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

VOLUME 8.

LONDON, ONTARIO, SATURDAY, JUNE 12, 1886

NO. 400.

IRELAND FOR THE IRISH. John Dillon's Declaration of Irish kights.

Mr. JOHN DILLON who was re-ceived with loud and prolonged cheers said—I can well recollect the time when said—I can well recollect the time when some years ago I used to take part in the debates of this house we were always taunted and represented as the party of disorder and rebellion, but after having lastened for some time to the speeches delivered by my fellow-countrymen who sit above the gangway, I think the time has come or will soon come when the title will be transferred to another party than ours (Irish cheers), particularly if speeches continue to be delivered in the tone of the one we have just heard from speeches continue to be delivered in the tone of the one we have just heard from the noble lord. Now there are a few points in the speech of the noble lord to which I would like to direct the attention of the house. Before he sat down the noble lord made a reference which I consider to be a most uphanny reference. consider to be a most unhappy reference. consider to be a most unhappy reference. In the first place he quoted, as has been the habit of our opponents, language—violent language—used on an American platform, and you may be perfectly certain that when he was obliged to fall back on a German senator for language wherewith to accuse the Irish race in America of a determination not to accept this bill as a setlement of their demands, he was very hard pressed indemands, he was very hard pressed indemands, he was very hard pressed in-deed. There are ten millions of Irish-men in America, and the only speech he could find to quote was that of a man, who may be a very important man, but it certainly seemed to be a very un-happy illustration of a future delinquency of the Irish Parliament when the noble lord spoke of that repudiation of a debt by Virginia (Irish chears). Does not every by Virginia (Irish cheers). Does not every by Virginia (Irish cheers). Does not every man in the house know if there is a State in the house know if there is a State in the Worlein and as I and every body who has travelled there knows not in the North or the South will you find a State where the Irish have so small a representation as Virginia. Why, sir, that state is the Old Dominion, every family there hoasts ard trace his descent from the English (Irish cheers). The next time the noble lord wants to cast a reproach on the Irish people and to say that our people are disposed to repudiate their debts, he has better goelsewhere than to the Old Dominion of Virginia (I ish cheers). The noble lord made an excursion into Irish history. I do not propose to follow him on that; but I would say this, that as I have listened to these debates I was struck with the fact that anybody who lived in Ireland and gained a thorough knowledge of the bistory of the day and the existence of society needed to repudiate their debts, he has better goelsewhere than to the Old Dominion of Virginia (I ish cheers). The noble lord made an excursion into Irish history. I do not propose to follow him on that; but I would say this, that as I have listened to these debates I was struck with the fact that anybody who lived in Ireland and gained a thorough knowledge of the bistory of Ireland which the Prime Minister. The noble lord made a statement which we feel a reproach—namely, that of the voters for the Kational candidates one third were illiterate voters. I do not believe that statement. The figures do not cover the whole ground, and are, I believe, very great exaggerations. But, sir, is not that a condemnation of the Government that they want the they are also and the condition of this bill I happily accounts for that truce (hear, hear), and I earnestly appeal to those were great exaggerations. But, sir, is not that a condemnation of the Government that they will at least considers it of the condition of the south of the condition of the south of the condition of the south of the c man in the house know if there is a State in the whole length and breadth of America the whole ground, and are, I believe, very great exaggerations. But, sir, is not that a condemnation of the Government that a condemnation of the Government that ruled Ireland? (Irish cheers) Will any member of the house stand up and declare that it is not? I don't care whether he is a Tory or Liberal, if he has travelled in Ireland he must admit that he never met a people more eager to acquire knowledge (Irish chee's) Irish Tories will not deny that. No doubt there are a great deny that. No doubt there are a great many of the people who are illiterate—many more than we would like to confess—but that is a reproach not to the people, but to the Government. I can only say on that point that I contested a northern division of Tyrone against a brother of the noble lord who spoke—one of those divisions where the Nationalists and Imperialists were very close. I was only beaten by 429 votes, and I can say as to Tyrone that there and I can say as to Tyrone that there were fully as many illiterate Orangemen as of any other class (Irish cheers) Now. there has been a statement made very frequently in the course of this debate to the effect that this concession, a to the effect that this concession, as they called it, was not what the Irish people asked for, and was more or less forced on the acceptance of the Irish people. Furthermore, the statement was repeated that we should go on if we got this concession, as it was called, as a means to obtain more (Tory cheers). Now, the noble lord made a state ment which I take the opportunity to contradict in reference to this. He said that in all the previous great measures proposed by the Prime Minister for Ireland the great argument put forward to claim them was that they were final. But I ask him who told him they were final? I defy any examination of the pages of Hansard to prove that the representatives of Ireland said that these

easures were final.

Lord C. HAMILTON—the Prime Min ister said they were final.

Mr. DILLON—But what I ask is who said they would be final? The Prime Minister said it, or rather he confessed that he described the same of the s Minister said it, or rather he confessed to hear that my interpretation of that that he clung to the supposition that by legislating for Ireland according to his own ideas of justice—and no doubt he in this country recklessly inflames faction in this country recklessly inflames faction. has given great benefits to Ireland—that in Ulster is doing one of the most horrible he would succeed in disarming the national spirit of Ireland. The experi-ence of the Prime Minister has led him step by step to the conclusion that he was undertaking an impossible task, and, was undertaking an impossible task, and, however good his intention and vast his power, all this remedial legislation would not succeed in disarming the National sentiment, which has waxed stronger and stronger. We never sought to de-

ceive this house about the finality of ceive this house about the finality of previous measures. We state to this house and the people outside this house who will finally decide this question (Irish cheers) that with the modifications suggested by the hon. member for Cork we are honest in our intentions to loyally accept this measure as a settlement of the Irish question (Irish cheers) We pledge ourselves on this question and to use our utmost exertions and whatever popularity we possess to accept and work popularity we possess to accept and work the bill honestly, not for the purpose of plundering our fellow countrymen, not for the purpose of injuring the Protes tants of Ireland, but on the contrary we pledge ourselves that whatever power we have with the Irish shall be used to have this bill accepted not alone in its letter but in its spirit (Parnellite cheers) as a means to unite our people and to govern the country with a view to the property of the property of the property. and to govern the country with a view to its prosperity. When I say this it recalls to my mind a singular thing, that there seems to be in the minds of some men, perfectly honest in their opinion on other subjects, the belief that every Nationalist is a fool (laughter). Do you suppose we will be fools enough when we have got a Constitution which we value and which gives our people power to plunge on a mad career which will inevitably lead to the ruin of our country? (Parnellite cheers) What have we done in this house to induce hon. members to believe that to induce hon, members to believe that we are such fools? I think you will find if we get our Parliament—and I think we shall get it (Parnellite cheers)—that we will endeavour to work it in a spirit of friendliness, even to those men who now threaten to use arms against us (renewed cheers). The noble lord talks about revolutions swallowing their own children. There is a probability of that, but the noble lord must remember that we are the men who, according to his theory, have got to lose by the trans-action more than any body else (hear, hear, happily accounts for that truce (hear, hear), and I carnestly appeal to those which up to this they have already happily accounts for that truce (hear, hear), and I earnestly appeal to those men that they will at least consider it their duty to formulate to the house in a detailed plan what is their ultimatum (loud cheers). They will find us, I venture to say, reasonable as men can be. We have stated our views frankly. We do not want at present a representation in this house. We prefer the plan of the Prime Minister, but we would go a long way rather than wreck this bill (Ministerial cheers). While I am convinced it would be better for Ireland, and for Eogland also, that the Irish members should be allowed, at least for a time, to attend to their business in Dublin, still I do think that this question ought to be discussed in a friendly spirit, and if at all possible, some road ought to be discovered by which this bill will be read a second by which this bill will be read a second time, and by which the exasperation and uncertain vista which will open before us in Ireland if this bill be rejected should be avoided. Having made that earnest appeal, I leave the question, hoping that any one of those hon gentlemen will stand up and explain to us what they want (Dud cheers, in which Mr. Gladstone joined). Sir, there is another question—the question of Protestantism in Ulster. I regret to see in the papers to day a letter regret to see in the papers to day a letter signed by a name so illustrious in England and in English politics as that of the right hon. member for West Birmingham (hear, hear). He says there are two nations in Ireland. I do not know what the member for West Birmingham meant to convey, but I know well the meaning which the Orangemen of Ulster will draw from it (Ministerial cheers). It is this—"Stand to your arms and resist, and you will have the Eoglish Protestants at you back" (hear, hear). The language, though cautious, will be plain to the Irish Protestants. It means—"if you show yourselves really in earnest do not fear but that the Eoglish Protestants will support you" (hear, from for West Bi mingham meant to Protestants will support you" (hear, from the front Opposition bench). I am glad

and monstrous deeds possible (Ministerial and Parnellite cheers). But, sir, are there two nations in Ireland? ("Yes"). We

have heard from the hon. gentleman who

200 years ago. True it is that 200 years ago the Protestants and Catholics of Ireland were for nearly a whole century engaged in the game of exterminating each other. This is the part of Irish history to which the honorable member refers with the greatest pleasure. But another era dawned when that Parliament which is so off-nsive to some hon, gentlemen sat in Dublin: and let us always. men sat in Dublin; and let us always remember that that Parliament, cramped and wretched as it was, which represented a miserable fraction of the population, and was confined to Episcopalian Protestants, so great was the kindly influence of sitting amongst their own people in Dublin that so great was the kindly lithler ce or sitting amongst their own people in Dublin that even that Perliament actually gave way, and would have emancipated the Catholics had it not been for the machine constitutions of Fauli and the catholics had it not been for the machine constitutions. inations of Englishmen (hear, hear). We are told there are two nations in Ireland. I never met a Protestant Ulsterman who did not call himself an Irishman. Let me read short extracts from reports of two meetings that took place in Ulster last week. Both were called for the purpose of denouncing the Prime Minis ter (laughter, in which Mr. Gladstone joined). The first was addressed by a man famous in Ulster, who is, I believe, the Grand Master of the Orangemen in Belfast. The Rev. Dr. Kane (laughter)

said:—
"Mr. Morley now thought himself the idol of the Irish nation. We'll he might be induced to take a tour of Ireland, be induced to Ireland, be where he was so much esteemed—he might spend his Easter holidays in the most important of the four provinces of Ireland, and ventilate some of his unwritten articles for the magazines; but if he got away with a whole skin he might talk for the rest of his life without fear of contradiction of the admiration which the Irish nation felt for him."

Hare is a meeting at Dungannon, an anti Home Rule demonstration, which was attended by Lord Raufurley and a large number of magistrates, and it was presided over by Mr. Stephens, J. P. What did Mr. Stephens say?

"It is only a century since the streets of Dungannon resounded to the tread of the Light Volunteers." That assembly

of Dungannon resounded to the tread of the Irish Volunteers. That assembly was called together for the purpose of asserting Irish liberty (Irish cheers), and the words they uttered assisted in no small degree in producing the desired effect on English Ministers."

Remember that it was a chairman presiding over the "other nation" that uttered these words. Now what did the Volunteers say. They resolved—

"That the claims of anybody to make laws for Ireland save the King, Lords, and Commons of the kingdom is unconstitutional, illegal and a grievance."

(Loud Irish cheers) And it is these men who boast of the tramp of armed volunteers through the streets of Dungannon to demand justice for their countrymen from the English Ministers who are now described as "the other nation" (Irish and Liberal cheers). Strange are the vissicitudes of Irish politics, Indeed I would not be surprised if the men who are now blocking an Arms Act, for which, up to this, they have always been clamouring (cheers)—I would not be surprised if these men yet turned round and denounced us for having sold the rights of the Irish people by accethis bill (Irish and Liberal cheers). we have been told by the noble lord (Hartington) that he respec-ted the Irish Parliament because it was a Protestant and a landlord Parliament; and that brings me to the question—Did the Irish Parliament wish question—Did the Irish Parliament wish to remain a Protestant and a landlord Parliament? (Cheers.) No, sir. In the very first year after they asserted their liberty the leaders of the Irish Parliament, the patriots of the day, declared their desire to grant liberty to their Catholic fellow countrymen. No, sir, they did not wish to remain a Protestant and a landlord Parliament but they desired to have lord Parliament, but they desired to have a Parliament of an united Irish nation (loud Irish cheers). This brings me to the Catholic and Protestant question. Sir, it is a very singular thing that all through the eighteenth cen'ury, although there was a most horrible code of penal laws against the Catholics, yet there were no rots between Catholics and Protestants until the foundation of the Orange Society in 1795 (cheers). So tremendous was the inflaence of the gentry living amongst the people that although these men got their properties through the confiscations of 1641 and 1688, still there was no disturbance between the Catholics and Protes tants and the Protestants step by step were

removing the penal code.

Lord R. CHURCHILL—But always at the instance of the English Government (cries of "no no").
Mr. DILLON-By no means (Irish

cheers)
Mr. GLADSTONE.—Hear, hear. Mr. DILLON-Most certainly not. If the noble lord can prove that I will be

very happy to listen to him, but I am erfectly certain he cannot (Irish cheers) am perfectly ready to admit that the English Government protected the Catholics in the beginning of the century, but in the Irish Parliament, under the influence of Irish patriotism, the Protestants of Ulster and the Protestant landlords of Ulster, who assembled at Dungannon, in the series of resolutions

passed by them declared-"That we hold the right of private indigment in the matter of religion to be equally sacred in others as well as in ourselves; therefore as men, as Irishmen, and as Christians we rejoice in the relaxation of the laws against Roman Catholics."

In 1782 Grattan in supporting the bill brought forward to restore some rights to an Irish Parliament, [Irish cheers] doing justice and uniting in firm friends to the Catholics declared—and I challow the Catholics declared—and I challow the pages of Hansard ship two peoples (loud and prolonged) to the Catholics declared—and I challenge any person who hears the declaration to deny—that if the Irish Parlia—to day and you will find one continuous

Irish Protestants to day declare that they are not a Protestant Sattlement. Still while we invite them to form part of an Irish nation—and I say if they did that they would occupy a far more honourable position than they now occupy (Irish and Liberal cheers)—I have heard hon members speak unfavourably of the dignity of the Irish Parliament that is to be and I believe will be (Irish cheers)—The principle I hold is that no man should be asbamed to serve his own country first [Irish and Liberal cheers). This is a great and proud Parliament, and take a large part in the affairs of the world which the Irish Parliament, and take a large part in the

tion of Dublin was 249 000, showing that since the Union it had only increased ten per cent. Thus during the century of the unhappy Irish Parliament the population of Dublin had trebled. It is most remarkable to see that during the

and I am proud of it (cheers). It is, how-ever, a hard thing that every other town in Ireland should be forced to decrease to an unfair degree simply because Bel-fast has increased (loud Irish cheers) An hon, member above the gangway has mentioned Belfast. Do not let him supmentioned Belfast. Do not let him sup-pose for one moment that we have the least animosity against Belfast (Irish cheers). I am proud of the increase of Belfast, and hope it will continue (renewed cheers) Take the one great trade at Belfast—the linen trade. To suppose that any danger would arise to the linen trade from an Irish Parliament, or to suppose that we would interfere with the linen trade, is supposing the old story that we are all idiots (Irish cheers). In regard to the linen trade, as pointing out its course I may say that in 1706 the exports were £23,750 worth;

Mr. DILLON—Yes, 90 years. There was an Irish Parliament in 1706
Mr. E CLARKE—NO (loud decisive theers from the Irish benches.)
MR. DILLON—Might I advise the

on, gentlemen before he makes again uch strange assertions to make a profound study of Irish history [ironical

to the Catholics declared—and I challenge any person who hears the declaration to deny—that if the Irish Parliament were left to itself it would before long have Irish Catholics sitting with their Protestant fellow conntrymen. He said—

"The question now is whether you are content to remain a Protestant Settlement or become an Irish nation. So long as the penal code remains we cannot do that."

Irish Protestants to day declare that Irish Protestants to day declare that the pages of Hansard from that period down to oday and you will find one continuous record of measures for the relief of the poor in Ireland, inquires into the condition of the poor in Ireland, inquires into the conditio quote Lord Clare, a gentleman whose name will be received with favour by hon. members above the gangway (Irish cheers). In 1798 he stated that there was no nation on the inhabitable globe which had advanced in commerce, agri-culture, and manufactures as Ireland during the period from 1782 to 1800 Mr.

Secretary Cooke stated also.
"That it was universally admitted that no other country ever made such a rapid

advance as Ireland in its wealth, population, and agriculture." (Cheers). Look at the other side of the picture. Successive Lord Lieutenants since the Union was carried have spoken affairs of the world which the Irish Par.

affairs of the world which the Irish Par.

isment, and take a large part in the staffairs of the world which the Irish Par.

of the property of Ireland and of her being the "fruitful mother of flocks and take, but do you suppose that any man, who lives in Ireland would be reconciled to sit in this Parliament, and take a share in the world's affairs while he saw his own country going to wreck and ruin? (Irish cheers). It may be that the time may come when the Irish men from the North, while all imports were manufactures. I will say a few words on the coulten manufactures of ruin? (Irish cheers). It may be that the time may come when the Irish members may very properly desire to take part in Imperial affairs, but their first duty was to try and raise their own country from the position of reproach in which she now stands (Irish and Liberal she now stands (Irish and Liberal cheers). The old statement was again falsely made that prosperity had come to Ireland through the Umon. I do not train a doubt the cotton factories of Ireland through the Umon. I do not train a doubt trade must have given support to up wards of 200,000 persons. I could quote from specific properties of the cotton factories of Ireland through the Umon. I do not trade must have given support to up wards of 200,000 persons. I could quote from specific properties of Lord de Vesci, Sir

These are the law and order gentlemen in Ulster (laughter and cheers). The hon member proceeded to read a further extract from the speech in which I will quote which I believe are firsh Volunteers, how they showed that Irish Protestants were "True to the soil that nourished them when they showed I lish Protestants were Irish pariots, and compelled England to do our country justice."

Here is a meeting at Dungannon, an anti Home Rale demonstration, which was attended by Lord Raufurley and a large number of magistrates, and it was presided over by Mr. Stephens, J. P. England since the end of the last century has increased three fold, while the Irish population has remained exectly as it was (hear, hear). But take the capitals of the two countries in a rough and general way, I think, afford a striking example of the condition of the respective countries. In 1688 the population of Dublin was 64 000, while in 1798 it was 185,000, so that it increased three-fold (hear, hear). In 1881 the population of Dublin was 249,00), showing that since the Union it had only increased the restriction of such a thing as a "loyal minority as exclusively a Frotestant Parliament was exclusively a Frotestant Parliament, and yet under its rule the century passed over without any rebellion or disturbance of any kind (Irish cheers.) We had from 1700 to 1788 no representatives of the loyal minority appealing for aid (cheers), and yet we find as a "loyal minority as exclusively a Frotestant Parliament was exclusively a Frotestant Parliament, and yet under its rule the century passed over without any rebellion or disturbance of any kind (Irish cheers.) We had from 1700 to 1788 no representatives of the loyal minority appealing for aid (cheers), and yet we find as a "loyal minority as exclusively a Frotestant Parliament was exclusively a Frotestant Parliament was cheard the menture of was exclusively a Frotestant Parliament was closely and "loyal minority as exclusively a Frotestant Parliament was ceclusively a Frotestant Parliament was closely as "loyal minority as exclusively a Frotestant Parliament was closely as "loyal minority as exclusively a Frotestant Parliament w Inst of these periods the population of London increased from 550,000 to 864.

London increased from 550,000 to 864, 000. On the other hand, during the 18th century the population of London in creased three-fold, while the population of Dublin only increased 10 per cent. This increase, I am bound to say, has been but a very poor one, and shows no increase whatever in wealth. The population has at the same time increased four-fold, Major SAUNDERSON—What about Belfast? (Tory cheers). What about Belfast? (Tory cheers). It is, however, a hard thing that every other town in Ireland should be forced to decrease out having a great army at their back (Irish cheers). Lord Cloncurry, a most admirable man of his class, fully prophe sied that absenteeism and miserable government would eventually sweep away their popularity. He said shortly after the Union that he noticed that already class hatred was growing up in Ireland which would end in disastrous consequences unless the Union was re pealed and the gentry of Ireland com pelled to live amongst their own people (cheers) The speeches of Lord Castle reagh and Pitt, to be found in the liter reagn and Pit, to be found in the liter-ature of the time of the Irish Parliament, stated that the bringing about of the Union would be required as the country was disturbed, and they sa pointing out its course? I may say that the country was disturbed, and they in 1706 the exports were £23,750 worth; said that peace and prosperity would inmediately ensue (near, hear from the Tories). Well can the gentlemen who sit with the noble lord (Lord George Hamil-There
terisive
thereis the the state of the transfer of the tr

either absolutely insist upon shutting their eyes to the future of Ireland in th event of this bill not becoming law or els Irish cheers]. I was saying that after they are indulging in the optimistic pro 90 years of an Irish Parliament the exphecies of Patt and Castlereagh, when 8 90 years of an Irish Parliament the exports of Irish linen were £6,113 789 [oud cheers]. In that same period another practical fact is that while the linen trade of Scotland only increased in the proportion of 1 to 23 the linen trade of Ireland increased in the proportion of 1 to 88. In considering the comparative prosperity of Eugland and Scotland to day you must bear in mind that during the last century in Ireland every branch of trade alvanced much more of trade alvanced much more rapidly. Lord Plunkett, who bore a name much honored in Irish history than would be that of his descendant loud Irish chears. I dealer that the control of the name much honored in Irish history than would be that of his descendant floud Irish cheers] declared, speaking of the Irish Parliament, that the "Laws were well arranged and administered and the Constitution well established. Her revenues and trade were flood will lead to fortune" I hope hon. lished. Her revenues and trade were thriving, and she afforded a happy example of prosperity more rapid than existed in any other country."

