and the stone steps which lead up to it are worn by the knees of countless pilgrims; but the shrine itself was demolished in 1538, and the bones of the saint burned by order of Henry VIII. In 1643 the building was further 'purified,' as it was called, by order of Parliament."

The total exterior length of the cathedral is 445 feet and the extreme breadth is 150 feet. The crypt is the loftiest and most extensive of any in England. This magnificent work of Catholic hands was from the first rich in relics. The body of the martyr Blaise was brought from Rome and buried within its walls. It also contained the remains of St. Wilfred, St. Dunstan, and St. Eilgeff. But it is most sanctified in Catholic memory by the recollection that St. Thomas a Becket gave up his life within its walls in defence of Holy Church. We are told that "on the west side of the north transept is a door leading into the cloisters—the actual door by which the knights who murdered a Becket entered. The Archbishop himself was standing in 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 Becket fell."

Canterbury Cathedral will ever be dear to Catholics 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 genius illuminated by the heavenly brightness of the 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 again 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 at Canterbury Cathedral.

THE WESTERN FAIR.

A COMPARISON SHOWING THE PROGRESS MADE BY THIS LIVE INSTITUTION.
Mr. Geo. McBroom, Secretary of the Western Fair, has issued a circular as follows:

This worthy institution held its first exhibition in 1868—twenty years ago when the modest sum of \$2,000 was offered in prizes. Its growth and progress up to the present time is something marvellous. This result has been obtained almost wholly by the push and enterprise of its promoters, and the fact that London is the centre of one of the finest agricultural districts in the Dominion. The nominal sum of \$700 is all the Association has received annually from the Government. The entries have steadily advanced from less than 2,000 in 1868 to over 10,000, and the prize list has steadily increased until the sum of \$17,000 has been reached. The Directors while highly gratified with the results secured, have been impressed with the fact that the time had arrived for placing the Fair on a much broader basis, in order that the resources of the Province in agriculture, manufactures and arts should be more successfully developed and encouraged. To this end an Act was applied for at the last session of the Ontario Legislature, giving the Agricultural Societies, the Dairy men's Association, the Creameries Association, the Fruit Growers' Association

and some twenty-five other societies, some of them corporations, the assistance on the Western Fair Association, and from the representative part of the Board of Management is elected. The corporation of the City of London has furnished new grounds, known as the Queen's Park, and valued at \$40,000 to \$50,000, as the place of holding the future exhibitions of the association. The sum of \$60,000 has been granted also for the erection of new buildings. The Association hold a sum of \$10,000 as a guarantee fund against contingencies. With all these advantages and appliances it is predicted that the forthcoming Western Fair and Jubilee Exhibition will far exceed all previous efforts. The forthcoming fair will undoubtedly be the great event of the season. Keep the date in mind, Sept. 19th to 24th.

GERALD GRIFFIN.

Forty-seven years ago Gerald Griffin died, an humble Christian Brother in a Nookside by the River Liffey, in Ireland. Few of the readers of his Irish stories and sketches, or of those who have witnessed the adaptation of "The Collegians," the play of "Colleen Bawn," know that the parents of the gifted author are buried, side by side, in a quiet corner 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 forsaken 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 1850 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 in the county was built in the little town of Friendsville, that had grown up about Mr. Griffin's home. It is called St. Francis Xavier's, and in the picturesque oil graveyard that surrounds it the worthy couple now rest. Over the graves stand two plain stones, more covered and time-worn, upon which can be deciphered, though with difficulty, the following inscription:

L. E. S.
Sacred to the memory of
PATRICK GRIFFIN.
The first Catholic settler in this country.
Born in Limerick, Ireland.
Died January 20th, 1853.
May the Lord have mercy on his soul.
Through the mercy of our Saviour. Amen.

Sacred to the memory of ELLEN, wife of PATRICK GRIFFIN.
of Susquehanna Co., Pa.
born in the city of Limerick, Ireland.
Died Oct. 11, 1852.
Aged 45 years.

Revered and loved by her own family, respected and esteemed by all who knew her, she presented in life the model of a tender mother, an affectionate wife and a sincere Christian. May she rest in peace.
Gerald Griffin corresponded regularly with his parents. He did not mar the serenity of his peaceful life in the new land by the sad story of his early trials in London. He was a devoted and unflinching worker, and a disinterested publisher, half starved, from publisher to publisher, and from manager to manager. All this he kept from them until after success had come to him for good and for all. Then he wrote them the pitiful story, but the letter ended with these cheering lines:
"Things begin to look in smiles upon me at last. With the assistance of Heaven I hope my actual embarrassments have passed away forever."
He spoke with truth, for "The Collegians" made him famous, and raised him above want forever. Success came fast then, and in the midst of it, and not until the presence of any writer can be withdrawn 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 eternal reward.