[Loud Irish cheers] Listen to these words, spoken during a debate in the Irish parliament, not complaining of deficiency or anything else in her receipts, but of her prosperity, can you

HOME RULE.

MORE ASSISTANCE FROM DUBLIN, ONT. To the Editor of the Catholic Record.

DEAR SIR,—I must ask your forgive-

ness for once more intruding upon your kindness for a small space in your excelleat journal, not to give a full report of a meeting held in the school house of section 4, Hibbert, on Jane 3 debut to publish the names of those who so lish the names of those who be retroudy subscribed to the Home Rule fat is. John Burns, Eq., ex deputy reeve of Hibbert, occupied the chair, and briefly explained the object of the meeting. Addresses were delivered by the Very Ray. Dean Murphy, W. R. Davis and Mr. B. O'Connell. The latter gentleman spoke for about an hour and thirty minutes and about an hour and thirty minutes and about an hour and thirty minutes and thrilled the hearts of his hearers with the recital of Ireland's wrongs and the many noble efforts made by her sons for her redemption, the present one being the most momentous and absorbing of all that have preceded it. He dwelt upon the necessity of united action and co-operation as the crisis of Ireland's future was at hand, when all good men and true should job in one supreme effort to settle the losh question once for all. It is needless to say that Mc. O'Connell is one of the most effective, eloquent and scholarly exponents of Home Rule to be found in Canada. I can truthfully say that he has no peer. Many of his friends and well-wishers both feel and hope that when the time comes round he ought to be brought forward as a candidate for either house of tion as the crisis of Ireland's future was at forward as a candidate for either bouse of parliament, where he would have an oppor-tunity to display his talent and be (what I am sorry to say others of our self con-stituted leaders are not) a true representative of our race and people. The following are the subscribers to the fund: John McConnell \$2, Arthur McConn \$1, Patrick McConnell \$2, Arthur McConn \$1, Farrick Morris \$1, Jeremiah Ryan \$1, Patrick Cal-laghan \$1, Michael Barry, \$1, Jos. Mont-gomery \$1, John Coyne \$3, Won Dunn \$2, John Morris \$1, John Coyne j., \$1, Thomas Geavy \$1, Jos. Long \$1, Francis McConnell \$1, Dennis Barry \$1 Patrick McLower \$1, Leaph Waters \$1, Ther Ry, Deputy-Reev \$2, Patrick Atkinson \$1, S. Dewney \$2, James Atkinson, second subscription \$1, James Bergen \$2, James Barry \$1, Joseph Connelly \$1, Michael Williams \$1, Thos. Melady \$2, C.F. Mc-Bride 50s., John Barns \$1, John McConnell, jr., \$1, Jas. Atkinson, jr. \$1, Patrick Barry \$1, Thos. Murphy, second subscription \$1, Peter O'Sullivan \$2, Michael K. Hei \$2, Patrick Sapelton \$1, J. S. Halloran \$1, J. S. K. aned, \$1, J. ane McQuade \$1, Michael Haffman \$1, James McQuade \$1, Michael Haffman \$1, Patrick Rouch, \$2, Etward Reach \$2,

James McQuale St. Monae Hill on au \$1.
Patrick Rouch, \$2 Etward Roach \$2,
John Shea, McK dop \$1 John Hickey \$1,
Rich. Green \$1, Joseph Roney \$1
The amount thus for collected will be
r mitted this week. There is no abateously appealing to Parliament to protect them from the Catholics of Iteland (loud Radical cheers). In 1782, when the Volunteers were enrolled in Ireland, it substrictions. subscriptions.

OBITUARY.

MISS LILY KELLY.

MISS LILY RELLY.

It is with feelings of profound regret that we have to chronicle the death of Miss Lily Kelly, the young and accomplished daughter of Mr. John Kelly, of the Post Office Department of this city. While visiting her brother, the Rev. Father Kelly, of Merrickville, being possessed of more than ordinary wood ability, she was called upon to take particity, she was called upon to take next in ity, she was called upon to take part in a musical concert on the evening of May 24th, in aid of the Roman Catholic Caurch of Smith's Falls, Bu., oh! such unseasonable hours, when life in bloom, flows along a clear united stream, unruffled by care. Miss Lily was taken sick very suddenly on Sunday evening at Father Stanton's residence. Medical aid was immediately summoned, but no serious result was apprehended, however, matters becoming more critical and apprehensive, Dr. Sullivan, of Kingston, was sent for, but medical aid was of no avail. God wished to take that flower to Himself. Though in years a child, she was ripe for heaven. On Tuesday night the last sacraments were administered by Father McRae, and on Wednesday evening her pure and beautiful soul took flight to its heavenly home. The dear young lady, by her genial manner and kind angelic disposition, made for herself a host of friends and admirers, whose friendly feelings follow her beyond the grave and whose warmest sympathies are now with the sorrow stricken par-ents. The extreme friendship of the Protestants of Smith's Falls deserves an especial mention. Their floral offerings were numerous and beautiful, notably that of Miss Sheppard, who presented a cross of rare natural flowers. On Tours day the remains were taken to the city. Friday morning at half-past nine a sol-Friday morning at half-past nine a sol-emn Requiem Mass was chanted by Father McRae in the presence of His Lordship, the Most Rev. Dr. Cleary, and a large number of friends, who came to honor the dear departed. During the Offertory Mr. J. F. Egan, of Hamilton, sang an O Salutaris very feelingly. The remains were followed to their last rest-ing place by hundreds. Her noble life. ing place by hundreds. Her noble life was, as the blossoms, sweet to all. Fare well, thou gentle friend; from thy grave we part with sadness in our souls, and yet we bless the Father that has shortened your suffering on earth. The flowers which adorn thy grave are emblems of thy purity. Upon thy grave we lay this tribute of our respect and love, and wish thee, as we did when we saw thee last, "Long life."—Kingston Freeman, June 2nd

I know not if the dark or bright
Shall be my lot;
If that wherein my soul delight
Be best or not.

Dear faces may surround my hearth
With smiles and gice;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wrafted to the strand My breath Divine. And on the helm there rests a hand Other than mine. One who has known in storms to sail I have on board,
Above the raging of the gale I hear my Lord.

He holds me with the billow's might— I shall not fall; If sharp, 'tis short; if l. ng, 'tis light— He tempers all.

Safe to the land—safe to the land, The end is this; And then with Him go hand in hand Far into bliss.

THE BEGGARMAN'S STORY: or the Parting Glass.

At first sight you might have taken Patrick O'Byrne for a Spaniard; he was tall, and it he had been in any other station in life but that of a mendicant you would have said that there was about him a decided air of dignity. He seemed very old, yet he appeared more worn by sorrow than by time. Leaning upon an orken stick as he took off his hat to ask for alms, his white hair streamed in the wind. Health and long life to you, sir,'

He is past his labour, and cannot trouble this world long, any way."

The petitioner held his hat is, with nothing importunate in his manner, but rather with a look of confidence in us, mixed with habitual resignation. His thanks

"Heaven bless you! Long life and success to you—to you and yours, and may you never want a friend, as

The last words were spoken low. He laid his hand upon his heart as he bowed to us, and walked slowly away. We called him back, and pon our questioning him further he ave the following account of him-

"I was bred and born-but no matter where such a one as I was bred or born, no more than where I die and be buried. I, that have neither son, nor daughter, nor kin, nor friend, on the wide earth to mourn over my grave when I am laid in it, as I soon must. Well, when it pleases God to take me, I shall never be missed out of this world, so much as by a dog—and why should I? Having never in my which I have lived to repent me of many's the long day and night, and ever shall whilst I have sense and reason left. In my youthful days God was too good to me; I had friends, and a little home of my own to go to—as pretty a spot of land for a farm as you could see, with a snug a farm as you could see, with a snug cabin, and everything complete, and all to be mine; for I was the only son my father and mother had, and accordingly was made much of, for I grew headstrong upon it, and high, and thought nothing of any man, and little of any woman—but one. That one I surely did think of, and well little of any woman—but one. That one I surely did think of, and well depart, but I determined not to take it, for how could I bear to go away worth thinking of she was. Never was a girl more sought after. She was then just nineteen, and full of Rose looking on. At this moment the aunt was called out to see somelife and spirits, but nothing light or bold in her behavior—quite modest and amiable, yet so obliging. She one who wanted her to go to a funeral the next day; the Englishwas altogether too good for me to be thinking of, no doubt; 'faint heart never won fair lady, and so I made bold to speak to Rose (that was her name), and after a world of pains, I began to gain upon her good graces. but couldn't get her to say more than that she liked me better than any fun of me, had quite forgotten. I could not stand this, and challenged one else. This was much for her, for him it was he who was the savage she was coy and proud-like, and she had a good right to be; besides being young she was lovely, beloved by all, and enjoyed all the innocent and a coward, for the matter of that lady.

"'What?' he cried, 'Do you mean
to call me a savage? This is something an Englishman must not pleasure that came to her, and so could not easily be brought to give up her sway. This was only natural, and no fault of hers. Well, I got to thinking about it all, and considered she would never have held out so long or been so stiff like to me but for her old Aunt Peggy—God rest her soul! One should not talk ill of "'Aisy, now,' I said. "Tell me first,' said I, "did you mean to call us Irish savages?" the dead, yet the poor old soul had no malice in her against me; all she meant was good to her darling niece, as she called her; but she was an Irish answer.' mistaking in thinking she could make Rosey happy by some better match than I was, counting on all the man from my heart.
"'I'll have the law of you,' he her fondness for me, her own countryman too. Now, there was a party of English soldiers quartered town, and there was a sergeant among them that was well-to-do and had a pretty place, as he said, in his own country. He courted Rose, and knife. the aunt favored him. He and I could never relish one another at all. He was a handsome man, but very proud, and looked upon me as dirt under his feet because I was an Irishman; and at every word would say. man; and at every word would say,
That's an Irish bull!' or, 'Do you
hear Paddy's brogue?' at which his
fellow-soldiers, being all English,
would look greatly delighted. Now,
all this I could have taken in good

"This was too much for me, and,
taking up a musket that had been
left by one of his men I told him
that I knew the use of it well, and to
come out.

beaten, and borne down as it were

by the podgy English sergeant, and

man then said something about our

Irish cry or howl, as he called it, and

to behave so in the presence of a

"'That's no answer to my ques-

"'It's none the worse for that, my

eried in such a fury.
'The law!' said I, 'and you

rel. Fight me like a man. You have

"'And,' said he, 'you have your

" 'Fight me now,' I said, 'if you're

"'Fight you,' he said. 'I know

myself better than to soil my hands

with an Irish savage.'
"This was too much for me, and

your arms.'

a man and soldier.'

were better able to manage and more eager for it than I; and fancying a roving life would agree with me best. I quitted the place, taking nothing with me, but resolved to walk the world, and just trust to the charity of good Christians, or die as it should please God. How I lived so long He only knows, and His will will be done; but should not be sorry to be released, if that might be.

Labouchere on the Ulster Loyalists.

savages, which Rose remarked was uncivil, she being an Irish girl, In the course of a speech recently delivered in the English House of Commons, on the Home Rule question, Mr. Labouchere asked, What was this Ulster? It was a kind of fraud. If they included Belfast the Protestants were only in a small majority. Even the Presbyterians of that province did not wish to be separated from the rest of Ireland. How many Orangement were there in Ulster? About which he, only thinking of making him in a low voice to fight, telling ated from the rest of Ireland. How many Orangemen were there in Ulster? About 60,000. Now these men were steady, sensible practical men (Opposition cineers), law abiding men (renewed cheers); but once in a while they were seized with a sort of erotic season. (Laughter) From about the commencement of July to the 15th, it was dangerous for a Catholic to come in their way. (Laughter.) This was called the celebration of the Boyne. (Opposition laughter.) After the 15th they became once more perfectly reasoning human beings. Their religion was intolerated to prevent Queen Victoria coming to the throne, desiring to confer the crown on "With that he again asked me did I mean to call an Englishman a cowtion,' said he, 'at least I suppose it's the throne, desiring to confer the crown on that most disreputable being, the Duke of Cumberland. They were now threatening boy;' says I, very coolly, despising war against the empire. The very same swagger, boss, and threatenings of civil war as were heard now were raised by the Orangemen when the right honorable gen-tleman brought in the bill for disestablishsoldier. Ba! you English beer-bar-

nent of the Irish Church.

He would ask Mr. Chamberlain whether he would ask Mr. Chamberlain whether he was going to propose a separation of all Ulster or only a part of it. In parts there was a Catholic majority; in parts the population was mixed. If he was going to apply his proposal to the whole of Ulster, could anything more atrocious be conceived than a large Catholic body being splight of the rule of each graph. being subject to the rule of such gentle men as the Orange body sent over here? Roars of laughter followed this parody on the Uister men's speeches.

NATIONAL FILLS will not gripe or sicken, yet are a thorough ca:hartic,

A CRECKED.

The second of the control of the contro

of every one of them were in the same condition. The men were, so runs the legend, moved with fear, and followed the saint into the Church, where he preached

and converted them.

The church at Montreal is dedicated to St. Vincent, deacon and martyr, and was designed to be a splendid building, but it is still unfinished. One of the Gothic is still unfinished. One of the Gothic portals is very characteristic, and the emsemble of the interior, owing particularly to the bold, simple construction of the arches, is very good; but a wave of restoration seems to have swept over the Aude, and a number of scene painters let loose, so that much of the primitive beauty of the churches is either marred by or buried under their work, though now and then one still finds a bit of old glass that is satisfactory. From Montreal there is a charming view of the majestic Pyrenees that ing view of the majestic Pyrenees that is worth a long tramp. Standing at an elbow of the road, with the well-filled plain, green with sprouting wheat, and dotted with manor, chataeux, church spires and villages, and off in the background the eternal hills, so great, so severe in their grandeur, the scene is one so unique

that it can hardly be forgotten. But it is not improbable that many of our readers whose eyes are turned to the shrine of Our Lady of Lourdes will see all this for themselves before many days are past. A Flying Guess. An Irish bricklayer was one day brought to the Elinburgh Infirmary, severely injured by a fall from a housetop. The medical man in attendance asked the sufferer at what time the accident occurred. Two o'clock, yer honour, was the reply. On being asked how he came to fix the

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was immediately to allay the pain. I was cured in three days.

hour so accurately, he answered: Because I saw the people at dinner through a window as I was coming down.

sheep, whether they are good or bad, whether they lead holy or unholy lives, whether they practise or neglect their religion. He must look after the rich people, for our Lord has said to them, "Wos to you rich, for you have your consolation."

pastor; they must come to him in the confessional that he may know them. It is a sad thing, but I sometimes hear people say, "Oh, I don't know Father So-and-So." Have you ever been to him? No. So. Have you even town fault. If the sheep don't go to the shepherd, what can he do if he cannot find them? I am sure that those who lead good holy Catholic lives will always be glad to go to him. lives will always be glad to go to him. Those who neglect their religion for years do not like to come; though they are sorry, a kind of fear keeps them away. This must not be. Next, pastor and flock must love one another. If a pastor does not love his flock he is not a good shepherd. We pastors are not called upon to lay down our lives on the scaffold in persecution, but we may be called upon in a time of fever and of pestilence, as many did in Ireland and in England forty years ago, and may be called on again to do so

special flock committed to him, and through those bishops every priest placed in his parish, as we call it, receives the care of the flock. He is bound and united to them through that bond which our Lord Himself has created, and which our the them through that bond which our Lord Himself has created, and which our to other man can have, save the one only appointed by the properly constituted authors ity. As the Pontifits the supreme pastor, the good shepherd of all the earth, and the bishop the pastor of his diocese, so is the parish priest the good shepherd to his flock. Firstly, they are known to one another in a mutual knowledge; secondly, they love one another with mutual charity, and, thirdly, because the possess. Let us think of these three things. First, the pastor must know the numbers of his sheep, or he will not know how many are straying, and therefore cannot seek after them. When he counts up his flock he will count up all the Catholics, but he won't stop there; he will say, "within my parish there are many living out of the unity of the faith, them also I must bring in, for my Divine Master has given me a commandment to do this." He must look after them constants of Ulster, and said that, exclusive of Belfast, there was a majority of Catholics, but the won't stop there; he will say, "within my parish there are many living out of the unity of the faith, them also I must bring in, for my Divine Master has given me a commandment to do this." He must look after the rich sheep, whether they lead holy or unholy lives, whether they lead holy or unholy lives.

The RICH DON'T They could not understand religious toleration and equality. In further remarks onsolation."

THE RICH DON'T LIKE THIS

perhaps, but the good shepherd must do
it. He must look after the poor, for they
are especially the flock of Christ. It is
not enough for the pastor to know the
number of his fold; he must also know
their character, their needs, and their
dangers. The flock, too, must know their
pastor; they must come to him in the would find he would be satisfied and able to vote for the second reading of the Bill [cheers].— He was also glad to be told in London that the member for Hastings [Sir Thomas Brassey] would support Mr. Gladstone (loud cheers). The resolution was carried by a large majority, and copies were ordered to be sent to the Prime Minister and the borough member.

above matter; hence if m his end the spiritual must to the temporal. In all t given by God through M prophets, and after them and his apostles, there is secular education or scie contrary, Christ command first the kingdom of God. first the kingdom of God.' of revelation is God and precept of the comreligion and virtue. The made religion dominant and customs grew and willong as their gods were larael was strong when shiped, but when Israel, of substituted man for God without God is a failure. without God is a failure will offend modern pride not less truth because it

ter. Christ said, "Teach wha you, keep the comman obedience to the above taught Christ and him their successors taught law. The mission of law. The mission of a teach God to man, and to to live for God. Rome her gods, Europe conque Pagan education had for oral happiness and the in appetites. Christian ed ne soul, tempers passion

The characteristic o "change." The rule of c the lower ranks are risi falling. Kings are no lo nor rulers, nor lawmakers Governments now take fi rulers and people are of depending upon the in honesty guiding their The people are a part of the government a part of England, France and Am are the power, their will first time in the history have the people fairly task of governing thems will succeed is to be fail the future is dark er The question then be

the people govern the tinctly and firmly I say y means are used. Distin tically I say no, if the p not used. The America not used. The America peopled with an int people. New England the aggressive Puritan Pennsylvania a home to Catholic and the gentl Carolians sheltered the At Peace.

BY JAMES BERRY BENSEL

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And I said, "She is dead; I could not brook Again on that marvelous face to look." But they took my hand and they led me in, And left me alone with my nearest kin, Once again ir that slient place, My beautiful deau and I, face to face. And I could not speak, and I could not stir, But I stood and with love I looked on her. With love, and with rapture, and strange surprise

surprise
I looked on the lips and the cold shut eyes;
On the perfect rest and calm content,
And the happiness there in her features
blent:

And the thin white hands that had wrought Now nerveless to kiss or to fevered touch. My beautiful dead who had known the trife,
The pain and the sorrow that we call Life.
Who had never faltered beneath her cross,
Nor murmured when loss followed swift on

loss; And the smile that sweetened her lips Lay light on her blessed mouth that day.
Is moothed from her hair a silver thread,
And I wept, but I could not think her dead.
Ifelt with a wonder too deep for speech.
She could tell what only the angels teach.
And over her mouth I leaned my ear,
Lest there might be something I should not
bear.

Then out from the silence between us stole A message that reached to my inmost soul

"Why weep you to-day, who have wept "Why weep you to-day, who have wept before
That the road was rough I must jounrey
over? That my lips can answer not
When anguish and sorrow are both forgot?
Behold, all my life I have longed for rest,
Yes, e'en when my babe lay on my breast;
And, now that I lie in a breathless sleep,
Instead of rejoicing, you sigh and weep.
My dearest, I know that you would not
break.

My dearest, I know that you break, break, wou could, my slumber, and have me break.
If you could, my slumber, and have me wake:
For, though life was full of things that bless, I have never till now known happiness."
Then I dried my tears, and with lifted head I left my mother, the beautiful dead.

ADDRESS.

By Right Rev. Bishop Gilmour of Cleveland.

AT THE SECOND ANNUAL MEETING OF THE AMERICAN CONGRESS OF CHURCHES, AT MUSIC HALL, CLBVELAND, MAY 26, 1886. Cleveland Universe. Hon. President, Respected Clergy, Ladies and

It is an encouraging sign that a Catholic bishop is invited to discuss before this Con-gress of the Churches of America so vital gress of the Churches of America so vital a question as "Religion in the Public Schools." It bespeaks a softening of religious rancor and an awakening to the necessity of religion in education. I therefore thank you for the invitation to speak before you, and for the selection of so important a subject for our mutual dis-

Education is the battle cry of the age, for, as the youth, so the man; as the citizen, so society, and as society, so the nation. The subject is, there fore, not exaggerated and cannot be the more as from the nature of our laws the citizen must take a part in his own

and his neighbor's government. To do this two things are needed: this two things are needed:

1. The instruction of the intellect.

2. The cultivation of the heart.

Man is composed of body and soul; hence from his nature must deal with mat-

ter and spirit. Natural science is the knowledge of nature's powers developed by observation. Spiritual science is the knowledge of God's law as imprinted in knowledge of God's law as imprinted in the heart of man or directly revealed by God. Each must form an integral part of Christian education, and as man is com-posed of a body and soul, must be con-jointly cultivated.

Observation and history teach that society must be built upon God rather than man, and it is better to cultivate the heart than the intellect. Both

the heart than the intellect. Both should be educated, but the heart rather

Man is made for God: his end is sun ernatural; spirit is above body, as God is above matter; hence if man is true to his end the spiritual must be preferred to the temporal. In all the revelations given by God through Moses and the prophets, and after them through Christ and his acceptance to the control of the contr prophets, and after them through Christ and his apostles, there is nothing said of secular education or science. On the contrary, Christ commanded us "to seek first the kingdom of God." The burden of revelation is God and the soul. The precept of the commandments is precept of the commandments is religion and virtue. The nations that made religion dominant in their laws and customs grew and waxed strong so long as their gods were reverenced.

Israel was strong when God was worshiped, but when Israel, or the nations, substituted man for God they fell. Man without God is a failure. The above will offend modern pride, but truth is not less truth because it does not flat. not less truth because it does not flat-

Christ said, "Teach what I have taught you, keep the commandments." In obedience to the above, the apostles obedience to the above, the apostles taught Christ and him crucified, and their successors taught Christ and his law. The mission of revelation is to teach God to man, and to persuade man to live for God. Rome grew strong in her gods, Europe conquered in Christ, Pagan education had for its end temporal happiness and the indulgence of the appetites. Christian education refines the soul, tempers passion and directs the soul, tempers passion and directs

The characteristic of the age is "change." The rule of caste has ceased. ower ranks are rising, the higher falling. Kings are no longer above law nor rulers, nor lawmakers above criticism Governments now take from the people rulers and people are correlative terms depending upon the intelligence and honesty guiding their mutual actions. The people are a part of the government ernment a part of the people. In the government a part of the people. In England, France and America, the people are the power, their will is law. For the first time in the history of the world

while Virginia stood by the crowd and while Virginia stood by the crowd and her church. After the revolution the immigration was Irish and German, both intensely religious. Since 1848 a change has come over the land. Infidelity, religious indifference, luxury, just, impurity, place seeking, corruption, dishonesty, public and private, to day stalk the land. Politics are fast becoming a stench; corruption in politics our national shame. Statesmen and honest men refused to be defiled with the nausea of our politibe defiled with the nausea of our political campaigns. Our divorce courts are crowded, our penitentiaries filled with the godlessly educated. Our youth are insolent, fillal reverence is a lost virtue, facticide is wide spread, manual labor is for the negro and the immigrant.

lost virtue, fæticide is wide spreat, manual labor is for the negro and the immigrant. Communism, anarchy, revolution are boldly asserting their doctrines, while crowded halls are shamelessly applauding insult to Christ. Fifty years ago such could not have been. The men of that time had been educated with a knowledge of God. Religious had been mades agest. of God. Religion had been made a part of their training and honesty the founda-tion of their virtue. Then society leaned upon God, now society builds upon man. Then all power came from God, now all power comes from the people. Then the child was taught his catechism; now for categhism, Bible, religion, there are evolution, progress, humanity. The churches are empty, religion is passing away. Soon godless education will have filled the land

ith disbelievers. Such a picture is well calculated to make us pause and think. A change so rapid and so radical must have had its origin in some potent cause. Let us try to discover it. I assume that for successful government, intelligence and morality are necessary; without them there can be neither intelligent exercise of the franchise, nor solid foundation in law. Virtue is necessary for the success of the individual; the individual makes society, hence the aggregate virtue of society will be the aggregate virtue of the individual. The individual is formed in the family and by

We all know the perversity of human nature, its resistance to good, its inclina-tion to evil. Every father and teacher knows this; none better than the clergy. This being then accepted, we reach the

vital question.

Can morality exist without religion? Very decidedly I say no, and appeal to history and experience. Greece, Rome, France, were never so enlightened as when most immoral nor so moral as when God ruled. We are to-day vastly more intelligent than we were fifty or a hundred years ago. I firmly, fearlessly say we are vastly less virtuous than we were fifty years ago. Fifty years ago religion formed a part of our daily life, and the catechism a part of the morning's instruction to the child. Then God, the Bible, religion were child. Then God, the Bone, tengua wital subjects; now it is man, progress, the dollar. None of these will lead to heaven. To land elsewhere is failure. Christ taught religion and morality, the one inseparable from the other. This land accented religion and education

being accepted, religion and education must go hand in hand. Education not based upon religion is heathenish, and will end in a ferocious struggle for wealth and

The intelligence of the world, the The intelligence of the world, the teachers of mankind from Moses to our own times have urged, and insisted on the necessity of religion in education. The teachings of history, the experience of mankind show that where God is worshiped and religion taught society flour ishes and government is rational, while without religion there is chaos or slavery. If the people would govern themselves. If the people would govern themselves, they must begin and continue by recog-nizing God as their ruler, and His law as their guide. The would be axiom, Vox Populi, Vox Dei, must be changed to Vox Dei, Vox Populi. The people take from God, not God from the people. If we God, not God from the people. If we would live as a people, and prosper as a government, we must be done with the false maxim and pestiferous assumption, that man is sufficient for himself. At no time in the history of the world have many me in the history been sufficient for himself, on the contrary when left to himself and separated from God, he has become brutalized and

ended in savagery.

It will be assumed there is no danger of us ending in savagery. I hope not, yet france without religion gave us the brutality of her revolution, and Rome without her gods, the stench of her immoralities. We are not better than they, moralities. We are not better than they, nor have we as much natural virtue as Pagan Roman society. Our virtue is Christian; if our virtue will remain the Christian religion must be maintained and consistant religion must be maintained and taught to our young. Our Children must be taught to reverence God, to reverence religion. They must be taught there is a law above human law, and the end of life is of more value than the dollar and passion. Until this is done we are on the downward track, when this is done we are rafe.

In the beginning our State school sys-In the beguning our State school system was purely parochial, in which the minister and religion were an integral part. In the school the Bible was read and the catechism taught, and at regular times the minister came to see that the teacher did his duty. Then religion and education were united as they should be, and where all were of the superschilder. and where all were of the same religion, and where all were of the same religion, the system was possible, nay admirable. With an increase of population and diversity in religious belief, the original system has changed. Instead of the parish, or district directing and managing the school, as was in the beginning, now the State creates and directs. As the State has no religion the State can task no religion. religion, the State can teach no religion. Where the question has been tested, as in Ohio, the courts have decided that religion has no place, can have no place in the public schools, and the Bible cannot be used in them. This is correct law, and follows from our doctrine that the State knows no our doctrine that the State knows no religion. To assume because the State knows no religion that, therefore, the State is not bound to protect and aid religion, is false and suicidal. Catholics do not object to State schools, because they are State schools, nor do they are State schools, nor do they are State schools. On the contrary, they object to the teaching of religion in the public schools. On the contrary, they object to the teaching of religion in the motused. The American colonies were peopled with an intensely religious people. New England gave refuge to the aggressive Puritan; Maryiand and Pennsylvania a home to the persecuted Catholic and the gentle Quaker. The Carolians sheltered the exiled Huguenot,

Catholics object neither to State schools

Catholics object neither to State schools nor to religion in State schools. However, they do object that any other than the Catholic religion be taught Catholic children. They also object to be taxed to support schools from which, for conseience sake, they can derive no benefit. They further say, let the public schools be so constructed that they, in common with their fellow citizens, can have the religion of the parent taught the child.

It will be said that owing to the mixed state of our society and the great diversity amongst us this cannot be done and maintain a system of State schools. To this I answer, it is done in England, France, Germany, Austria and Canada. I say further, what others can do we can do. If there be a will there will be found a way. Once admit the necessity of religion in education. The world to day is divided between

If there be a will there will be found a way. Once admit the necessity of religion in education, and good will, backed by our far-famed American ingenuity, will find a way. It will be for the churches to say whether religion will be daily taught their children.

I have no hesitation in saying if children

than they are at present the churches will soon have few grown up people to teach.
It is for the clergy to say whether the child will be taught religion or grow up without it. The issue squarely put is, religion or no religion. Which shall we choose?

Christian friends and fellow citizens, would we save our country from the in-fidelity and immorality that so openly menace us we must cease quarreling Each in his way and to the extent of his ability must squarely face the enemy. Religious and sectional differences must be buried. Instead of churches waring against "Romanism and rebellion," they sgainst "Romanism and rebellion," they must teach their people that there is a God and a law above both country and people, to which both country and country's laws and law makers must alike bow. Gud's law is above man's law, and it is time to say to the infidel that in religion he has neither rights nor place, and at best is but a tolerated evil.

Churches and abuseless.

Churches and churchmen have lost Churches and churchmen have lost their ring, have become followers instead of leaders, panderers to politics and politicians, cowards in the cause of God. It is time to open our eyes to the fact that the broad church with its indifference, soon to end in no religion and brazen-faced infidelity, is growing apace. We applauded revolution in Europe because it assailed kings and Catholicity. It is now at our own doors in the con-test between capital and labor and the mutterings for "divide." What others have had we shall have. Religion alor can save us. Religion must be taught our young. There must be less politics in the pulpit, less politics among the clergy. There must be more stalwart religion, less washy sentimentality from the pulpit and in the school. The clergy seem to be afraid to say a firm, manl seem to be afraid to say a firm, manly word for God or his law. They seem to be afraid to say God is justice and there is a hell for scoundrels. As a result God is disappearing, the church languishing, the poor untaught.

Let the child be taught religion, let it be a part of his daily bread, let him breathe it and feed upon it till it becomes a part of him. Give him something besides a text culled from the

comes a part of him. Give him some-thing besides a text culled from the scriptures and a washy, sentimental hymn, both selected for the purpose of teaching nothing and offending nobody. Let religion and its rights and its dutie be firmly asserted. Let the pulpit and the schools refuse to pander to the error, the sensors refuse to pander to the error, that infidelity and no religion have equal rights with truth and God. Error and infidelity have no rights anywhere. This must be spoken in the pulpit, in the family, in the school, in the street, in the workshop, in no mincing words till God and religion are restored to the land. Parents must insist on having their Parents must insist on having their children taught religion in the school, must see that it is taught in the family. Churches must see that their children are taught religion. The Sunday school has failed to reach the masses. The churches must have fewer cushions and more people. Religion must be planted in the young if we would find it in the old. We must proclaim from the mountain top the clear cut proposition, God must rule.

Our Lady at Hal.

Brussels Cor. London Tablet An anecdote concerning the famous shrine of Our Lady at Hal, which I relate on good authority, will be read with interest as the May month is beginning. Some years ago a child playing on the banks of the Seine at Hal fell into the river, but was rescued from drowning by a passing stranger, who carried the child to his home. The grateful mother wished to his noise. The grateful mother wished to recompense the stranger, but he de-clined any reward, urging that he had only done what any one else would have done in like circumstances. "At least, Monsieur, accept this medal of Our Lady of Hal, wear it and say daily, 'Notre Dame de Hal, priez pour nous.'" The stranger of Hal, wear it and say daily, 'Notre Dame de Hal, priez pour nous.'" The stranger said that he did not believe in such practices, but as a souvenir of the occasion he would do as the good woman wished. The child grew to man's estate and became a priest. Shortly after his ordination he tell into ill-health and went to Algain when he tell-have for to Algeria, where he took charge of an hospital. One day he was called to the bedside of a Dutchman who was dying in despair. All the efforts of the priest to bring him to repentance failing, he was about to leave him when he noticed a little silver medal which the dying man wore suspended from his neck priest on inquiry found the medal was one of Our Lady of Hal—that, in a word the dying man was his preserver. "Ah, my friend, God sent you to save my life when I was a child," said the priest, "he sends me now to save your soul for all eternity." Overcome at last the man, who had faithfully kept the promise made to the child's mother, repented and died a holy death. The priest's gium, where he did not fail to tell many how Our Lady of Hal had interceded for the man who had saved him from an un-

A STUDY IN CHURCH HISTORY.

two great forces or movements, and men are rapidly arranging themselves on one side or the other. These two great forces, are, on the one side, the Holy Catholic Church, with its Divine authority, its Divine faith, its Divine laws, and its Divine latth, its Divine laws, and its Divine obligations, spreading itself throughout the world, permeating all nations; and, on the other, a society that is in the darkness of midnight, the deadly antagonist of the Church, its teachings and practices. These forces are necessarily hostile to each other, and the result of the conflict that goes on between them is watched with engrossing interest by widely different and differing classes of onlookers.

Protestantism is not in the field; in the language of a brilliant writer of the pre-sent day, "it is now but a mere historical expression; it is no longer one of the competing creeds, any more than Judaism is, peting creeds, any more than Judaism is, or Arianism. Amongst the religious movements that claim the future of the world it has no place." And again, "Protestantism has not, nor ever had anything that Catholicism has not got in far larger measure, and it has deliberately rejected very much of value that Catholicism has. Every Protestant hero, or book, or achievement could be easily matched by ten better from the Catholic record."

ten better from the Catholic record."

This same writer goes on to say, what every intelligent person clearly perceives, that "it is necessary to be a Protestant, actually to believe in the Protestant doctrines, in order to see anything at all val-uable in Protestantism. A pure material ist will have to admit that the Catholic Church has had, and even has a great place in the story of civilization. But the moment you abandon the creed of Protestantism it seems to have no claims, no arguments, hardly any history, certainly no future. It is nothing more than the serville worship of a Book grotesquely strained in its interpretation. Read the Book, like any other book, and Protestanism becomes a shapeless pile of commentaries on the Hebrew literature. It is neither a Church, nor a creed, nor a religion." Such is the account that Frederick Harrison, the English Positivist, gives of Protestantism. The charges are grave, and well calculated to alarm those who still have some hopes of Protestantism. What is especially impressive and singular in them is this; that the indictment of Protestantism is drawn up by those who but yesterday were the friends and champlons of the creed that they now a violential sessible in their new role, as so violently assail; in their new role, as well as in their old, these men who speak so contemptuously of Protestantism, are the legitimate children of the so-called Reformers of the sixteenth century They are men, for the most part, of dee intelligence, fearless and independent, wh

do not nesutate, no matter was oncuse may be given, to speak out openly in pressing principles to their logical and necessary consequences.

However strongly one may be forced to speak the such that such agree with the conclusions that such thinkers, as Harrison and others have reached, it would be unfair to accept their conclusions, unless verified by the testimony of passing events. This I now

ntelligence, fearless and independent, who lo not hestitate, no matter what offense

propose to do.

There is no fact brought home more forcibly to the minds of those who are capable of judging the present condition of religious belief than this; that, within on a rapid, wide spread, and alarming growth of skepticism and infidelity. How is this to be accounted for? To what exent does it prevail? What explanation is to be given of the fact that the skeptical, infidel, spirit, is chiefly confined to Protestants, and is rarely to be found among Catholics?

Already it was noted in these papers sense, can exist under the Protestant system. Be this as it may, there can be no question of the destructive spirit of Protestantism in matters of religious belief. Lecky, the historian, says that "the corner-stone of Protestantism is an admirable ner-stone of Protestantism is an admirable one for a temple of Free Thought, and for nothing else." Have events justified this statement? In the very life-time of the reformers, in the days of Luther, Calvin Melancthon, Zwingle, and the others, divisions had already made sad havoc among their followers. Before the death of the arch-reformer himself in Germany slope. arch-reformer himself, in Germany alone, not to speak of the divisions elsewhere, there were as many as twenty-eight dif-ferent creeds or formularies of faith; and from that time down to the present number has gone on increasing, so that to day Protestantism has reached so many divisions and sub-divisions that it becomes a most difficult task to remember them

If there be any idea more severely reprobated in the Holy Scripture, than this of divisions or sects, no one is aware of it. St. John the Evangelist (x. 16) says "There shall be one fold and one shepherd." The last prayer which the Divine Founder of Christianity prayed upon earth was for the unity of His followers. This unity Christianity prayed upon earth was for the unity of His followers. This unity was to be the prominent sign by which the unbeliever was to know that Christ was the true Son of God: "O, Father I pray, that they all may be one, as Thou Father in me, and I in Thee, that they may also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as we also are one. I they may be one, as we also are one. I in them and Thou in Me; that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." (St. John xvii., 21, 22, 23)
In that last solemn hour, before the dreadful scenes enacted in Gethsemane and Calvary, and while Judas Iscariot was bettering away. His blood for a misarable bartering away His blood for a miserab pittance, the thought uppermost in the mind of the Incarnate Son was the unity of His people; and from the tremendous earnestness of His prayer, He evidently dreaded more the division of His spiritthe man who had saved him from an untimely death.

He did the tearing asunder of His own flesh and blood upon the tree. Where is that unity for which Christ besought His branch. Who then would endure them with such a cheap and effectual remedy within reach? FIFTEENTH CENTENARY.

CELEBRATION OF THE CONVERSION OF ST. AUGUSTINE—RESUME OF THE LIFE OF THE GREAT LATIN DOCTOR—THE STORY OF HIS CONVERSION—THE EFFECT OF A LOVING AND AFFLICTED MOTHER'S

Cardinal Lavigerie has sent to Very Rev. Pere Picard, Superior General of the Augustinians, a formal potification that there will be a celebration this month in Algeria of the fifteenth centennial anni-versary of the conversion of St. Augus-

The anniversary is of intense interest to Catholics all the world over, as well as to those in far off Algeria; and to men of letters everywhere, as well as to Catholics. St. Augustine is acknowledged to have been the greatest of the Latin doctors of the Church, one of the ablest defenders Christianity has ever had, and, moreover, one of the most volumnous and learned writers the world has ever known. Fifteen hundred years ago! What a long vista, and how important an event! How many times has the story been told, and to how many wayward ones in every region has its recital brought hope and courage! His conversion was like changing the course of the deep and rapid river that had been spreading its waters over marshy lands into new channels that car-ried freshness and fertility to flowers and fields and forests.

In his Confessions he draws a vivid pic-

In his Confessions he draws a vivid pic-ture of his youth and young manhood, that shows him to have been a leader among the licentious youths of his day. He was, moreover, a bitter enemy of Cath-

Ambrose.

One day Augustine and Alysius, a friend who was stopping with him, were visited by Pontitianus, an African, attached to the Emperor's court. The visitor, a holy man, noticing on the table a copy of St. Paul's Epistles, spoke beautifully and warmly of religion, and noticing that his warmly of rengion, and noticing that his auditors listened eagerly he continued at some length. Augustine and Alysius were deeply impressed. After Pontitius had left, Augustine, turning to Alysious, exclaimed; "Shall we allow the unlearned to thus seize Heaven by force, while we, with all our knowledge, still wallow in the mire!" e mire

Immediately they arose and, taking with them the book of Epistles went far out into the garden. Seated there, Augustine had an experience which he thus de-scribes: "I was enraged at myself, because I did not do at once what my reason told me was persessed to be deeper a residue. me was necessary to be done. I would and I would not. I shook the chains by and I would not. I shook the chamboy which I was fettered but would not be released. Trifles and vanities, my old mistresses hung about me, pulling me by the garment of the flesh, softly whisper ing 'Wilt thou then forsake us?' But ing, Wilt thou then forsake us? But the chaste dignity of constinency beckoned me forward, and urging me to fear noth ing, stretched for her loving arms to receive me. There were great numbers of boys and girls, young men and maidens, grave widows and old women, virgin persons of all ages; in all these continency was the fruitful mother of chaste delights from These O. (delights from These O from Thee, O God, her heavenly bride groom; and she laughed at me with a kind of derision, to draw me on as if she said : 'Art thou not able to do what these

men and those maidens do?"

Augustine was greatly agitated; the tempest in his soul increased, he left Alisius and, withdrawing to a great distance, flung himself on the ground under a fig tree. While thus prostrate in the midst of his entreaties to God for light and help, he heard in the voice of a child the now famous words, "Tolle; Lege," "Take and Read." Rising and returning in haste to where Alysius sat, he seized the Book of Epistles and, opening it, read: "Not in revelling and drunkenness; not in chambering and impurities; not in strife and envy, but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concurrences." for the flesh in its concupiscences." He closed the book, his indecisions vanished, and he determined inflexibly to change his

The accumulated merits of Monica' prayers poured in upon his soul, and the sinner became a saint. This miracle of grace occurred in May, 386. In the following year, on the eve of Easter, he was baptized by St. Ambrose. After closing in death the eyes of his saintly mother at Octic he actured to Africa He. Ostia, he returned to Africa. He wa ordained priest in 387; was consecrated Bishop of Hippo in 395, and died on the 28th of August, 430.

Perhaps She was Right.