POVERTY AND SIN IN LONDON.

THOUGHTS EXPRESSED ON THIS SUBJECT IN A ROBERT SERMON BY CARDINAL MANNING.

Speaking at the formal opening of the sale of work at the Convent of the Sisters of Charity, Callicott 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 menacing poison 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 break one by the control of their will. Look, too, at the condition of the houses 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 very great, but nevertheless, a poverty which need not exist if people would only use rightly the hard-earned wages of the week; but for want of the knowledge of God, and themselves, and of love for their own children, parents waste their hard-earned wages, and the poverty is kindled and quickened again by the loss of the good Sisters of Charity who toll in the midst of this wilderness of sin and death, know what is the depth of this degradation and what is the almost hopeless condition in which souls are found. Nevertheless, let us not be out of heart. The hearts of us even the most lost may be kindled and quickened again by the love of God, and therefore, let us labor on, 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 and poverty was their strength and poverty was their wealth.

All the works of God prosper, so long as they are done. They vary often without effect, as several hearts rise heavenward when hearts that are estrayed by will and poverty are zealous 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 kindled and dimmed are the motives of those who abound in the property 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 somehow bring about the means whereby you may serve Him. A multitude of cases of sickness, sorrow, and affliction 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 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 helps His daughter now, in all time, and in all the world.

MR. DIXON'S RETURN HOME.

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 a cure for the above diseases 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 vouches for by men whose names are known all over the American continent, among whom are prominent Masons, and who are in the highest esteem. Mr. W. M. Petrie, of Sacramento, 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 fail in curing these diseases for the simple reason that they insist on following the antiquated method of making applications of an irritant remedy weekly, and 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 the 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 seven years ago, the best physicians of Great Britain and France have endorsed his method, and unite in saying that it is impossible to cure catarrh, hay fever or catarrhal deafness, but by application made often 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. Dixon's remedy has proved successful where all other remedies have failed, and cured affected by him 7 years ago and cured still, the best cure he not only immediate, but permanent, of which many of our Canadian brethren are already well aware. Mr. Dixon sends a pamphlet describing his new treatment to any enclosing stamp to pay postage. The address is 303 King St. West, Toronto.

A CARRIAGE LOAD OF ROSES AND CAMELIAS IN WINTER—A REVELATION TO MR. A. H. DIXON.
From the (Sacramento) Record-Union.

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 goodbye. His patients in San Jose when bidding him farewell gave 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 Sacramento has been extraordinary, and the climate of California suits 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 Freeman.

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 ago with great pomp. The bell weighs 27,000 kilos, or about 36 tons 13 cwt. The clapper alone weighs 800 kilos, or nearly 107 cwt. Its perpendicular height is almost 144 feet; its diameter at the mouth nearly 114 feet.

Twenty-two cannons taken from the French were assigned by the Emperor William for its transportation. Five thousand kilos of tin were added. It was cast by Andreas Hamm, of Frankenthal, and 21,000 £, 0/0 were paid for the casting. It will be known as the Kaiserlocke, or Emperor's bell, and as the two other large bells in the cathedral bear the epithets respectively of Petrona (precious) and Speciosa (beautiful), this one is styled Gloria.

side, beneath which is a quatrain in the style of the medieval sonnets, praying that, as several hearts rise heavenward at hearing the sound of the bell, so may the door-keeper of heaven open wide the gates of the celestial mansion.
On the opposite side is inscribed a sextet, in German, of which the translation is:—
I am called the Emperor's bell;
I proclaim the Emperor's honor.
On the holy water tower I am placed,
I pray for the German Empire,
That peace and providence
God may ever grant it.

The bell was solemnly blessed in the Cathedral by the Archbishop of Cologne, according to the elaborate ritual set out in the Pontificale Romanum. The ceremony was very long, many psalms being chanted by the clergy, 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 symbolic rites performed. The opinions of experts are divided as to whether the note which the bell sounds is C sharp or D.

LOCAL NOTICES.

For the best photos made in the city go to Kox Bros., 280 Dundas street. All and examine our stock of frames and paper-photos, the latest styles and finest workmanship in the city. Children's pictures a specialty.