Archbishop Cullen was making his per-iodical tour of inspection in the Dublin Sunday schools: Kate Maloney, said he to an intelligent-looking girl, explain the Sunday schools: Kate Maloney, said he to an intelligent-looking girl, explain the meaning of the sacrament of holy matrimony? A pause. At last Kate replied:
—Please, yer honor, it's the state of existence before entering purgatory. Go to the bottom of the class, you ignorant girl, cried the local clergyman, very much ashamed of his pupil. But the Arch bishop stopped him. Not so fast, Father Patrick, not so fast. The lass may be right after all. Whatdo you or I know about tt? after all. What do you or I know about it

> Horsford's Acid Phosphate. ASSISTS MENTAL LABOR

PRO. ADOLPE OTT, New York, says of the Acid Phosphate: "I have been enabled to devote myself to hard mental labor, from shortly after breakfast till a late hour in the evening without experiencing the slightest relaxation, and I would not now at any rate dispense with it."

Much distress and sickness in children is caused by worms. Mother Graves'
Worm Exterminator gives relief by removing the cause. Give it a trial and be

THE QUESTION OF THE DAY.

Pastoral of the Fourth Provincial Council of Cincinnati.

A man's labor is his own. The strong arm of the poor man and the skill of the mechanic is as much his stock in trade as mechanic is as much his stock in trade as the gold of the rich man, and each has a right, as he please, to sell his labor at a fair price. Men have also a right to band together and agree to sell their labor at any fair price within the limits of Christian justice, and so long as men act freely, and concede to others the same freedom they claim for themselves, there is no sin in labor banding together for self-protection. But when men attempt to force others to work for a given price, or by violence inflict in jury, bodily or temporal, they sin. If men are free to band together, and agree not to work for less than a given price, so others are equally free to work for less or more as they please. All men have a right to sell their please. All men have a right to sell their labor at such price as they deem fair, and no man, nor Union. has a right to force another to join a Union, or to work for the price fixed upon by a U Here is where Labor Unions are had te to fail, and in which they cannot be sustained. If one class of men is free to band together and agrees not to sell its labor under and agrees not to sen its and agrees from given price, so are others equally free not to join such Unions, and also equally free to sell their labor at such prices as they

may determine upon.

Catholics can not be partners in any attempt to coerce others against their just rights; nor can they by overt or secret acts, or violence, do injury to the person or property of others. What one man claims for himself he must concede to

He was, moreover, a bitter enemy of Catholicity, and an eloquent expounder of the errors of Manicheism. Nine busy years were devoted to this unholy work. Augustine was then twenty-eight years old. He taught with great success in Tagaste, Carthage, Rome and Milan.

His devoted mother, St. Monica, who then had been a widow for twelve years, was with him. His conversion had become the object of her existence. Year after year, for twenty years, every day and every night, she had prayed and wept over her erring son. To the prayers of Monica were added the councils of an aged and learned priest, Simplicius, and the convincing eloquence of the great St. Ambrose. another.
On the other hand, capital must be ital and labor should work hand in hand, and proportionately share the values they have mutually produced. Nature gives the raw material; 'abor and skill give it its value; capital gives direction, and advances reward to labor and skill, waiting until in turn it can realize on its outlays. They are mutually dependent on each other's interest—capital recognizing the rights of labor, and labor in turn resognizing the rights of capital. nizing the rights of capital.

ORANGEMEN AND HOME RULERS.

A scene of extraordinary excitement was witnessed at Lurgan on Monday. About 8000 Orangemen and Protestants assembled to attend the interment of an Orangeman named Dynes. The authorities acted on an information, prohibited the wearing of colors, on the ground that the way to the churchyard lay through a Catholic district. An armed police force under Mr. Hamilton, stipendiary magis-trate, stopped the funeral procession for half an hour, and refused to permit the procession to proceed until the Orango-men doffed their colors. A large oppos-ing mob was repulsed by the police, Cheers and counter cheers were given, and for a time a desperate riot was imminent. The Orangemen had to be guarded through the Catholic district amidst deriste cheering and cries of "Home Rule."

A band in uniform was obliged to march without instruments. Mr. Hamilton without instruments. Mr. Hamilton declared that he would use all the force at his disposal to prevent the progress of the procession with Orange emblems. The brethren put on their saskes in the grave yard, and were taunted as cowards by the Home Rulers when compelled to return their hall with their sashes concealed.

Evicting Sisters of Mercy.

Last Sunday a meeting with a peculiar object was held in Tipperary Town Hall. It was a gathering of the National League, and its purpose was to consider an evic-tion. Evictions are not altegether rare occurrences in Ireland; but this eviction was a unique one. The landlord is Mr. Smith Barry, of the Defence Union; the tenants the Sisters of Mercy. Along with the convent grounds they held a piece of land adjoining. About seven years ago one of the Sisters died, and her remains ware interest in this fold. Mr. Smith were interred in this field. Mr. Smith Barry's agent objected, and demanded to have the remains exhumed, else he would evict the community from the field.
agent died, and nothing was done agent died, and nothing was done for some time, until Mr. Herace Townsend was appointed agent over the estate. He evicted the Sisterhood, although they were perfectly willing to pay any rent he heald, and the sisterhood and be seen and be seen and be seen as the sisterhood. were perfectly willing to pay any rent he should put upon the place; and he relet it—to whom? To a lawn-tennis committee—none else. Gay assemblages no w disport themselves on the grounds, disturbing the solemn quietude which is the essence of the religious life, and placing the world's vanities and frivolties within sight and hearing of the votive Sisterhood who have long since abandoned all for the loftiest purpose to which mortal life could be devoted. There is something almost brutal in the ill taste of this proceeding. The meeting resolved unanimously that Mr. Smith Barry should be asked to let the Sisters have back the land at a fair price, and so be freed from the unseemly inconvenience of which they justly complan, - United Ireland, April 3,

The curate of St. Peter's Church, Douay, was sent for, against the will of a man dying with consumption, who had lived as a professed Infidel. The latter, at the arrival of the priest, turned his face to the wall, and seemed to pay no attention o the kind words of his visitor. Suddenly, however, he made a strong effort to spit in the priest's face, the spit fell on the pillow. The curate went as far as the door of the room when he returned, placed his cheek near the mouth of the dying infidel and said: "There, my friend, dying infidel and said: "There, my friend, if it does you any good to spit in my face, spit now." Both were silent for a few seconds; the dying man, with tears in his eyes, muttered "pardon," and then made is confession.

PROF. Low's SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

As SWEET AS HONEY is Dr. Low's Pleasant Worm Syrup, yet sure to destroy and

STRATFORD'S SE

St. Joseph's Churc

Most Rev. Dr. Carber

secrated.

Consecrator.

WHITAUNTIDE. On Sunday next the Church celebrates

the great, the holy, the impressive and significant feast of Pentecost, the third principal feast of the ecclesiastical year. cated to the Holy Ghost, the third person in the Deity, "the Lord and Comforter who proceeds from the Father and the Son, and who, with the Father and the Son, is equally adored and glorified." The Church, to prepare us for the sent of the Holy Ghost, solemnized and commemorated on Whitsunday, had set apart and appointed for the Gospel of the Sunday within the octave of the on that memorable saying of Jesus to His disciples: "When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me-and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandali They will put you out of the synagogues, yea, the hour cometh, that whosoever killeth you will think that he doeth a service to God. And things will they to you, because they have not known the Father nor Me. But these things I have told you: that when the hour shall come, you may remember that I told you." (St. John xv and xvi.) Before the coming of Christ, the existence of the Holy Ghost was indeed known, but it was not known what the Blessed Spirit is in Himself nor what He is in relation to man. It is specially and principally by the following words that Jesus taught His apostles the manner of being of the Holy Ghost: "When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall ive testimony of Me." That the Holy Short proceedeth from the Father is clear from the words, "Who proceedeth from the Father." He proceeds likewise from the Son, for according to the declaration of the Saviour, the Father and the Son are One. He is that substantial love which in God unites the Father and the Son, proceeding from the Oue and the Other not by generation, but by inspiration. He is wholly distinct from them, being God like unto

The Holy Ghost, according to our Blessed Lord, is the Comforter, and the Spirit of truth, and is sent to give testimony of Him. It was to console and to give courage to His Apostles to meet every trial that Jesus, when about to leave them, promised to send them a Comforter. This Comforter came in deed and in truth on the day of Pentecost, and after his coming the Apostles no longer fell into sorrow. They who up to that time had been timid and fearful became at once brave and courageous, to such an extent, indeed, as to feel great joy to be found worthy of bearing ignominy for the Holy Name of Jesus. Prisons and stripes they then willingly and cheerfully bore for that Holy Name.

The Holy Ghost was also a veritable Comforter for those who hearkened unto the voice of the Apostles. Vainly indeed were they calumniated, multreated, imprisoned and put to death. They were but all the more filled with consolation and experienced nothing but an excess of joy. Thus too it has ever been since the Holy Spirit first came among men. Thus it is yet for the souls of the just whose happiness it is to possess the Holy Ghost. This Blessed Spirit is besides a spirit of truth, that is to say, not only the author of all truth. but its inspirer and propagator. In the early ages the Apostles were rude and ignorant, failing in apprehen-sion of the clearest truths, understanding scarcely a word of the and teachings of Jesus sermons Christ, But from the moment of the soming of the Holy Ghost on the day of Pentecost, the most hidden and difficult truths became familiar. Into the very depths of Holy Writ did they penetratenor parables, nor visions, nor prophesies ever again embarrass them. The Holy Gnost was therefore for them the revealer of truth. He is also the propagator of truth. For this reason he communicated to the apostles the zeal and the ardor they required to spread the light and gave their speech that force of persuasion which in so short a time won so many disciples for the Cross of the Crucified. That which the Holy Ghost did for the Apostles He still every day accomplishes for the pasters of the Church, heirs and successors of the Apostles. He teaches them all truth and accords them the necessary zeal to

in His word. Before the coming of the Holy Ghost the Apostles themselves, despite his numerous manifestations of divinity and His very many miracles, knew not what really to think of Jesus. But no sooner had the Holy Ghos descended on them, enlightening apostle and disciple, than all, disciples and apostles, and thousands of people with them, publicly proclaim their belief in Jesus Christ as the Only Son of the Living God made man for the salvation of all mankind. This testimony of the divinity of Our Lord continues from age to age by the instru-mentality of the Church teaching, the heir and the successor of the Apostles.

These truths taught us by the gospel

above cited are not only great but most consoling. He who is sent as our consoler is God, who can assuage our sorrows and dry our tears-if we resist not His action. He who is sent to enlighten us is God, who can make us know with certainty that which we must believe and that which we must practice. He, in fine, who is sent to give testimony to Jesus Christ is God, whose testimony is all under the jurisdiction of the Council true, and cannot, without crime, be to fullest and most exact obedience. doubted. During this holy time we should in all things and at all times prepare and dispose our souls to receive this Comforting Spirit, by whose action and by whose testimony we will be surely enabled to know the better and love and see the more Jesus Christ, Our Lord and Redeemer.

DELAYED BUT NOT DEAD.

By a vote of of 341 to 311 Mr. Gladtone's motion for the second reading of his measure relating to the future government of Ireland has been defeated. This result-not altogether unlooked for-even by the most sanguine friends of the bill, cannot be otherwise interpreted than as a merely temporary check to the movement inaugurated by the "grand old man"—the movement that must and can end only in the concession to Ireland of the right of self-government. Little doubt is there that Mr. Gladstone will at once make an appeal to the constituencies. Upon the English people then will directly rest the responsibilities—and mighty responsibilities—and mighty responsibilities they are—of conceding or refusing Ireland's just demands. For our part we believe, with Justin McCarthy, that the present of the Little part is a still continued between the still continued the still doubt is there that Mr. Gladstone will at that the success of the Irish party is only question of to-day or to morrow. Mr. Parnell's speech was a masterpiece of coul and telling Parliamentary oratory that cannot fatl, when the excitement of the moment has passed away, to produce a powerful effect on the country. The Irish people all over the world must now take hand and part in the struggle. The battle, in so far as Ireland is concerned, will be fought in Ulster. When the smoke rises from the field of the action one side thereof will be found strewn with the political dead of the forever crushed and that if the Courcil has decided to recomcowed Orange faction. The majority mend to the Holy Father the elevation of against the bill was but 30. Had the Par- the See of Ottawa to an Archbishopric liament of Cauada done its duty in the its decision will be speedily ratified, and matter of Home Rule, wou'd there have the Bishop invested with the title and been a majority at all against the bill? insignia of a Metropolitan prelate. The This is a fair question that demands and news of Bishop Duhamel's elevation to answer from all Canadian Home Rulers and they are legion of every class and creed and shade of political opinion.

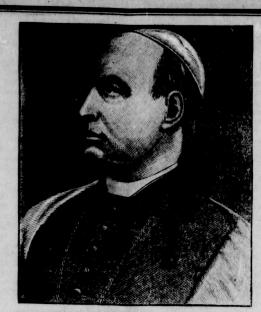
THE SEVENTH COUNCIL OF QUE.

The following is a correct list of the Fathers and Theologians of the 7th Provincial Council of Q tebec : CARDINAL ARCHBISHOP

Taschereau, His Eminence E. A., Arch bishop of Quebec.

BISHOPS AND PREFECT APOSTOLIC. lic, Gulf of St. Lawrence. Duhamel, Rt. Rev. Bishop......Ottawa Fabre..... Langevin Rimouski
Cythera
St. Hyacinthe Racine, A.

Racine, D	Chicoutin
THEOLO	GIANS.
Rev. Messrs.	
Blanchet	Rimousl
Caron	
Colin, (P.SS)	
Collins	Pontis
Doucet	Chicoutin
Fulatre (O. M. I)	Ottav
Gagnon	Quebe
Gauvreau	
Gelinas	Nicol
Grenier (S, J)	Three Rive
Hare!	
Laflamme,	Queb
Langevin	Rimous
Leblanc	Montre
Lebrecque	Queb
Legare	Queb
Marois	Queb
Mathieu	Queb
Maurault	
Methot	Queb
Michel	Ottav
Nantel	Montre
O'Donnell	St. Hyacintl
Oaellette	St, Hyacintl
Plamondon	Q 1eb
Richard	Three Rive
Tielen (C. SS. R.)	Qaeb
Thivierge	Rimousl
	The state of the s



RIGHT REV. J. T. DUHAMEL, BISHOP OF OFTAWA

Rule delivered on the 1st inst., at Port-

land, Maine—a speech at once masterly.

luminous, unanswerable. The great Northern statesman, amongst other

things, said: "I suppose if the question

were left to the United States to decide

we should say: 'Adopt the federal sys-

tem with a separate legislature for Ire-

land, England, Wales and Scotland, and

an Imperial Parliament for the British

empire.' I do not forget, however, that

it would be political empyricism to at-

tempt by any prescription to give the

exact measure, the exact details of any

measure, that should settle this long

dispute between Great Britain and Ire-

land * * * * but I say that I am

in favor of any bill that shall take the

first step towards righting the wrongs

and of giving over the government of

Ireland to Ireland. Lord Salisbury gives

the remedy. He says: 'If the Irish do

not wish to be governed by the British

they should leave.' But the Irish have

been in Ireland quite as long as Lord

Salisbury's ancestors have been in Eag-

land, therefore we have to say that Lord

Salisbury may be called impudent. We

would not transgress courtesy if we call

him insolent; we would not transgress truth if we call him brutal. We know

him in this country. He was the

bitterest foe that the government of the United States had in the British parlia-

ment during the civil war. He has

transferred to Ireland all the hatred

which passed forth in the parliament of

Mr. Blaine then deals with the relig-

ious or the "Uister" objection. Our

readers will, at a glance, perceive that

the American statesman has a thoroughly

correct grasp of the situation. He shows

that Catholic Ireland and Protestant

Ireland are able and ready to solve the

problem of Irish self government, as

Catholic and Protestant America solve

together the same problem on this great

"An objection comes from the Presby-terians of Ulster, appealing to the Pres-byterians of the United States against granting this bill. I was educated under

nections with that church by kindred blood, and an affinity that begins with my life and I shall not close until my life is ended, and I would be ashamed of

the Presbyterian church of America if it responded to an appeal of that kind, which asks that 5,000,000 Irish people shall be kept from free government

shall be kept from free government because of the remote danger, as they

fancy, that a Dublin parliament would interfere with their liberties as Presby-

erians.
"If the Home Rule Bill shall pass and

a Dublin parliament shall be granted, there never was an association of men

there never was an association of men since human government was instituted which assume power with a greater responsibility to the public opinion than the men who will compose that parlia ment, because if they are allowed to form it, it will be by reason of the pressure of the public opinion of the world. And I know that the Catholics of Ireland and the Presbyterians of Ireland can live and do just as the Catholic Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland can live and do just as the Catholic of Ireland Ireland

Ireland can live and do just as the Catho-lics of the United States and the Presby-terians of the United States live and

Mr. Blaine then went into Irish history,

drawing therefrom telling lessons and

overwhelming conclusions bearing on the

resent crisis. He cited statistics of

Irish material resources, and indignantly

repudiated the affirmation that Ameri-

cans had no right to openly express

sympathy with Ireland in her present

struggle for freedom. Amid thunders of

applause the prince of American Parlia-

mentarians declared: "I believe the

day hath dawned for her deliverance."

And then with statesmanlike caution he

"From the experience of Ireland's past

Preshyterian influences

Great Britain during our struggles."

will at once have the force of law binding | read Mr. Blaine's great speech on Hom

A NEW METROPOLITAN.

In the O:tawa Free Press of Jane 4th we read the following :

'Among the many ecclesiastical changes and elevations which are attracting pro-found attention among the adherents of the Roman Catholic Church in Canada, the one which will possess the greatest in-terest for the See of Ottawa will be its terest for the See of Ottawa will be its prospective elevation to the dignity of an archbishopric and the consequent conference upon his Lordship Bishop Duhamel of the pallium. A rumor has been set in circulation to the effect that this change will take place in conjunction with the elevation of his Grace Archbishop Tascherau to the dignity of cardinal. If such be the case, and there is no reason to doubt its probability, then the See of Ottawa will assuredly have cause for congratulation. His Lordship Bishop Duhamel was brought up in Ottawand was one of Father Tabaret's and Father Pallier's earliest pupils at the Ottawa college, where he reflected great lustre on his learned preceptors. Ordsined priest in 1863 he was elevated to the Episcopate on

Without at all vouching for the official correctness of the statement of Bishop Duhamel's elevation made by the Ottawa Free Press, we may mention to our readers that we some time ago ourselves declared that the change mentioned by our Ottawa contemporary was among the probabilities. We have little doubt that the whole question of the recasting of Q tebec's ecclesiastical divisions has engaged the attention of the Seventh Provincial Council. We know not what its conclusions have been. There is little room for doubt, however, ceived throughout the country. No prelate better deserves, by the double title of zeal and success, the promotion spoken of.

BLAINE ON IRELAND.

The American people have long since had their eyes opened to the fact that a gigantic mistake was made on that chilling November day of 1884 when they made choice of Grover Cleveland for the presidency of the United States in preerence to Mr. James G. Blaine of Maine. Mr. Blaine had indeed his faults-no politician or even statesman is without them, politicians and statesmen being like their fellow mortals human, with all that this significant term implies—but in point of intellectual strength and clearness, in point of public grasp and of political prevision, in point of force, letermination and solidity of character he was immeasurably the superior of his rival and opponent. Mr. Cleveland was not many months in office till he grossly offended American susceptibilities, and chagrined American national pride. From the government of Austro-Hungary he suffered the United States to bear a rebuff that called for action, prompt, vigorous, efficacious. From no foreign state, from none of the effete monarchies of Europe, whose continued existence is, in some cases, a disgrace to modern civilization. does America-with its sixty millions of self-governing men -receive that respect due to its worth and demanded by its strength. Had there been placed in the White House a chief magistrate of vital and powerful personality, far-seeing, clear-headed, self-asserting, not the creature of a faction or the tool of a ring,

extend sympathy, and sometimes the helping hand to struggling nationalities that wanted to get free from a tyranny which she could not see she is exercis-ing herself upon Ireland." Mr. Blaine congratulated his hearers

on the enlightened manner in which the campaign was being by Irishmen conducted on both sides of the Atlantic and he not only counselled but insisted that the Irishmen of America should keep this question, as it has thus far been kept, out of political struggles in this country, and mark any man as at enmity with their cause who would use it for per sonal gain or personal advancement. "In that spirit," said the American orator, "you can, in the lofty language of the most elequent of Irishmen, Edmund Burke, attest the justice of your cause to the retiring generation. You can attest it to the advancing generation, between whom we stand as a link in the chain of eternal order; you can justify your policy before every tribune, you can carry it with confidence before the judgment seat of God."

This, in brief, is the substance of the nost important declaration yet made by any American statesman in favor of Irish rights. Mr. Blaine, animated by the strong convictions of a believer in the convictions and to his citizenship to due to the tact and kindliness of disposi n the day of her trial, the weight of his great name, the influence of his far-see-ing statesmanship. He who fought lavery in the South now assails despotism in Ireland. His victory over the latter will, we trust, be as overwhelming as his triumph over the former was glorious. Mr. Blaine's words had scarcely fallen from his lips than they rang through England, startling the Tories, confounding the recalcitrant Radicals, delighting and comforting the Home Rulers. Salisbury spoke of it in the Lords, Churchill in the Commons, while the press of every shade of opinion canned its every sentiment. Despite every criticism, defying every attack, it tands, however, unmoved and unnoveable, a monument to the genius and worth of James Gillespie Blaine_Maine's favorite son, and one of America's great est statesmen.