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This powder never varies. A marvel of purity, softness and richness. Purely domestic. Made by the Anglo-American Baking Powder Co., Ltd., London, England.
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WESTERN FAIR INDUSTRIAL AND ART EXHIBITION.
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LIBERAL PREMIUMS
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Live Stock, Machinery, Etc.
NEW GROUNDS, NEW BUILDINGS, NEW RACE TRACK
are being provided for the forthcoming Jubilee Exhibition at an estimated cost of
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Half a million dollars will be represented by the Live Stock display. Grand exhibits in Painting, Statuary and Sculpture. Handsome catalogue free. Address: Fully-Westerville & York, London, Ont.

Now is the demand is so great, the Highland Lassie Cigar? Why do customers use any other Brand? Why is it other? Because are becoming a stock on the shelves? Now is the time to get the Highland Lassie Cigars. The reply is not far to seek. Manufacturers, H. McKay & Co., London, by straight selling won't the confidence of the trade, and the public rest assured that the confidence will not be abused. The Highland Lassie is made from the finest Havana tobacco, and is certainly the best five cent cigar made in Canada.

TEACHER WANTED
A FEMALE TEACHER, HOLDING A Second or Third-class Certificate, wanted for the E. C. S. S. S. A. Schools, for the remainder of this year. Duties to commence the 29th August, 1887. Applications will be received until the 27th of Aug., and must be forwarded immediately, stating salary, etc. Address, L. Waddell, Doyley P. O., Ont. 461-2.

TEACHER WANTED.
A FEMALE TEACHER wanted for S. S. O.-class Certificate. Duties at once. Address, P. J. Dewar, Granton P. O. 462-1.

PARNELL.

Mrs. GALLAGHAN & Co., GENTLEMEN—The Obituary of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving as it does the habitual expression of the Irish hero.

We guarantee our "PARNELL OILOGRAPH," (Copyrighted,) the only correct likeness of the Irish Leader, engraved in painting. Six copies of the Obituary in tubes on receipt of \$2. Callahan & Co., Publishers of 52, Liberais Fortification St. Montreal. Agents Wanted. Liberal terms.

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THIS INSTITUTION, CONDUCTED BY the School Sisters de Notre Dame, is situated on Victoria street, WALKERTON, ONT.

The grounds are spacious and the building, which has been provided with a fire escape, is commodious. The course of instruction embraces every useful and ornamental branch of education suitable for young ladies. Board and tuition in English, German, French and Needlework, \$100 per annum. For further particulars apply to SISTER SUPERIORESS. N. D. SACRE COEUR.

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This Institution will Re-open on Thursday, Sept. 1st. The services of a graduate of the New England Conservatory have been secured for Voice Culture.

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THE GENERAL DESIGN OF THIS School is to impart a liberal education, on the lines of the English Public Schools, to the sons of gentlemen destined for careers in the world. It comprises a Lower School for younger boys, an Upper School, and a Select Division of Senior Students. The Senior Division is intended to meet the wants of youths, from 16 to 20, who desire to pursue special branches of study, or to prepare for public examinations. The Seniors are allowed the use of private rooms, and enjoy greater privileges than the boys. For prospectuses, containing full information, apply to THE REV. THE RECTOR, The Abbey, Fort Augustus, Larnach, Scotland.

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Complete Classical, Philosophical & Commercial Course. For further particulars apply to REV. L. FUSCOE, C.E., B.D., President.

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Terms per annum for Board, Tuition, etc.: Commercial Course, - \$150 Classical Course, - - 160 Civil Engineering, - - 170

CLASSES WILL OPEN ON SEPT. 7TH. Send for Prospectus giving full particulars.

REV. F. J. B. BALLARD, D.D., O.M.I. DIRECTOR. NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month.

The value of the lots that will be drawn on WEDNESDAY, the 21st Day of Sept., 1887, WILL BE— \$60,000.00.

TICKETS—First Series,..... \$1.00 Second Series,..... 0.50

Ask for the Catalogue and prices of the Secretary, S. E. LEFEBVRE, MONTREAL.

ST. CATHARINE'S

At a special meeting of the Board of the St. Catharines Branch of the Catholic Mutual Benefit Association, held Aug. 3rd, 1887, the following resolutions of condolence were moved by Bro. Jas. H. Kelly, seconded by Bro. McLaughlin, and unanimously adopted:

Resolved, That we hereby tender Mrs. and their daughter, Miss Maggie Phelan, left for a few weeks' visit Montreal. They also intend to visit Quebec and St. Anne de Beaupre before their return.