CONFIRMATION AT ST. THOMAS.

His Lordship the Bishop of London who on the previous Sunday, as reported in last week's RECORD, blessed the corner stone of the new church at Simcoe, and besides administered the sacred rite of confirmation there and at La Salette. proceeded on Thursday morning, the 3rd inst., the feast of the Ascension of our Lord, to St. Thomas, where he likewise gave confirmation to one hundred and ten children. Before conferring the sacrament His Lordship presided at, and took part in a careful and thorough exmination of the confirmandi. He felt eflects credit not only or the worthy pastor, Father Flannery, and on his zealous curate, Father Traher, but upon the devoted Sisters of St. Joseph. hose pupils most of the children confirmed are privileged to be. High Mass was at 11 a. m. celebrated by the Rev. Father Tiernan. After Mass His Lordship preached at length and with much force and impressiveness to the children, to their parents and to the parishioners generally, exhorting all to the knowledge and fulfilment of their respective duties. The Bishop administered the pledge of total abstinence from intoxicating liquors to all confirmed, to be kept till they had attained their twenty-first year.

FINIS CORONAT OPUS

Notwithstanding the fatigues and preocsupations of Sunday last, His Lordship the Bishop of London was on Monday morn. ng early at his post in St. Joseph's Church. Stratford, to preside at the examination of the confirmation class, consisting of one hundred and five children. He was assisted by the worthy pastor, Rev. Dr. Kilroy, the Rev. Fathers Tiernan and Kennedy of London. After a searching examination in Christian doctrine, His Lordship delivered one of His happiest and most impressive addresses to the children on the purposes that had that day brought them into the newly consecrated temple of God, to receive for the first time the body and blood of Our Lord and Saviour Jesus Christ, and to be enrolled, through the sacred rite of it is not wise to be too sanguine of a speedy result. I therefore shall not be disappointed to see Mr. Gladstone's bill defeated in this parliament. The English members can do it, but there is one thing which the English members cannot do; they cannot defeat the public opinion of the civilized world. (Applause). I do not know the day, whether this year or next year or the year after. confirmation, among the soldiers of the same Divine Master and Redeemer. The Bishop spoke for nearly an hour, and his exhortation was keenly felt and heartily appreciated by parents and children. At accords them the necessary zeal to preach and diffuse it, besides disposing their souls to receive and put it to profit for their own sanctification.

The Holy Ghost, in fine, was sent to give teritinony of what Jesus had accomplished—what He still accomplishes, and plished—what He still accomplishes, and the earliest possible mement be despected and control of a faction or the tool of a ring. American influence abroad and American confidence at home were to day in a condition that, instead of saddening, would cheer, inspirit and re-animate the grain of the civilized world. (Applause). I do not know the day, whether this year or next year or the year after, the final settlement shall be mads, but I have entire and absolute confirmation and asked alto the confirmation and asked alto the rescuted Holy Communion for the final settlement shall be mads, but I have entire and absolute confirmation and asked alto the confirmation and asked alto the received Holy Communion for the final settlement shall be mads, but I have entire and absolute confirmation and asked alto the condition of the civilized world. (Applause). I do not know the day, whether this year or next year or the year after, the final settlement shall be mads, but I have entire and absolute confirmation and asked alto the condition of the civilized world. (Applause). I do not know the day, whether this year or next year or the year after, the final settlement shall be mads, but I have entire and absolute confirmation and asked alto the condition of the civilized world. (Applause). I do not know the day, whether this year or next year or the year after, the final settlement shall be mads, but I have entire and absolute confirmation and asked alto the condition of the civilized world. (Applause). Asked the condition of the civilized world. (Applause) is only final tire of a faction or the tool of a ring, the condition of the civilized world. (Applause) is only final tire of a faction or the tool of the civilized world. (Applause) is only final tire of a f

London who could not attend the ceremony of Sunday visited Stratford on Monday, to offer congratulations to Rev. Dr. Kilroy on his successful pastorate, crowned by Sunday's consecration. Among the visiting clergy were the Rev. Fathers Flannery, St. Thomas ; Molphy, Ingersoll; Brady, Woodstock; Tiernan, Walsh and Dunghy, London.

NEW CHURCH AT WOODSTOCK.

We are heartily pleased to learn that it

is in serious contemplation to erect a new Catholic Church at Woodstock, in this diocese. Woodstock is, without doubt, one of Ontario's most progressive towns. Its spiritual has not, however, for various reasons, kept apace with its material growth. The number of Catholics there has for many years been quite limited, and the few who constituted the parish in general far from wealthy. The town now gives good promise of becoming a lively manufactur-ing centre. If this promise be realized, and we have no reason to doubt that it will, the Catholic population there will make steady and rapid gains. We are, meantime, gratified to know that the best of good feeling prevails between the large Protestant majority and the feeble Cath rights of man in the true sense of that olic minority in that town. This excelterm, felt himself in duty bound to his lent condition of things is very largely leave no doubt or question as to his posi- tion that characterize the Rev. Father tion in this crisis of Irish affairs. To that Brady. We wish him success in his prostruggling country he generously lends, posed undertaking, and trust that the new church of St. Mary will in its size and in its style of architecture prove in some degree commensurate with the importance of the prosperous county town of Oxford.

EDITORIAL NOTES.

On Wednesday, May 12th, took place in St. Charles Church, Reade, the blessing of a beautiful new statue of the Blessed Virgin. Father Twohey preached an able sermon on the occasion. The other clergy in attendance were Rev. Fathers Mackey, Marysville; McDonagh, Napanee; and O'Gorman, Belleville.

WE chronicle with pleasure the fact that Mr. John Callaghan, of Ingersoll, has presented the Rev. Father Molphy, pastor of the Church of the Sacred Heart in that town, with \$500 to purchase therefor a new organ. Father Molphy expects to have the new instrument in position by September 17th, the anniversary of Mrs. Callaghan's death, when it will be solemnly blessed and opened for service.

THE Basilian Fathers will, we learn, ext month assume charge of St. Anne's parish, Detroit. These good priests have charge of the St. Michael's College, Toronto, and Assumption College, Sandwich. pesides the care of the flourishing parishes of St. Basil's, Toronto, and Assumption. Sandwich. That they will meet with success in Detroit no one who knows their zeal can for a moment doubt.

On Sunday, the 23rd of May, four much gratified at their correctness of Redemptorist Fathers from Toronto response, and their evident exact pre- opened a mission in St. Marg's Cathedral, paration for the sacred rite, which Kingston. The mission will last three or being set apart for women only, the second for children only, and the last for men only. Large crowds have attended the exercises thus far, and the mission promises to be not only a great success but to yield, in an unusually large measure, lasting results of good.

> A RESPECTED contemporary, the Baltinore Mirror, assures us that the Journal les Debats reports the formation of a National Home Rule League in India similar to the one in Ireland. The Indiana openly express their sympathy with the rish cause, and the agitation there is beginning to create great uneasiness in English political circles. The chickens are coming home to roost.

ON THE 2nd of June Mr. Mulock, M. P. for North York, called from his place in the House of Commons attention to the fact that a reprint of an obscene paper the Police Gazette-which was prohibited from coming into Canada under the Cus. toms law-was being circulated widely throughout the Dominion under a change of title, the paper now being known as the Illustrated Sporting World. He hoped the Government would take steps to stop the circulation of this paper.

THE true spirit of Orangeism, its barbarism and blood thirstiness were made manifest by the despatch dated, Belfast, June 4th, conveying intelligence that the Orange workmen employed at the Queen's Island ship yards, Belfast, on Friday attacked the navvies employed by the harbor commissioners, and after overpowering them and beating them badly drove them into the water. It was with the greatest difficulty that the injured, exhausted and struggling navvies Eloquent Discourses by His Archbishop of Toronto a Bishop of London.

Master'y Effort of Rev Dr. Detroit, Treasurer of the tional League of An erice Not since that glorious

the lovely springtide of 187 Very Rev. Peter Francis Crin of Holy Church, Catholic, Ap Roman, and Vicar General issued from the consecration His Grace the Archbishop of take rank and place in th hierarchy as Bishop of Hamilto beautiful city on the Avon such an imposing gathering and clergy as that which within its walls on Sunday word had gone abroad that S Church having been entirel non-Catholic friends gather ness this impressive cere has never upon any met in Stratford. The t that the pulpit was in the to be filled by the Rev. Dr. Ch of Detroit, Treasurer of
National League of Americ
the evening by the
Bishop of London and the
that His G: ace of Toronto m that His Grace of Toronto ma few moments address the Ontario's "Garden city" not a little to bring togethe concourses of people that majestic temple morning an Sogreat was the crowd on signet that standing room was sions that standing room was able at either service and n leave through inability to ca glimpse of the ceremonial, ' ing is a correct list of prelates in attendance:

ARCHBISHOP
Lynch, Most Rev. John Josep Carbery, Most Rev. Jas. Jose PRIESTS.

Wegner, Very Rev. Dean...

Though we have already torical sketch of the parish an of Stratford our readers we peruse the following taken from the following taken from the interest:

much interest:
"Stratford, although the
the bright sisterhood of Cas
occupies by no means the leaposition, and its rapid pro
credit upon the enterprise at
its citizens. But although it its citizens. But although it been so marked the develoy midst of Catholicism has more notable. It is a rem that, since the very inception lage from which has arisen that now constitutes the centhe county of Perth the Ronhave held a leading position munity, and their onward meen identical with its best in wards of half a century has been identical with its best in wards of half a century has the first emigrant settlers of World found a lodging place of the placid river. When selected as the proper design burgh, its founders, in me illustrious birthplace of t Shakespeare, chose for the pellation of Avon, and so it ever since. The original set Sergeant, an Irish gentlem perary, and he was followed year—1822—by several oth struggles they were sustaine

etruggles they were sustained
POWER OF THE FA and amongst the first arran fected was a movement for of regular service and the tration of the rites presc mother church. In the Father Dempsey traverse wilderness then existing new village and St. Thom brated the first mass there following year he solemn marriage and baptized th hild within the environs For some years the settlers only with occasional service when Father Gibney was church of Guelph and Stra-years. It was during his p the first church was built unpretentious frame s worthy of the slightest con the beautiful edifice that the sacred purpose. In confirmation was held, b till 1856 that a priest took ence permanently in the place. Father Canney con pastorate until 1858, when ceeded by the good, pious Peter Francis Crinnon.

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STRATFORD'S SHRINE

St. Joseph's Church Consecrated.

Roman, and Vicar General of London issued from the consecrating hand of His Grace the Archbishop of Toronto to take rank and place in the Christian hierarchy as Bishop of Hamilton, has the beautiful city on the Avon witnessed such an imposing gathering of bishops and clergy as that which assembled within the rank of the control of the control of the provided as whole host in himself. Casting himself zealously into the breach he struggled and persevered amidst trials and darkness, and overcame every obstacle that presented the control of the provided as whole host in himself. Casting himself zealously into the breach he struggled and persevered amidst trials and darkness, and overcame every obstacle that presented the provided as whole host in himself. Casting himself zealously into the breach he struggled and persevered amidst trials and darkness, and overcame every obstacle that presented the presented amidst trials and darkness, and overcame every obstacle that presented sealously into the breach he struggled and persevered amidst trials and darkness, and overcame every obstacle that presented sealously into the breach he struggled and persevered amidst trials and darkness, and overcame every obstacle that presented sealously into the breach hierarchy as Bishop of Hamilton, has the beautiful city on the Avon witnessed sealously into the breach hierarchy as Bishop of Hamilton, has the beautiful city on the Avon witnessed and the breach hierarchy as Bishop of Hamilton, has the breach hierarchy within its walls on Sunday last. The word had gone abroad that St. Joseph's Church having been entirely released from debt was to be consecrated and such a multitude of the faithful and their non-Catholic friends gathered to wit-ness this impressive ceremonial as has never upon any occasion ness this impressive ceremonal as has never upon any occasion met in Stratford. The tidings too that the pulpit was in the morning to be filled by the Rev. Dr. Charles Reilly, of Detroit, Treasurer of the Irish National League of America, and in the evening by the eloquent Bishop of London and the intimation that His Grace of Toronto might also for a ten moments address the people of a few moments address the people of Ontario's "Garden city" contributed not a little to bring together the vast concourse of people that filled this majestic temple morning and evening. So great was the crowd on both occa sions that standing room was not obtain able at either service and many had to leave through inability to catch even a glimpse of the ceremonial. The follow-ing is a correct list of prelates and clergy in attendance:

ARCHBISHOP
Lynch, Most Rev. John Joseph...Toronto Carbery, Most Rev. Jas. Joseph O. P.....

Walsh, Most Rev. John, D. D.....London.

Shakespeare, chose for the river the appellation of Avon, and so it has remained ever since. The original settler was John Sergeant, an Irish gentleman from Tipperary, and he was followed in the same year—1822—by several others. In their struggles they were sustained by the POWER OF THE FAITH, and amongst the first arrangements perfected was a movement for the holding of regular service and the due administration of the rites prescribed by the

tration of the rites prescribed by the mother church. In the fall of 1832 Father Dempsey wilderness then existing between the new village and St. Thomas, and celewilderness then existing between the new village and St. Thomas, and cele-brated the first mass there, while in the following year he solemnized the first marriage and baptized the first white child within the environs of the place. For some years the settlers were b only with occasional services, until 1841, when Father Gibney was given the church of Guelph and Stratford for three years. It was during his priesthood that the first church was built. It was an unpretentious frame structure not worthy of the slightest comparison with the beautiful edifice that now serves for the sacred purpose. In 1843 the first confirmation was held, but it was not confirmation was held, but it was not till 1856 that a priest took up his resid-ence permanently in the then thriving place. Father Canney continued in the pastorate until 1858, when he was succeeded by the good, pious and lamented Peter Francis Crinnon. The ministry

FATHER CRINNON
proved productive of incalculable benefit proved productive of incalculable benefit to the Catholic portion of the community. Possessed of great strength of purpose he threw himself heartily into the work, and the church made wonderful atrides in advance. He established the first separate school—there are at present two fine educational institutions of the kind—built two churches, and finally

succeeded in having constructed the church of St. Joseph, which even to-day remains beyond all question the most ornate, substantial, commodious and beautiful in the entire bishopric of London, with the exception of St. Peter's Cathedral, while its altars and adornments most certainly surpass anything in Western Ontario. Father Crinnon continued in charge of the church until Most Rev. Dr. Carbery, O. P.,
Consecrator.

Western Ontario: when he was consecrated Bishop of Hamilton. Upon the departure of Bishop Crinnon to his new sphere of labor

Eloquent Discourses by His Grace the Archbishop of Toronto and the Bishop of London.

Master'y Effort of Rev Dr. Reilly, of Detroit, Treasurer of the Irish National League of An erica.

Not since that glorious morning of the lovely springtide of 1874 when the Very Rev. Peter Francis Crinnon, Priest of Holy Church, Catholic, Apostolic and Roman, and Vicar General of London issued from the consecrating hand of His Grace the Archbishop of Toronto to the dignity of D. D., and his eminent ability for the position he occupies is abundantly shown by the great success that has attended his ministry. When he assumed his holy cflice in the town debt, but this proved no deterrent to him, Imbued with the most indomitable energy and steadfastness of purpose, he resolutely undertook the task of wiping off the entire debt. His efforts were ably seconded by the great success that has attended his ministry. When he assumed his holy cflice in the town debt, but this proved no deterrent to him, Imbued with the most indomitable energy and steadfastness of purpose, he resolutely undertook the task of wiping off the entire debt. His efforts were ably seconded by the great success that has attended his ministry. When he assumed his holy cflice in the town debt, but this proved no deterrent to him, Imbued with the most indomitable energy and steadfastness of purpose, he resolutely undertook the eaks of wiping off the entire debt. His efforts was appointed to Stratford, and still remains in charge. His high mental attainments are testified by his elevation to the dignity of D. D., and his eminent ability for the position he occupies is abundantly shown by the great success that has attended his holy cflice in the town debt, but this proved no deterrent to him, Imbued with the most indomitable energy and steadfastness of purpose, he resolutely undertook the task of wiping off the entire debt. His efforts was appointed to Stratford, and still remains in charge. His high mental attainments are testified by his elevation to the dignity for amidst trials and darkness, and overcame every obstacle that presented
itself, while at the same time he performed earnestly his church work, was
ever foremost in endeavoring to promote
the progress of the community in which
his lot was cast, and to contribute in the
utmost degree to the temporal and
spiritual welfare of those under his
charge, And to day he has the proud
satisfaction of realizing

THE MAGNIFICENT SUCCESS
that has growned his efforts. The sacri-

that has crowned his efforts. The sacrifice, the self-denial, the rigid adherence to duty involved in the task are all forgotten, as he can gaze complacently upon the monument, grander, more noble and more enduring than any mere form of stone or metal, that will long remain to stone or metal, that will long remain to endear his memory to future generations, and to prove a shining example of what can be accomplished through energy, zeal, piety, perseverance, and a resolute determination to be deterred by nothing.

Most palbably in Dr. Kilroy's vocabulary no such word as fail can be found. The spacious and beautiful church, two fine schools, a convent and residence now stand within the precincts of the city, and all are completely out of residence now stand within the precincts of the city, and all are completely out of debt. With the parish in a highly prosperous condition, and with every possible encouragement for the future the outlook is most auspicious. No cloud dims the horizon, but in the effulgence of perfect success always the worthy, untiring and accomplished priest can lay the proud unction to his soul, "Well done, thou good and faithful servant." The most sincere congratulations, the most

turn with pride. To

DESCRIBE THE ALTARS,
of which there are no less than three,
would be a matter of extreme difficulty,
especially if it be sought to convey an
accurate impression of the reality. They
are beyond question magnificent samples
of workmanship, finished in exquisite
style, and adorned in a manner that has
never been equalled in the west.
Occupying the entire central portion of
the sanctuary is the main altar, standing
forty feet in height and soaring aloft to
the very dome of the building. It is
constructed of walnut and ash, elegantly
carved, and is surmounted by a truly carved, and is surmounted by a truly magnificent statue of the Sacred Heart As accessories to this are eight other handsome statues, four each being placed upon the side-altars. Formerly,

THIS MASSIVE STRUCTURE stood close to the wall, and appeared almost to merge into the rear wall, concealing in a great measure the beautiful window at the rear, upon which is pictured a vivid representation of the solemn scenes of the crucifixion and the fondly anticipated conception of the glorious resurrection, when Jesus, the Son of Mary, shall come with His infinite Father to reward the just and punish the unjust. The window is a beautiful work of art, and it is finely to be seen in the present position of the altar. The work of moving out the ponderous structure was a most prodigious task, and was undertaken with much fear and trem-



consecration the main alter has been
RENDERED A PERMANENCY,
being solidly rebuilt of brick and stone
from the foundation to the coping. It is
surmounted by a very ornate and handsome slab of polished marble imported
from Rutland, Vermont. Upon this stone
are marked five crosses, one in the centre,
and one at each corner, and near the front
is a small apperture, wherein quering the conis a small aperture, wherein during the con-secration ceremony was deposited a silver casket containing the sacred relics, after which the aperture was covered and sealed up. Twelve iron plates with crosses have been inserted in the walls at intervals, each having a candle above it, and these were also duly blessed yesterday.

were also duly blessed yesterday.

THE EPISTLE SIDE.

Upon the right, or epistle side, stands the altar of St. Joseph, which is another most beautiful structure of walnut and black ash, and was donated by the late Catharine Corcoran, wife of James Corcoran, Esq. In the apec at the back of this altar is placed a very handsome statue of St. Jeseph, which was imported direct from Munich in Germany, and is a fine piece of workmanship.

THE GOSPEL SIDE.

and is a fine piece of workmanship.

THE GOSPEL SIDE.

The left, or gospel side, is devoted to the altar of Blessed Virgin, and it is also built of ash and walnut, picked out in gold, so are its companions. It was the gift of Patrick Bonnon, and is surmounted by an elegantly designed statue of the Virgin Mary, bearing in her arms the infant Jesus. This was also imported from Munich expressly.

THE SANCTUARY.

constructed of black walnut and asn, and delicately tinted in gold. It is a most ornate piece of workmanship, is a perfect facsimile of the pulpit to which the highest premium was awarded at the Centennial Exposition, and in thorough harmony with the furnishing of the church throughout.

THE CONSECRATION.
Sunday last dawned beautifully and a more auspicous time could not have been selected for the solemn ceremony that has rewarded Dr. Kilroy for all his struggles and earnest efforts.
Shortly after four o'clock in the morn

ing, masses began to be said by the visiting clergy in the Convent and School House adjoining the building; but the impressive ceremony of the consecration was not inaugurated until 7 o'clock when the customary procession moved thrice around the church, and the edifice was solemnly consecrated by Right Rev. Dr. Carbery, of Hamilton, the proceedings acquiring much more brilli-ancy through the august presence of His Grace Archbishop Lynch and His Lord-ship Bishop Walsh, of London, who appeared in full Pontificals. The altar, the central point in the material portion of Catholic worship, was next consecrated,

moved as required, but in view of the consecration the main altar has been RENDERED A PERMANENCY, in a short time every seat was filled, and chairs had to be brought into requisition. Solemn High Mass was celebrated by Very Rev. Dean Murphy, of Irishtown; the Officers of Honor were Dean Wagner, the Officers of Honor were Dean wagner, Windsor; and Rsv. Dennis O'Connor, President of Sandwich College; Deacon and sub-Deacon, Revs. Joseph Bayard, Sarnia, and P. J. Brennan, St. Mary's; Masters of Ceremonies, Revs. G Northgraves, Stratford, and Joseph Kennedy,

was under the direct management of Mrs.
O'Loane assisted by Mr. Douglass, Mr.
Gray, Mr. Trainor, Mr. Young, Miss
Tibbs and Miss Hurley. The soloists
were Miss Ford, of St. Mary's; and Miss
Chute, of Stratford.

were Miss Ford, of St. Mary's; and Miss Chute, of Stratford.

DR RIELLY'S SERMON.

"I have sanctified this house which thou hast built, to put my name there forever, and my eyes and my heart shall be there always."—I. Kings, ix., 3. "My eyes also shall be open and my ears attentive to the prayer of nim who shall pray in this place."—Par. viii., 15. Words taken from the books of Solomon, from the Kings and Para!ipomenon; words, beloved brethren, well calculated to inspire us with those sentiments of reverence which are due to the house of God as the vestibule of the house of God as the vestibule of the temple of a worship that befits all His divine attributes. I say it is the vestibule of God's immensity, a wither so His covenant and the temple of a worship that befits all His divine attributes. I say it is the vestibule of God's immensity. How profound the reflection, how vast the conception which acquaints us with the omnipresence of Deity! God present intimately and always to all crea'ures in the universe, whether living or inanimate, organic or immaterial.

which were annihilation, but in the sense that we say mortal sin separates the sinner from God. Man had lost the triendship of his Creator, and forfeited that familiarity with the Divine presence which had been designed for him on creation's birth. No more will he walk through paradise with the impress of integrity upon his uplifted brow; no more will he bask in the sunshine and enjoy the heavenly consciousness of the Divine eye resting with complacency on him, or recline in the cool shales of Eden and sight the glistening eyes of angels

ence is never aroused but terror actuates his tongue. "We have seen God, and we shall die, surely," exclaimed the pious pair in Genesis on the apparition of the angel.

"The Lord is in this place and I knew it not," said the patriarch Jacob. "I knew it not; how terrible it is; it is the house of God and the gate of heaven," and then he

august majesty. And it is from this vagueness which attends a consciousness so conformable to reason that I take the first and most obvious vecation of the house of God—the material structure that attests His presence to every eye that resteth upon its proportions—to every form that falters in the shadow of its walls. Who does not recognize in it as sensible claimant on behalf of God for the glory of His creation? Who can stand in its shadow and ignore a reverence to the Infinite? What, whilst like another Bethel it witnesses the perpetual presence of God, sensibly testifying that the universe is but His footstool and that we walk in His shadow; substituting the ladder of Jacob by which angels are constantly ascending and descending, a bond of union between God and man—can we, I say, from the midst of su h associations deny all consciou ness of the dread reality which like aboundless occan surrounds and like a subtle ether enters and conserves our very being. What a beneficent influence is exerted in a world like ours by this sensible attestation of the presence of God upon all classes in the community! The laborer, as he goes forth in the mering to the pursuit of his daily avocation will here pause a moment and breath abourdless occan surrounds and like a subtle ether enters and conserves our very being. What a beneficent influence is exerted in a world like ours by this sensible attestation of the presence of God upon all classes in the community! The laborer, as he goes forth in the mering to the pursuit of his daily avocation will here pause a moment and breath and resume his way with less ardent spirit and more pensive mind. The son of rapine and licentiousness will halt as he approaches the sacrei pricinets and yield in reverence the debt which he can be approaches the sacrei pricinets and yield in reverence the debt which he can be approaches the sacrei pricinets and yield in reverence the debt which he can be approaches the sacrei pricinets and provided pricing the provided provided prices and the templ spirit and more pensive mind. The son of rapine and licentiousness will halt as he approaches the sacre i precincts and yield in reverence the debt which he can yield in reverence the debt which he can not pay in devotion. The midnight reveler will check for a moment his unseemly mirth and yield his heart unconsciously to an interval of mercy and remorse. Well may you revere it, oh wordling! for dreadful is the association connected with it. Approach it reverently; regard it with a we; enter it respectfully, for terrible is this place "It is no other than the house of God and the gate of heaven." Reverence my sancturer. I am the Reverence my sanctuary; I am the

Lord."
Yet not with service dread but rather Yet not with service dread but rather filial reverence should your veneration rest upon the material structure thus hallowed by the acceptance of the Most High. For here it is that He divests Himself of the terror which naturally attaches to His immensity. "My house," He saith, "is the house of prayer." Of prayer, to which the inexhaustible resources of His providence are ever answerable, which is ever grateful to His eyes, ever propitiatory before Him. Prayer, the warrant He has written out upon His divine bounty; aye, to which He has attached a sort of sacred violence formidable even to Himself. For thus did Abraham vanquish God with the perseverance of his inspired importunities; so did holy Moses withstand the incensed Deity menacing the destruction of His people in the desert. Tese secret prayer He has pledged a willing attention even before it escapes the heart's immost chamber; to the closeted whisper he has vouchsafed a ready response, but with His church He has established a sacred and abiding covenant. "I have sanctified this house which thou hast built to put my name there forever, and

designed for him on creation's birth. No more will he walk through paradise with the impress of integrity upon his uplifted brow; no more will he bask in the sunshine and enjoy the heavenly consciousness of the Divine eye resting with complacency on him, or recline in the cool sha ies of Eden and sight the glistening eyes of angels peering at him through the boughs. Henceforth the presence of his Lord is too formidable to him. Henceforth the worted difference of the creature to the Creator is intensified to an agony. Henceforth the consciousness of the proximity and immensity of his Maker induces but terror and dismany. In the darkness of nighthe is affrighted by the terror of his guilt, and at dawn he hides among the trees, and trembles at the voice of his Creator calling him in the walks of paradise. "I was afraid," said Adam, "and hid myself because I was naked," speaking no less in the name of his posterity than he had sinned to their account.

Mau's consciousness of that awful presence is never aroused but terror actuates his tenue. "We have seen Gol and we list with holy David, "Who am I, oh Lerd, that Thou hast brought me thus far?" Who but might esteem it a remarkable privilege to have contributed in any way to the erection of God's holy house? Remember, my brethren, it was a privilege denied to holy David, when he at ent, and his ardent heart yearned to erect a "house to the Lord his God." God would not accept a temple at his hands, because, forsooth, he had shed the blood of many battles. "Thou hast shed much bood and fught may battles, therefore thue canst not build a house to my name, after shedding so much blood before me." How unworthy is it, then, of-the Christian—how sordid a soul does it not bespeak—the manifest reluctance that we sometimes encounter in Christian communities to contribute to the building of the temple of his Saviour God. Indeed, it is a dissbeartening sight to see the zeal of Oza for the tettering ark dissonned by the consecrated members of the creation of the privalence of the disowned by the consecrated members of Christ's mystic boly upon earth—that the hand of the Christian which has received consecration to so estimable, so holy a work will refuse its effice, and the enlightened eye of faith will regard with distrust the pleadings o the God who dwelleth like a sojourner in our midst. For here is not the ark of the covenant, the handler of tof the central point in the material portion of Catholic worship, was next consecrated, the silver casket containing the sacret with perfect confidence by Major Henry A. Gray, whose valuable services were tendered gratuitously, and under whose indefatigable supervision all the extensive alterations and improvements have been successfully executed. A great tribute of praise is certainly due to him for the manner in which the duty has been fulfilled. In consequence of this being in a large degree a missionary country, the Altars are very often made temporary—as is the case with the smaller ones here—in order that they may be

for He obtains. What we ask for in broken accents He puts in glowing words; what we do not think of He supplies; He interprets our obscure aspirations; what we ask for in ignorance and error, He deciphers in wisdom and love; and thus our prayers in the sacred sanctuary of His heart bacome transfigured and divine.

How eminently, then, does not the church witness the covenant of God with

church witness the covenant of God with church witness the covenant of God with man! How truly is it the house of prayer! What attraction hath it not for our grief, our jay and our devotion! Here you can come and not be obliged to follow a man through all the moods of his own mind expressed in extemporized prayer, which, however beautifully arranged, must fail to express your varying wants and feelings however beautifully arranged, must fail to express your varying wants and feelings from day to day, but you come to join after your own fashion in Christ's own prayer. Here will the shipwrecked mariner return thanks for his preservation in time of peril; here will come the afflicted mother to pray in the empty church for the recovery of her suffering child; here will kneel the tiny form of lisping innocence, and here will soften the contrite countenance of hardened sin. Is it more than natural that our love and respect, like our different devotions, should assume every possible devotional shape in the place which God hath sanctifi dto His holy name?

"I have chosen this place to myself for a

sanctifi d to His holy name?

"I have chosen this place to myself for a house of worship." You know, beloved brethren, in the old law was an annual or most solemn sacrifice, at which time the High Priest alone entered the inner sanctuary of the temple behind the veil, not without blood, which he offered for his own and the people's ignorance, whist the priests and the people prayed in silence twithout. Their worship was a problem, and ours is its solution. You will see the priest lift up the heat before the people. It is the veil that hides the Holy of Holies from our eyes, while within the true High Priest, Christ, the co eternal Son of God, offers Himself to the Father for us. Aye, He is entered within the veil, where He

ings of heaven above and with those of the earth beneath "—bessed with the pienitude of the priesthood upon earth and with the crown of joy in the glory of the eternal kingdom. "Inasmuch as thou has thought in thy heart to build a house to my name thou hast done well in laving this same thought in thy mind." Cicero argued that if Romu'us, who founded "the eternal city," had been raised to the immortal gods, something—an indefinite comething—was due to "him who preserved the city founded and enlarged." I desire to prese the comparison. There are few opportunities afforded in life to decorously praise a founded and enlarged." I desire to prese
the comparison. There are few opportunities afforded in life to decorously praise a
man to his face, and certainly this is one
—one wherein we escape the shadow of the
imputation of flattery or nucleu adulation.
I have not come here to act in any wise as
culogist of the man who has solong since
entitled himself to so much of your honest
esteem and filial affection. The presence
here of his ordinary were sufficient to
apprise you of the esteem in which his
work and yours is held by those whom the
Holy Ghost has constituted bishops, overseers (Episcopeo) of the church upon earth.
The august ceremeny of three hours'
duration this mern ng cught to convince
you that this is a sublime, a memorable

duration this morn ng cucht to convince
you that this is a sublime, a memorable
day for Strationd. The inspiring sight of
the patriarchal metropolitan of the Province tells you impressively and pathetically
that this is a great occasion. It I thought
there was one in this whole congregation so
derelict to duty, so lost to zeal, so apostate
to the brave traditions of his name and
tace as not to rance himself with this, his derelict to duty, so lost to zeal, so apostate to the brave traditions of his name and race as not to range himself with this, his spiritual father, and the children of his Father's house in this godly enterprise, him would I pity as well as condemn. Great things have been accomplished in this place. You know it is a working world, and I want to ask if there is one in this creat compression who is looking for the creat congregation who is looking for the salvation of God, and who has not contrib-uted to the building of God's holy taberuted to the building of God's Fox taster nacle in this place according as the same merciful God hath given him means so to do? Is there one who will forfeit his title to recognition in this place when adversity shall visit him, and effliction shall encompass him about, and he shall "know the wound of his own heart," and spread forth

Dublin.

A valuable service has been rendered to Irish Industries by the Countess of Aberdeen since she went to Ireland. She had not been long in Dublin till it was known that she sympathized with and desired the advancement of the people among whom her lot was temporarily thrown, and these feelings scon took a practical turn. Among other things, Ledy Aberdeen entered energetically on a work of the organization of an Irish stall in the woman's section of the Edinburgh International Exhibition, now open. Since then her labors have been unremitting in this work, and it is due to the business-like and energetic manner in which she has directed the operations of the committee, that so much success has attended its efforts to bring Irish industries before the public.

The tenants of the Duke of Leister, near Kildare, lately asked for a reduction of thirty per cent, and were refused, and they continued to resist the demand for the full rent. However, with one exception, they all subsequently paid. The one dissentient held out, and the landlord has now settled by remitting one year's rent out of two due, which means a reduction of fifty per cent. on this and last year's rent as well. The moral is obvious.

Wexford.

The funeral of the late Rev. Richard Kelly, P. P., who had been for several years parish priest of Poulfur, county Wexford, took place on Sunday, May 9th, and was attended by the Bishop of the diocese, Most Rev. Dr. Browne, and a large number of the clergy, as also by a vast concourse of persons of every persuasion. The remains of the lamented deceased were waked in the parish church, and at four o'clock, on Sunday evening were interred within the sacred edifice. On Monday High Mass and office were celebrated for the repose of his soul in the parish church.

Boyne." This is quite satisfactory—and so "loyal!"

Mr. Tuke, before leaving Ireland, distributed no less than fifteen hundred tons of seed among the famishing peasantry of the West coast. The total expense of his benevolent operations amounted to about £2,500—an outlay that was met by private contributions, chiefly among his personal friends.

Rescemmen.

There died, last month, at Castleres, in his 95th year, Peter Dalby, a venerable man, whose like we seldom meet. He was a life-long Repealer, and a strict ad-Office were celebrated for the his soul in the parish church.

Some extraordinary efforts are being made by the Cork Defence Union supporters in the present emergency to get up a tinsel opposition to Home Rule. During the last few months a "ladies" petition has been hawked around every petition has been hawked around every town in the county, and most unworthy specis of coercion have, in several places, been adopted to compel dependents to attach their signatures to the document. Now their landlords are, as a last resource, falling back upon their laborers. The other day, my Lord Fermoy invited his workmen to a dinner, and—quite en passant of course, introduced an anti-Home Rule petition for signature, his agent and himself being present. Now, Mr. Smith-Barry is stated to have followed somewhat the same unworthy line of conduct.

gone up from the district. Of course the officiating bailiffs had police protection—no less than eighty of that useful (to landlords) force being present to see that the evicted bore their afflictions with the evicted by the order of the see that the evicted by the order of the with becoming patience, which they appear to have done, for we read that the protecting party had nought else to do but to amuse themselves with "casting" stones whilst the work of eviction proceeded. That such scenes are a disgrace to humanity goes without saying; that they will be tolerated much longer would be asserting more than there is warrant for.

The deposition of the Chairman of the Ennis Union, Lord Inchiquin, from the first seat on the Board marks a new era in Irish politics. Time was, and not very long ago, when his lordship could rule the roost and preserve an autocratic sway like many other chairmen in other parts of Ireland, but the teaching of Mr. wonderful revolution in four years, and the several Clare Poor-Law Boards attest the several Clare Poor-Law Boards attest the extraordinary change that has taken place. The rallying cry "down with landlordism," has fastened on the public mind, and reverberates from East to West, from Ballyvaughan to Kilrush. His lordship, seeing how the cat jumped, sent in his resignation to the Guardians. In the first election the numbers were equal—two eighteens—between the choice of the ex officios and the elected Guardians, but public feeling ran high, and two Catholic gentlemen felt the pressure of the democratic wave that surrounded them, and caved in, thous of whose votes deposes Lord Inchiquin from the chair, and elevates his gardener's son to the much coveted post of er's son to the much coveted post of dignity.

Antrim.

The Ulster Loyalist Committee have issued a call for a convention at Belfast on Whitmonday (June 14). The call in-vites both Liberals and Conservatives in

of Mrs. Daniel, found the emergency-man brandishing a revolver, and threat-eaing in violent tones to burn the house. Mr. Edward Burke, solicitor, Clonmel, when stating the case at last Fethard petty seasions, said—"These emergency-men are reaming about the neighbor-hood firing shots and otherwise frighten-ing the people."

Cavan.

Aberdeen since she went to Ireland. She had not been long in Dublin till it was known that she sympathised with and desired the advancement of the people cancer whom her lot was temporarily threwn, and these feelings soon took a precitical turn. Among other things, Ledy Aberdeen entered energetically on a work of the organization of an Irish stall in the woman's section of the Edinburgh International Exhibition, now open. Since then her labors have been threemitting in this work, and it is due to the business-like and energetic manner in which she has directed the operations of the committee, that so much success has attended its efforts to bring Irish industries before the public.

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Leuth.

The Loudon Truth says:—"Ireland is coming to our rescue, and intends to supply us with oysters. On Lord Wallscourt's fisheries at Ardee a large amount of money is being expended to work the existing oyster beds on modern principles. "Natives' are bred there, and French oysters are found to fatten there with such rapidity that they soon become even fatter than 'natives.' It is anticipated that there will be a large mometary return on the outlay, and, in any case, a good deal of remunerative occupation will be found for the human natives in the neighborhood."

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Rescemmon.

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of by-gone days—all of his "youth's com-peers" having, long previously, gone down to their "bed of clay."

THE CHRISTIAN STATE OF LIFE; OF Sermons on the Principal Duties of Christians in general and of Different States in particular. Translated by Rev. J. Allen, D.D., Chaplain of the Dominican Convent of the Sacred Heart, King Williamstown, South Africa, etc. 2 vols., 8 vo. cloth, page 2500.

men to a dinner, and—quite en passant of course, introduced an anti-Home Rule petition for signature, his agent and himself being present. Now, Mr. Smith-Barry is stated to have followed somewhat the same unworthy line of conduct.

Kerry.

The Sub-Sheriff of the county Kerry on May 11, resumed the work of eviction of Lord Kenmare's tenants in the Rathmore district. Eight families in one townland were left homeless and scenes of great wretchedness were to be witnessed. In most cases the tenants owed but one years' rent, and this ruthless barbarity was perpetrated notwithstanding that the cry of famine has already gone up from the district. Of course the originality, which is a striking feature of the Sermons, is carefully preserved as are also the valuable marginal notes of which there are an abundance, the Latin quotations, and Scriptural references, the latter from an approved edition of the Bible. This edition also contains two very full Indexes, one of Subjects, and one showing for what Sunday or Feast each Sermon can be used, which greatly add to the importance and value of the book.

book.

The Right Rev. Bishop Ricards, than whom there can be few better judges, says in his approbation of the book; "I feel very great pleasure and consolation in commending the translation of Hunolt's Sermons to the Catholic public. I am gratified because I have been instrumental in supplying thoughtful Catholics with the means of meditating profitably on the great truths of their religion, and particularly in supplying good priests with the most valuable help, in discharging the arduous duty of preaching. My consolation arises from the fact that the priest to whom I confided the task of translating the work, has accomplished it with rewhom I confided the task of translating the work, has accomplished it with remarkable ability. My long experience of twenty-five years on the missions enables me fully to understand how difficult it is for priests, engaged all day, and often far into the night, with the labors of the confessional, and attending the sick, to prepare their sermons with that care and study which so important a function demands. They must often feel, as tion demands. They must often feel, as I have felt, the want of a work in which sound matter is condensed in fitting order, and easily consulted. There are many admirable books of sermons, translations, and original compositions in English; but hey are, generally speaking, too elaborate, and the language is often so polished, that attention is taken away from the matter by the attractions of the style......The great desideratum is sound and solid matgreat desideratum is sound and sold mat-ter plainly and simply put, that will fix itself in the memory, as it is read. This, it appears to me, is admirably supplied in the sermons of Father Hunolt. This

on Whitmonday (June 14). The call invites both Liberals and Conservatives in Ireland to attend, and urges that party differences be set aside and that all "Joyal people" unite in common antagonism to the disruption of the Empire.

Tipperary:

At Ballinard, recently an emergencyman named James Connell, caretaker on the evicted farm of Mr. Thomas Phelan, Clonmel, attacked the house of Mrs. Daniel, and attempted to force his way into it. A gentleman residing in the district, who was attracted by the screams

A Post Gone to Bood.

Prom the Boston Pilot.

Our esteemed contemporary. the New York Sun, says that Queen Victoris "is easily pleased," as she was reported "highly delighted," with Tennyson's ode on the opening of the colonial exhibition in London. "The ode," says the Sun, "seems to be about as good a poem as that late illustrious gillie, John Brown, might have written under the inspiration of a noggin of Scotch whiskey." Here are the two last stanzas (there are four altogether):

Britain fought her sons of yore;
Britain failed, and nevermore,
Gareless of our growing kin,
Shall we sin our fathers' sin.
Men that in a narrower day—
Unprophetic rulers they—
Drove from out the mother's nest
That young eagle of the West
To forage for herself alone.
Britons, hold your own!

Sharera'of our iglorious past,
Brothers, must we part at last?
Shall we not, through good and ill,
Cleave to one another still?
Britons, myriad voices call:
Brons, be welded, each and all,
Into one Imperial whole;
One with Britain, heart and soul,
Entions, hold your own,
And God guard all!

No need to advise Britons to "hold their own." They do it—with both hands—and they hold all they can, of other people's. And the charming British impudence of asking America, Canada, and Australia to give up their own heart-beat and beat with England's. "It's a great performance," says the irreverent Sun, and adds by way to refrain:

One ode, one gag one bard, one 'pom Alfred, hold your jaw! And another caustic New York daily

And another caustic New York paper poet says:

Britain fought her sons, you say, Yes, she did, and ran away.