VOLUME 9. NICHOLAS WILSON & CO. HAVE REMOVED

112 DUNDAS ST. NEAR TALBOT.

The Nativity of Our Lady. FATHER PARNELL.

Summer runs for ever shining. Flowers and fruits for ever spring. Slaves and serfs ever dying. Songlike breezes ever blowing. Shady groves for ever green. With a low melodious singing: Infant Mary! Joy of earth! Lighthearted and joy-laden. Greet the morning of thy birth, Little Maiden!

Angels round the Throne adoring. Sweetest songs of praise uttering. Bursts of wondrous thanksgiving. Worshipping the Everliving. All the vast angelic nations. Landing Him with grateful cries: 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 sweet election. Glorified by thy birth, O Mary. As if from new born earth, Rippled His smiling ocean: Infant Mary! Joy of earth! We with all this world of mirth. Lighthearted and joy-laden. Greet the morning of thy birth, Little Maiden!

Father, Son, and Holy Spirit. Blazing lines of countless merit. Boundless graces on thee raining. And their redemptive essence deigning. To rest in thee as in no other. Daughter, bride, and sinless Mother: Infant Mary! Joy of earth! We with all this world of mirth. Lighthearted and joy-laden. Greet the morning of thy birth, Little Maiden!

Thou thyself a world of brightness. Flower of more than angel's whiteness. Ravished now with gladness given. To rest in thee as in no other. Grandest woman in creation. Infant Mary! Joy of earth! We with all this world of mirth. Lighthearted and joy-laden. Greet the morning of thy birth, Little Maiden!

Rejoice as of pearl's morning. O'er the souls in limbo sleeping. How the breathless Anna listened. Nearer heavens unveiled before them. Giddy with rapture, too, of joy-laden. Sweetest than the looked-for heaven: Infant Mary! Joy of earth! We with all this world of mirth. Lighthearted and joy-laden. Greet the morning of thy birth, Little Maiden!

Joachim and Anna kneeling. Prayers of fervent love or stealing. High in ecstasy uplifted. Father, mother, grandchild blessed. Weeping from excess of gladness. Tears of rapture, too, of joy-laden. Infant Mary! Joy of earth! We with all this world of mirth. Lighthearted and joy-laden. Greet the morning of thy birth, Little Maiden!

All the joys upon God's mountain. Gushing out from thee, their fountain. All the goodness of the golden sun. All the beauty of the rainbow. All the songs that men are singing. Hallelujahs all were shouting: Infant Mary! 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 sight of thee weeping. How the breathless Anna listened. While her rapturous tears dropped glistened. How she almost died of joy-laden. Feeding, fondling, too, of joy-laden. Infant Mary! Joy of earth! We with all this world of mirth. Lighthearted and joy-laden. Greet the morning of thy birth, Little Maiden!

Babe of Anna! Little Maiden! With thy transport overladen. Swiftly fell, hearts almost broken. Joy which cannot be outspoken. Giddy with rapture, too, of joy-laden. O' the nation'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 many friends among the laity in the Northwest will learn with regret of the death of Rev. Patrick J. Colovin, of Dayton, which occurred on Monday, at his residence in Dayton. For the past year Father Colovin's health has not been the best, but his rather sudden demise was unexpected. He was ordained priest a member of the Congregation of the Holy Cross, and at one time was president of the College of Our Lady of the Sacred Heart at Watertown. In 1883 he left the order and went to Canada. He returned to the Archdiocese of Milwaukee an appointed pastor of Dayton mission where he officiated up to the time of his death. He was a man of fine talents, ripe scholar and an able theologian. Death claimed him at the early age of 44 years. The funeral ceremonies were held on Tuesday and the interment made in the cemetery at Dayton. R. I.—Milwaukee Citizen.

Rev. Father Colovin held the position of parish priest at Port Lambton, in the diocese, for some time. He was a native of London and widely known and highly esteemed by both clergy and laity in parts of London diocese. Many a heart felt prayer will, we are sure, ascend the throne of the Most High to His mercy on the soul of the good and faithful priest, Patrick J. Colovin.

Mr. and Mrs. J. Phelan, of Saranac and their daughter, Miss Maggie Phelan, left for a few weeks' visit Montreal. They also intend to visit Quebec and St. Anne de Beaupre before their return.