"Careless of our growing kin. Shall we sin our father's sin?"

That depends on whom you mean; What you'll do will soon be seen. We can measure up your gulle When you tackle Eria's isie.

"Shall we sin our fathers' sin?"

Britons, it's too thin.

"Sharers of our glorious past,"
Here is taffy at the last,
"Shall we not, through good and ill,
Cleave to one another still?"
All the cleaving there is left
Is the cleaving to be cleft.
Erin will the doubt dispel,
And her cleaver is Parnell.
"Shall we ain our fathers' sin?"
Britons, it's too thin.

PRIESTS AND LABORERS:

The intervention of clergymen in The intervention of clergymen in labor troubles has become quite popular in Pennsylvania. They have had a hand in settling nearly all the great difficulties in the past year or two. Only a slight share of the credit has been given them, while, in fact, they deserve the most. The one man who awung the great mob The one man who swung the great mob of railroad rioters into the ways of peace was Bishop Domenec, of the Diocese of Pittsburgh and Allegheny. That was on July 22, 1877. He was taken out to Twenty-eighth street, the scene of the dreadful conflict, by Col. James P. Barr, and mounting a freight car delivered a ringing speech that allayed all excitement and poured oil on the troubled waters. That was the first instance in Pittsburg where a clergyman successfully waters. That was the first instance in Pittsburg where a clergyman successfully dealth with industrial difficulties. Since then instances har, been numerous: In the recent strike of Hungarian coke workers in the Connellsville region Rev. Father Lambing, the Catholic priest at Dunbar, became widely known for his influence with the strikers. For two weeks he literally lived in his buggy, which, drawn by an old lame white horse, became a familiar sight among the long rows of deserted ovens. It required bravery and vigilance to enter some of the camps of these strikers, but Father Lambing was equal to the occasion every time. He understood the Hungarians, time. He understood the Hungarians, their habits of life and their language, and as most of them were Catholics he perhaps had more influence with them and probably did more towards bringing about a settlement than any other man

about a settlement than any other man in the country.

A couple of months ago the great Edgar Thompson Steel Works was shut down by the strike of its two thousand workmen. There seemed no way to get at a settlement and for days violence was threatened. The men were stubborn in their resistance of a reduction of wages and the firm of Carnegie Brothers & Co., refused to recede from their posi-tion. The majority of the strikers attended the Catholic church at Braddocks. The priest in charge, Rev. Father Hickey, quietly went among a few and proposed arbitration. The idea few and proposed arbitration. The idea was accepted and with shouts and cheers a large meeting was held by the strikers, at which Father Hickey was unanimously chosen as the arbitrator. In less than two days' time he had settled the whole

two days' time he had settled the whole difficulty and the two thousand men returned to work satisfied. This clergyman was formerly stationed in Pittsburgh and is very popular throughout all Western Pennsylvania.

Still later fifteen hundred workingmen were on a strike at the National Tube Works, in McKeesport. Four clergymen of different denominations joined hands and by speeches, personal canvass and the principle of arbitration so simplified the situation that a satisfactory settlement was made. One of these is one of the most eminent Methodist ministers in the State, Rev. C. A. Boyle, D. D. His the State, Rev. C. A. Boyle, D. D. His co-laborers are Rev. Father Nolan, of the Catholic Church; Rev. A. D. Willingham,

Catholic Church; Rev. A. D. Willingham, of the Presbyterian Church, and Rev. H. G. Shoer, of the Episcopal Church. Their influence with the strikers is all-powerful. Very lately there was a strike of coalminers of W. P. Rend & Co. A reduction of wages was the trouble. Both sides being in a conciliatory position chose arbitrators. The arbitrators were Rev. Father Hickey, of Braddock, and Rev. E. R. Donohoe, perhaps the most prominent Presbyterian minister of Pittsburgh. These two gentlemen joined burgh. These two gentlemen joined forces to settle the trouble.

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A VOICE FROM AUSTRIA.

A Weeser's historing and Gratinates.

A voice room avertain.

A weeth willings of Zillingdorf, in Lower Against, three shart Hasa, on instantial physicals inflering and final relief, a related by hereif, of interest to English the week of a large farmboure. Greeved reveals on the Mandaio, floring the state of the state of the week of the large farmboure. Greeved reveals on the Mandaio, floring the state of the state of the state of the state food or state. A week of the large farmboure is state food or state. A week of the state of

For sale by Wm. Saunders & Co., Drug-gists, London, and A. J. White (Ld.,) branch office, 67 St. James st., Montreal, P. Q.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted converse of the release ing memorane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager. A. H. Dixon & Son.

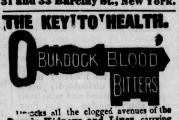
descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

For coughs, colds, bronchitis and all lung and throat troubles, there is no prelung and throat troubles, there is no preparation of medicine can compare with Bickle's Anti-Consumptive Syrup. It never fails to afford prompt and permanent relief. It removes all soreness, and heals the diseased parts. It immediately soothes the most troublesome cough, and by promoting expectoration, removes the mucus which stops up the air tubes which causes difficulty in breathing, thereby gives relief to that depressing tightness experienced in the chest. Public speakers and singers will find Bickle's Anti-Consumptive Syrup of inestimable value, as it speedily and effectually allays all irritation, and huskiness in the throat and bronchial tubes, and gives power to the vocal cords, rendering the voice clear and sonorous. If parents wish to save the lives of their children, and themselves from much anxiety, trouble and expense, let them procure a bottle of Bickle's Anti Consumptive Syrup, and whenever a child has taken cold, has a cough or hoarseness, give the Syrup according to directions.

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ly and Eternal Truth! The emancipation of the Etern prious attribute, a noble par uncreated being. Who can diligent searching—who of

hing that is beyond us, an ach of human power, th uman love.

FIVE-MINUTE SER! FOR EARLY MASS By the Paulist Fathe eached in their Church of S Apostle, Fifty-ninth Street Avenue, New York.

FIFTH SUNDAY AFTER EA "Blessed is the man whose h Thee; in his heart he hath dispos by steps."—Psalm lxxxviii., 6.

Next Thursday the Church this vale of tears came to an He entered upon the possess glory which He had won by ence in this world. In the Co is said at Mass on this fer "that we who believe that Th our Redeemer, ascended th heaven, may also have our hon heavenly things." In ord may be better able to ente spirit of the approaching feas in this life raise ourselves up transitory interests, I propoout how our religion necessar the minds and thoughts of practise it, how it places ther in the enjoyment of heavenly and, how, therefore, our mir even now learn to rest up which are above. this vale of tears came to an

which are above.
We hear a great deal of tall about the dignity of man, are some few people who ms we ought to make humanity to object of our care and wor newspaper scribes sometimes the doctrines and discipline o olic Church unduly depress and turn his care and attenti deserving channels. Now, n sure, will find fault with tho sure, will find fault with tho ing to assist and help their by every means in their pov contrary, the Church has alw and encouraged all such e when it comes to the worship ity, we are unable to acknor rightfulness of such a claim; refusal makes us the enemies and enlightenment, we is

guilty.

But so far from depressing ing man and his dignity, I say that the doctrines and the Church raise him to a l and place before him a hig and a loftier end than it has e into the mind of the most thinkers of this or any other ceive. This, I say, has been Christian religion and by its teaching as distinguished fireligion and what it tells us there is one Maker and I world, that we are His crewe must be subject to Hir punishment awaits us if we subject. Catholic teaching for granted, confirms it, but and raises us above it. And The first step in the Chr Faith. And what is Faith is thinked to the confirmation of the confirmation of the chromatic first step in the Chr Faith do for us? Faith is the which we accept as true to the ceive.

which God has revealed.
brings us face to face with (
and His divine veracity. Fo
of faith we have God Him of faith we have God Hir voucher. Is not this an the mind of man far greater which the lottiest philosop claim? They can at best giv and guesses; faith places u the possession of eternal able truth.

The second distinctival

The second distinctivel virtue is Hope. And who To what does it raise us? reason teaches us, as I said we are God's creatures and ject to Him, and if so subject to Him, and if so subject from Him a fitting recom Christian hope makes us loc not as our Maker, but as not as a Master, but as a makes us look forward to the not merely of His gifts and of Himself for all eternity.

With reference to the

Christian virtue—Charity—only to mention that it mal motive of our lives the love Himself because He is what the greatest elevation to w raised. Take a man who is of God; what is his position the possession of God's grad I should not have dared to it not been revealed by Go it not been revealed by Gotioned by the Church. I have entered into the min guess; for that which a mai of God possesses is nothing participation of the divin use the words of grave theol very being is placed in a di If these things are so, a elementary Christian trut not reason enough to hav fixed, even in this life, things!

BY HENRY W. LONGFELLOW.

holy and Eternal Truth! Thou art An emancipation of the Eternal Mind, glorious attribute, a noble part of uncreated being. Who can find, y diligent searching—who can find out

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May

The human mind is a reflection caught From thee, a trembling shadow of thy ray,
Thy glory beams around us, but the thought
That heavenward wings its daring flight Returns to where its flight was first begun, Blinded and dark beneath the noonday sun.

The soul of man, though sighing after thee Hath never known thee, saving as it knows The stars of heaven, whose glorious light The sun, whose radiance dazzles as it

Something that is beyond us, and above
The reach of human power, though not of
human love. Vainly philosophy may strive to teach
The secret of thy being. Its faint ray
Misguides our steps. Beyond the utmost
reach
Of its untiring wing the eternal day
Of truth is shining on the longing eye,
Distant, unchanged, changeless, pure and
high.

and yet thou hast not left thyself without
A revelation. All we feel and see
Within us and around forbids to doubt,
Yet speaks so darkly and mysteriously
if what we are and shall be evermore,
We doubt and yet believe, and tremble and
adore.

the possession of eternal and immutable truth.

The second distinctively Christian virtue is Hope. And what is Hope? To what does it raise us? The light of reason teaches us, as I said before, that we are God's creatures and must be subject to Him, and if so subject will receive from Him a fitting recompense. But Christian hope makes us look upon God not as our Maker, but as our Father; not as a Master, but as a Friend; and makes us look forward to the possession not merely of His gifts and rewards, but of Himself for all eternity.

With reference to the third great Christian virtue—Charity—I have time only to mention that it makes the ruling motive of our lives the love of God for Himself because He is what He is. For,

DEDICATING CHILDREN.

Catholic Columbian

Catholic Columbian.

In Catholic countries parents often dedicate or make an offering of their children, when infanta, to the Bleased Mother of God. They are brought to the church for this purpose. The parents and friends of the family are present. It is a feast day for them. The child is taken to the shrine of the Bleased Virgin. The parents kneel before the altar and ask Our Lady to accept of the gift they are presenting to her, and to obtain for the child from her Divine Son the grace to remain a true servant of her until death.

This custom prevails to some extent in the State of Maryland. In Europe some parents dress the children thus consecrated to Mary in blue until they are seven years of age. As soon as the child begins to understand what is said to it, these parents tell it how they consecrated it to the Blessed Mother of God. Indeed, friends often say to it, "You are a child of Mary." Parents tell friends who visit them: "This child is consecrated to the Blessed Mother." The child is taught by its parents and friends to look up to Mary. It is told of the beauty and goodness of its heavenly Mother. These parents often wonder what Our Lady will do for the child begins to couple the name of Mary with everything it sees and does. Parents have reason to think that the angels are whispering to the semilar tee. His Franch Cather.

Mary presented the infant Jesus in the termile to His Franch Cather.

We don't and yet believe, and tremole and adore.

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

Prached in their Church of St. Paul in Avenue, New York.

Mean was a second of the Pathers of the Paulist Pathers.

"Blessed is the man whose help is from Thee; in his heart he halt alloyosed to accent by steps."—Fasin latevacture in the Church will celebrate the fear of which his sojourn in the other than the second of the pathers when the path shows the fear on which his sojourn in the other church of the pathers when the path shows the pathers when the pather

we ought to make humanity the supreme object of our care and worship. And newspaper scribes sometimes assert that the doctrines and discipline of the Cath that olic Church unduly depress mankind, and turn his care and attention into less deserving channels. Now, no one, I am sure, will find fault with those for striving to assist and help their fellowman by every means in their power; on the contrary, the Church has always fostered and encouraged all such efforts. But when it comes to the worship of humanity, we are unable to acknowledge the rightfulness of such a claim; and if such refusal makes us the enemies of progress and enlightenment, we must plead guilty.

But so far from depressing and lowering man and his dignity, I venture to say that the doctrines and teaching of the Church raise him to a higher level and place before him a higher notive and a loftier end than it has ever entered into the mind of the most advanced thinkers of this or any other time to conceive. This, I say, has been done by the

AN OPIUM EATER'S STORY.

CRAWLING OVER RED HOT BARS OF IRON IN HIS FEARFUL FRENZY—A SCIENTIFC IN-VESTIGATION AND ITS RESULTS.

Cincinnati Times-Star.

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H. C. Wilson, of Loveland, O., formerly with March, Harwood & Co., manufacturing chemists of St. Louis, and of the well known firm of H. C. Wilson & Co., chemists, formerly of this city, gave our reporter yesterday a bit of thrilling personal experience in this line.

"I have crawled over red hot bars of iron and coals of fire," he said, "in my agony during an opium frenzy. The very thought of my sufferings freezes my blood and chills my bones. I was then eating over 30 grains of opium daily."

"Excessive business cares broke me down and my doctor prescribed opium! That is the way nine-tenths of cases commence. When I determined to stop, however, I found I could not do it.

"You may be surprised to know," he said, "that two fifths of the slaves of mor-

peace and blessing of the omnipotent God, Father, Son and Holy Ghost, descend thinkers of this or any other time to conceive. This, I say, has been done by the Christian religion and by its distinctive teaching as distinguished from natural religion and what it tells us. Natural religion tells us, and tells us truly, that we religion tells us, and tells us truly, that we religion tells us, and tells us truly, that we religion tells us, and tells us truly, that we religion tells us, and tells us truly, that we religion tells us, and tells us truly, that we religion tells us, and tells us truly, that we religion tells us, and tells us truly, that we religion tells us, and tells us truly, that there is one Maker and Lord of this world, that we are His creatures, that we must be subject to Him, and that punishment awaits us if we are not so subject. Cathellic teaching takes all this for granted, confirms it, builds upon to the matter of the many be said when they are consecuted to many the same provided its clothing be clean.

The first step in the Christian life is Faith, And what is Faith! What does Faith do for us? Faith is that virtue by which we accept as true those things which God has revealed. Faith, then, brings us face to face with God Himself and His divine verscity. For the truths of faith we have God Himself and His divine verscity. For the truths of faith we have God Himself as the voucher, Is not this an elevation of the mind of man far greater than that to which the lotitest philosophies can law the proposession of eternal and immutable truth.

The second distinctively Christian of the divine verscity. For the truths of faith we have God Himself and His divine verscity. For the truths of faith we have God Himself and His divine verscity. For the truths of faith we have God Himself as the voucher, Is not this an elevation of the many of the proposition of the many of the many of the ma

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BOOK AND

CONTINUED FROM FIFTH PAGE.

his hands in this house, a supplicant for pity before the Lord his God?

So long as the wheel of fortune shall whiri to the surface the poignant vicinsitudes of human life; so long as prosperity and adversity shall cast their lights and shades athwart the pilgrim's soul; so long as the cry of the human heart shall be heard in the land, and the sob of sorrow force forth the rejuctant tear; so long will this same edifice find speech to say that "God is in this place"; so long will the sages of the heaven'y Father be open in mercy upon this house," which, like the ralabow, will remind Him of His covenant with the sons of men. "I have sanctified this house which thou hast built to put my name there to rever, and my eyes and my heart shall be there always; my eyes also shall be opened and my ears attentive to the prayer of him who shall pray in this place."

also shall be opened and my ears attentive to the prayer of him who shall pray in this place.

Oh, my brethren, if ever opportunity visited the human family to take piedge of God's mercy on a fallen race, I behold it there—here, where I see the house of prayer completed and the piace of sacr.fice conscrated, and the glory of God descending upon His people and their priest. Not a steme have you placed in this foundation—not a brick will you insert in the superstructure which will not bear witness for you against the day whereon you shall call upon the Lord your God.

Have regart to the prayer of Thy servants and to his supplication. O Lord my God; that Thy ayes may be open upon that house night and day; that Thou mayes harken to the supplication of Thy servants and of Thy people, whatsoever they shall pray for in this place, and hear them in the place of Thy dwelling in heaven; and when Thou hearest, show them mercy. If heaven shall be shut up and there shall be no rain, and they praying in this place shall do penance to Thy name—then hear Thou in heaven, and forgive the sins of Thy servants and thy people Israel, and my prove that Thy name arise into for Thy people Israel, and may be not of Thy people Israel, and may prove that Thy name is called upon in this house, which hat been sanctified to Thy name. But if they sin against the committed wickedness, raying, "We have sined; we have done unjustly; we have committed wickedness," and pray to Thee, towards the temple which I have built to Tay name, then it is the deatiny of the pople who have committed wickedness, raying, "We have sined; we have done unjustly; we have committed wickedness," and pray to Thee, towards the temple and pray saying, "We have sinned; we have done unjustly; we have committed wickedness," and pray to Thee, towards the temple which I have built to Thy name, then hear thou in heaven their prayers and supplica-tions and do judgment for them; and forgive thy people that have sinne against Thee, and all their iniquities by which they have transgressed against Thee, and

they have transgressed against Thee, and give them mercy and have compassion on them, that all the people of the earth may know that "The Lord is God, and there is no other besides Him."

Dr. Kilroy then addressed the congregation, briefly expressing his thanks for their liberality, and his extreme gratification at the happy result that had growned their efforts. crowned their efforts.

THE EVENING SERVICE.

the Blessed Sacrament.

HIS LORDSHIP BISHOF WALSH
delivered an interesting lecture in regard
to Christ's instructions to His spostles—
"to bear testimony of Him." He alluded
to the time the words were spoken—the
most solemn period of the Saviour's life
when He had almost completed the work
given Him to do. He had given His
great doctrine, unfolded His infinite power
and love, revealed the wondrous gospel
and instituted the sacrament and the sacrifice of the Eucharist, and after instructing His disciples to go forth and preach
the gospel, told them the Holy Ghost
would come unto them to give testimony,
to be a witness of all the truths He had
uttered, and then started the apoetles
forth on their mission, for this was
to be the duty of the Holy Ghost
after His descent on the day of Pentecost—to abide in the church and
give it light for man's blessing and sanctification. The bishop said it had pleased
the Trinity to exercise three functions.
God the Father, is the Great Creator;
God, the Son, the Redeemer; and God,
the Holy Ghost, the Teacher. His Lord
ahip went on to speak of how God alone
in His Msjesty had issued the word that
caused the dawn of creation, and the
power God exercised in the creation of the
world he still exercised in preserving it HIS LORDSHIP BISHOP WALSH power God exercised in the creation of the world he still exercised in preserving it and in keeping the laws that govern it.

Adam was the lunk between God and man Miss Allan. Father Gannotier of Owen —the High Priest as it were—but by sin he fell and all mankind and the physical world felt the shock. The sting of the serpent was in all, and for man's fall the very material world was cursed. Man himself became ruined and wrecked, tained and soiled by sin, and the gates of Heaven were closed to him. But when banishing him from Eden God prom-ised that He would send a ised that He would send a Redeemer to wipe away the sin of the first Adam. But for 4,000 years through darkness and sin men waited for the coming Messiah. At length in infinite mercy the Saviour came and assumed our nature divine might atone for the infinite sins of man, and that by him man might obtain mercy. He came comforting, soothing and healing. The speaker alluded to the nobility of Jesu, work in being the Good

His servants, commissioning them to preach, to evangelize all mankind by a college of teachers that was to continue its work forever, endowed by God, down to the consummation of the world. The Holy Ghoat had now come as a teacher to abide with the Church for all time—to be its light and teach all truth. That occurred on the day of Pentecost, when the spirit of God's fire came down on the apostles and the church became a living ordinance. Christ is the head of it, a living body, and that is the true meaning of the Church of Christ. One spirit, one faith, one baptism, one God, one body—the bedy of the church—Christ is the head. All who are duly baptized are members, and the Holy Ghost the light of it. From this several consequences follow:—1st. The teachings of the Church of Christ must be infallible, and those that believe it not are lost to all true knowledge of the Church of Christ. 2nd As there is only one body, and the Holy Ghost is the organ, there can be only one true Church of Christ. The speaker forcibly illustrated this by quoting from St. Augustine, and held that a multiplicity of false systems had brought infidelity into the world, and as there could be only one true church, it was the duty of every man to follow that true church. 3rd, TheChurch of Christ is imperishable, because Christ has said it can never perish. He quoted the sacred writings to show that nothing could prevail against the Church of the Living God. It stood unchangeable and unchanged, All the efforts of men had failed against it. They only served to shake the dust that had gathered on her feet in the long ages. She had assisted at the funeral of her enemies and would continue till the end. The Catholic Church would ever continue to shed its effugence over the world. She will survive the fight of time, will be the last to look upon the crumbling world.

THE ARCHBISHOP'S ADDRESS.

Archbishop Lynch congratulated them on the consummation of the great work they had accomplished through their pastor and themselves. He spoke of the rapid progress that is being made by the Catholic Church, and said that people who knew Catholics believe these are indeed the houses of God, and that they are in the presence of Christ. They came here for many things—for remission of sins, and again at last when they died. He referred to the anxiety of Catholic parents to raise their children in the true faith as the mainspring of the Church's faith as the mainspring of the Church's success. He asked from what class were success. He asked from what class were they getting the recruits, and answered that it was from the higher, as well as from those who are called poor, of the earth. It was a strange thing that the nobility in England who left the Catholic Church with Henry VIII. were now coming back, and they could not erect churches there fast enough for the people. It was now be-

enough for the people. It was now becoming fashionable, too, to go to the Catholic Church. He said the English Government had changed from bigotry The EVENING SERVICE.

The church was again filled to excess in the evening, and a pleasing feature of the service consisted of the musical selections, which were remarkably fine, the solos especially being most admirably rendered. Vespers were sung by Rev. Dean Murphy, assisted by the Rev. Dean Wagner and Father Gerar? His Grace the Archible of the service of the which, when the United States were sending congratulations to Mr. Gladstone for his honesty in the Home Rule mat-ter it had been said to be done for political effect, to catch the Irish vote.

to the indefatigable labor of the ladies of the parish, particularly Mrs. Gray and Miss Allan. Father Gannotier of Owen Sound kindly contributed twenty-seven small banners for the purpose.

Correspondence of the Catholic Record. DIQUESE OF HAMILTON.

BISHOP CARBERY'S VISIT TO BERLIN Last Saturday, Sunday and Monday His Lordship Bishop Cartery made his official visit to Berlin. On Saturday afternoon the candidates for confirms tion were examined by His Lordship who was well pleased with the read and correct answers of the children. On Sunday the Bishop celebrated early Mass at 8 o'clock for a large congregation. Before High Mass, about eighty persons, of whom a number were converts, and twelve aged exiles from Poland, were

Samaritan and making men once more heirs of God's Kingdom. He shed His own blood, and by so doing wiped out the sentence of death that was against us. That blood would have saved 10,000 worlds. It floated down all the ages, saving and redeeming, and will so continue through all the ages till the last trumpet. He gave the authority and sent forth His apostles that they might continue to preach the Gospel for the sanctification of His children. His apostles had seen all the miracles He performed, and He sent forth

remitting labors of our devoted Sisters of Notre Dame.

In the evening His Lordship and a number of triends from town were invited to an entertainment of the St. Jerome's Literary Society. The programme, consisting of vocal and instrumental music, songs and recitations, gave splendid evidence of the thorough training imparted at this college.

On Tuesday a grand dinner was given by the rector, in honor of Bishop Carbery and the Provincial Superior, Father E. Funcken, who set out the same day for Rome on business of his order. That the Lord may long leave us His Lordship, the Bishop, the Very Rev. E. Funcken and Father Louis, is the sincerest prayer of all those who had the happiness of assisting at the solemn functions and the pleasant enjoyments connected with His Lordship's visit to Berlin.

A SUCCESSFUL MISSION IN THE CITY.

A SUCCESSFUL MISSION IN THE CITY. The mission conducted by the Jesuit Fathers Doherty and Kielly, of Guelph, and Jones, of Montreal, in St. Mary's Cathedral, under the leadership of Rev. Father Doherty for the last fifteen days, came to a successful termination last Sunday evening. The attendance during the whole period was exceedingly good, especially at the 5 o'clock Mass every morning. It was very gratifying to the reverend fathers to see that their arduous labors were so well appreciated. Over four fathers to see that their arduous labors were so well appreciated. Over four thousand received Holy Communion. The lectures delivered by Father Doherty at 7.30 each evening had a powerful influence over the large numbers that had the pleasure of listening to him. He is an eloquent and refined orator. His course of lectures embraced all the subjects of greatest interest to the human jects of greatest interest to the human race, namely, "The Creation," "Sin; its evil effects and the punishment attached to it," "Death," "Judgment," "Heaven and Hell." Seldom, if ever, has there been a priest conducting a mission in St. Mary's who has left such a deep impression on the minds of his hearers as the Rev. Father Doherty. At the termination he gave the Papal benediction, after which the

The congregation of St. Mary's will long retain a grateful remembrance of the good effects of the mission conducted by the Jesuit Fathers.

DIOCESE OF KINGSTON.

His Lordship Bishop Cleary has been pleased to make the following appointments: Rev. Father Twomey will succeed Father Twohey as Chaplain to the Penitantiary and Asylum, also to the C. M. B. A. He will also act as parish priest and have charge of all affairs in connection with the Cathedral. Father Kelly will continue to act as Chaplain to the Hotel Dieu and Women's Branch of the Confraternity; Father McGrath takes Father Twohey's place as Chaplain to the Father Twohey's place as Chaplain to the Men's Branch of the Confraternity and also to the I. C. B. U.; Father McRae will attend the House of Providence. His Lordship has divided the parish of Kingston into four districts, with a clergyman in phase of each Associate with a clergyman. in charge of each. As soon as the districts are completed the names and sections will be made known in due time.—Kingston

The lst of July promises to be a red letter day for Buthwell. Charming music, eloquent speeches, sprinting, bicycle and horse races, baseball and ment of the human system by the means bicycle and horse races, baseball and lacrosse matches are counted among the attractions. The Hon. D. Wilk, J. J. Hawkins, Messrs. Smith, Ferguson, Cameron, Fairbanks and others are expected to discuss the great political questions of the day. A number of handsome prizes will be given away at the bazsar. A few hundred bazsar tickets,—one shilling each,—have been sent to some of the Record readers, and returns are requested as acon as nossi, returns are requested as soon as possi-ble. G T. R excursion trains will be run to the bazaar and pic nic, also stages from the adjacent towns and villages.

Correspondence of the Catholic Record. HOME RULE.

The following resolutions were unani mously adopted by the Catholic Association of Cobourg, at a regular monthly meeting held on Tuesday, June 1st:

Whereas, the members of this association, who are Irish by birth or extraction and who take a lively interest in all matters relating to the welfare of the land of their fathers, have watched carefully the progress of the agitation for Home Rule constitutionally carried on by their countrymen in the Old Land, and now approaching an issue in the Imperial Parliament.

And whereas, while we appreciate the privileges of self government which we, in common with our fellow-countrymen in Canada, enjoy, we desire to express

in Canada, enjoy, we desire to express our sympathy with and admiration of Mr. Gladstone in his commendable efforts to do justice to Ireland.

Such, then, being our feelings on this question, we view with heartfelt pleasure any movement calculated to assist Mr. Gladstone in the furtherance of his Home Rule scheme.

Be it, therefore, resolved, that in the opinion of this association the Hon. Edward Bake is entitled to the gratitude and esteem of every Irishman in Canada for his noble and patriotic action in introducing, as he did, into the Canadian Commons a resolution, the express pur-pose of which was to secure for Mr. Gladstone's measure the greatest pos-sible support that could be given it by

his country.

And further, that while we wish to convey to the hon gentleman our kindly feelings toward him in this matter, we desire also to express our high regard for the excellent qualities which have characterized him as a public man.

Pembroke Observer, June 4th.

The following address, handsomely engrossed, was recently presented to Rev. P. McCarthy by his parishioners. The many friends of the rev. gentleman here in Pembroke will be pleased to learn of the very warm regard entertained for him by his people, and will be alive to fully appreciate the flattering declarations of the address. Father McCarthy while here gave promise of a future of great uprightness, great modesty, and great usefulness. All will be pleased that this promise is being so amply fulfilled. The following is the address:—

Rev. Dear Sir.—It is now more than seven years since you were appointed our

REV. DEAR SIR.—It is now more than seven years since you were appointed our pastor, and we deem the present auspicitud out occasion, when our church is completed, as an appropriate time to mark our appreciation of your merits as a faithful zealous, and devoted pastor, by this imperfect address, and the accompanying watch and chain. We can assert without adulation that during your pastorship among us you have proved yourself the true ideal of a Catholic priest—the Soggarth Aroon—who has always taken the sincerest interest in all that concerns the temporal as well as the spiritual welfare garth Aroon—who has always taken the sincerest interest in all that concerns the temporal as well as the spiritual welfare of each member of your flok. By your many estimable qualities, by your readiness to respond in season and out of season to the call of duty, by your kindness and sympathy for the afflicted and sorrowful, you have endeared yourself to your people of Low, as well as to all who enjoy the pleasure of your acquaintance. You have always practised those moral precepts which it was your duty to inculcate, and have labored indefatigably for the spiritual and temporal welfare of the congregation of Low, and as a natural result your piety, kindness, zeal and devotion claim our admiration and love. When we contrast the state of the church on your taking charge of this mission with we contrast the state of the church on your taking charge of this mission with the proud position it occupies to day, we feel that your successful administration of church affairs is deserving of our deepest gratitude. We respectfully request your acceptance of this gold watch and chain as a tangible endorsation of the sentiments contained in this address, and as a slight mements of our respect, estrem a slight memento of our respect, esteem, gratitude and affection, and although the intrinsic value of the gife is small and totally inadequate to represent our feelings, yet we trust you will regard not its value but the affection of your people, which it

epresents. In conclusion, rev. dear sir, we express the ardent desire that we may long enjoy your ministrations, your counsel in time of difficulty, your sympathy in our sor-rows, your rejicing in our joys, and that the holy offices of the Church of Christ may be long received by us from your hands. Signed on behalf of the parishioners. LIZZIE DOYLE

MARTIN GLEASON.
The Rev. Father McCarthy made suitable and feeling reply.

GONE TO HIS REST. DEATH OF AN AGED AND RESPECTED RESI-DENT OF OTTAWA CITY.

Mr. Dennis McGrath, one of Ottawa's first settlers, a native of Kilrea, County of Londonderry, Ireland, immigrated to Canada, in May, 1827. Mr. McGrath first took a situation under Captain Lyon at Richmond, and when the County of Carleton was formed from the District of Dalbandis has received an appointment as housie, he received an appointment as sheriff's officer, and filled the office with credit and efficiency during Sheriff Mil-loch's years of office. Mr. McGrath was an active business man of strict integrity. THE BOTHWELL BAZAAR AND PICNIC.

He passed away on Saturday last, the 29th of May, at the ripe age of 87 years.—
Ottawa Free Press, June 4th.

ment of the human system by the means of medicine. Those who have once tried Dr. Pierse's "Golden Medical Discovery" for scrofulous swelling and sores, loss of flesh and appetite, weak lungs, spitting of blood and consumption, will apply to it the real principle of Civil Service Reform and "hold fast to that which is good."

LOCAL NOTICES

Ladies' an ¹ Geatlemen's Sum-mer Underclothing, in Cotton, Gauze and Merino; also Hoslery and Gloves, a great variety, cheap at J. J. Gibbons'.

SEE E. R. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

Goldell Medical very.

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Serofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Discase, Serofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers. Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs, by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures the severest Coughs.

For Torpid Liver, Biliousness, or "Liver Complaint," Dyspensia, and Indigestion, it is a unequalled remedy. Sold by druggists. DR. PIERCE'S PELLETS – Anti-Billous and Cathartic, 25c. a vial, by druggists.

\$500,000 TO LOAN AT 6 PER CENT. YEARLY.

E. R. REYNOLDS.

ASSISTANT CATHOLIC PUPIL WANTED,

BY A CATHOLIC CATHEDRAL OR-BOANIST; must have a good voice and able to play a simple mass. In return the pupil would receive a thorough musical edu-cation, with word and lodging. Address— "Mus Dec.", catholic Resports office, London.

OUR BREAD IN DANGER.

The Alarming Increase in Baking Powder Adulterations.

Among recent important discoveries by the food analysts is that by Prof. Morr, U. S. Government Chemist, of large amounts of lime and alum in the cheap baking powders. It is a startling fact that of over one hundred different brands of baking powder so far analyzed, comprising all those sold in this vicinity, not one, with the single exception of Royal Baking Powder, was found free from both lime and alum.

The use of alum is to produce a cheap baking powder. It costs less than two cents a pound, whereas pure cream of tartar costs forty. Its effect upon the system has been ascertained to be poisonous, and overdoses have been attended with fatal results. Lime is the most useless adulterant yet found in baking powders. It is true that when subjected to heat a certain amount of carbonic acid gas is given off, but a quicklime is left, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting rooms to more quickly rot the flesh from the bones of dead subjects.

The effect of lime upon the delicate membranes of the stomach, intestines and kidneys, more particularly of infants and children, and especially when taken into the system day after day, and with almost every meal, is pernicious in the extreme, and is said by physicians to be one of the chief causes of indigestion, dyspepsia, and diseases of the kidneys. Chemists have found 12 per cent., or one-eighth of the weight, of some of the baking powders prominently sold in this vicinity, to be lime. The wickedness of this adulteration is apparent.

The absolute purity and wholesomeness of the Royal Baking Powder-now affirmed by every chemist and food analyst of prominence, and conceded by all manufacturers of other brands-arises from the exclusive use of cream of tartar specially refined by patent processes, which remove totally the lime and all other impurities. These facilities are possessed by no other manufacturer. The Chemist of the Department of Health of Brooklyn, N. Y., in which city the works of the Royal Baking Powder Company are situated, after recent numerous experiments, reports:

"I subjected several samples of the Royal Baking Powder, purchased from dealers in Brooklyn, to chemical analysis, and I take pleasure in stating that this powder has attained a most remarkable purity. I am unable to detect the slightest trace of lime tartrate in it, while all its constituents are pure and of the highest quality. The 'Royal' is a baking powder undoubtedly of the greatest leavening power, and perfectly wholesome. DR. O. GROTHE,

"Chemist Department of Health, Brooklyn, N. Y.

THE BANK OF LONDON IN CANADA. DIVIDEND NO. 5.

NOTICE is hereby given that a Dividend of Three and One-half per cent. for the current half year, being at the rate of Neven per cent. per annum, upon the paid-up Capital Stock of the Bank, has this day been declared, and that the same will be payable at the Bank and its branches on and after the 2nd day of July next.

The transfer books will be closed from the 19th te the 30th of June, both days inclusive. The Annual General Meeting of the Share-holders will be held in the Office of the Bank on Wednesday, 21st day of July, 1886. Chair to be taken at four o'clock p. m.

By order of the Board,
A. M. SMART,
Accing Manager.

The Bank of London in Cauaia. London, 26 h May, 1886. 430 4w

GENERAL DEBILITY

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' Becf, roon and Wisse. We are safe in ray-ing there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

HARKNESS & CO'Y DRUGGISTS,

COR. DUNDAS & WELLINGTON STS. LONDON, ONTARIO.

TEACHER WANTED.

WITH A FIRST, OR AT LEAST SEC-OND-CLAS Certificate, to fit pro-fessorship in a leading Catholic House of Education in this Province. Must be com-petent to teach Mathematics, English and Book-keeping
His conduct must be exemplary and thor-oughly Christian. His conduct must be exemplary oughly Christian.
He must live in the College, where he will get a room, board, washing and bed.
Dutles to commence the lat of September Applications to be addressed to "B.B."
Catholic Record office, London. Applicants
please state salary expected.

Beautiful Colored Designs of Fiowers, Birds, Animais, etc., printed on Burlap (Cloth) to be worked in rags, yarn, etc. wholesale and retail. Large discount to dealers and agents. Send to manufacturer for catalogue.





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FINGAL, ONTARIO. The Pioneer Separator Manufacturers of Canada.—Write for Circular.

Mineral Baths, with Electric and Moliere Baths, Will Cure Dyspersia, Asthma, Userrh and all Spinal and Nervous Diseases. Recommended by physicians for Recumstiam, Paralysis, Lung and Kidney Complaints. Perfectly safe and reliable. 329 Dundas at. Send for circulars. J. G. Willson, Electric Physician.

FITS EPILEPSY permanently cured by a new system of sent free. Send for Treatise giving full particulars. EPILEPTIC REMEDY Co., 47 Broad St., N. Y. Sole Agett for Canada T. PEAR. FITS SON, Box 1380, MONTREAL

TEACHER WANTED

With a first or at least second-class certificate, to fill professorship in a leading Catholic House of Education in this Profines. His conduct must be exemplary and thoroughly Christian.

He must live in the College, where he will get a room, board, washing and bed.

Duties to commence the first of September next. Duties to commence the state of the state of the state of the state salary expected.

Wicks for Sanctuary Lamps. F. MEAGER'S EIGHT-DAY WICKS, for Out interference. Post free, §1 a box, which lasts a year. Dollar netes are accepted. REV. S. W. MEAGER, Weymouth, England. VOLUME 8.

NICHOLAS WILSON & CO. 136 Dundas Street,

Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS

A SPECIALTY. INSPECTION INVITED.

Ireland to the Sacred Heart.

Where'er beneath the Saving Rood
The nation kneels to pray,
A holy bond of brotherhood
Unites us all to day;
From north to south, from east to west,
From circling sea to sea,
1 erac bares her bleeding breast,
O Sacred Heart, to Thee!

She bares her breast, which many a wound,
Which many a blow made sore.
What tims the martyred mother swooned
Insensate in her gore.
But, ah, she chuid not die, no! no!
One germ of life had she—
The love that turned through weal, through

O Sacred Heart, to Thee!

She gave her sighs, she gave her tears,
To Thee. O Heart Divine!
She gave her blood for countless years
Like water or like wide;
And now that in her horoscope
A happier fate we see,
She consecrates her future hope,
O Sacred Heart, to Thee!

She consecrates her glorious past—
For glorious 'tts, though sad;
Bright, though with many a cloud o'ercast;
Though gloomy, yet how glad!
For though the wilds that round her spread,
How darksome they might be,
One light alone the desert led,
O Sacred Heart, to Thee!

She consecrates her dark despair,
Though brightened from above—
She consecrates her Patrick's prayer—
Her Bridget's burning love—
Her Brendan sailing over seess
That none had dared but he—
These, and a thousand such as these,
O Sacred Heart, to Thee!

And even the present, though it be, Alas! unwisely sage—
Its icy-cold philosophy,
It strained historic page,
Its worship of brute force and strength
That leaves no impulse free—
She hopes to consecrate at length,
O Sacred Heart, to Thee!

But oh! forgive what I have said—
Forgive, of Heart Divine?
'Tis Thou hast suffered Thou has bled,
And not this land of mine!
'I's Thou hast bled for sins untold
That Consonre other see.

But still Thy feet I dare embrace With mingled hope and fear— For Joseph looks into Thy face, And Mary kneeleth near. And Mary kneeleth near.
Thou canst not that sweet look withstand,
Nor that all-powerful plea,
And so we consecrate our land,
O Saored Heart, to Thee!

For us, but not for us alone,
We consecrate our rand;
The Holy Pontiff's plundered throne
Doth still our prayers demand;
That soon may end the robber reign,
And soon the Cross be free,
And Rome, repeatant, turn again,
O Sacred Heart, to Thee!

One valiant band, O Lord, from us

Like some tired bird, whose homeward flight
Reseeks its distant nest;
Ah. let my song once more alight
Upon my country's breast;
There let it rest, to roam no more,
Awaiting the decree
That lifts my soul, its wandering o'er,
O Sacred Heart, to Tnee!

Then break, ye circling sees, in smiles, And sound, ye streams, in song; Ye thousand ocean girdled laight. The joyous strain prolong—In one grand chorus, Lord, we pray, With Heaven and Earth and Sea, To consecrate our laud to-day, O Sacred Heart, to Thee!

MONTH OF JUNE.

Messenger of the Bacred Heart. Month of the Sacred Heart of Jesus, what memories you recall! From the Crib to the Cross, from the Cross to the Altar, from the Altar to the Throne of Glory: Sacred Heart of Jesus, Centre of all devotions, Source of all grace, living fount of healing and purity, Son of our spiritual system, throwing out Your light and life and energy to all surrounding hearts—where shall begin or where shall I end, when I speak of You?

If I bend over the Babe of Bethlehem, it is the throbbing Heart that I contemplate; the walling living Chalice of the Presions.

the welling, living Chalice of the Precious Blood. If I follow the Man of Judea Who went about doing good, it is ex Corde, it is from His very Heart's love, that He gathers the little children into His bosom, or mingles His tears with those of the Widow of Naim or the weeping Penitent of Bethania. It is to His Heart I must look for the source of that affection, and for the fountain of those tears. If He pours forth the prayer of God in the mountain pass at night, or lays His weary Head on the stone for a pillow, it is His Heart that prays, loves, and labors for me: His Heart watches while He sleeps.

If I follow Him into the room of the Last Supper, and see the beam of love in that Divine Eye, the flush of affection on that Sacred Face, it is in the Heart that the fires of love are burning, from the Heart the flush proceeds. His heart thought of and executed that wondrous project of unbounded love: Jesus in the Eucharist. If I enter into Gethsemani's garden, and see the Divine Body writhing in agony, and the uplifted Face bathed in the Sweat of Blood, it is the Heart that has been crushed, and the Heart's Blood that has crushed, and the Heart's Blood that has been pressed through the pores, at the sight of our repeated ingratitude. Our continued sins stare on Him, like demons in the twilight. If I follow in His blood-stained footprints through every stage of His Sacred Passion; If I hear the heavy lash fall fast on His fleeb, till more than