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PASTORAL LETTER

Of the Right Rev. John Walsh, D. D. Bishop of London.

JOHN WALSH, BY THE GRACE OF GOD AND THE APPOINTMENT OF THE HOLY SEE, BISHOP OF LONDON,

To the Clergy, Religious Communities, and Lairy of Our Diocese: Health and Bene diction in the Lord.

DEARLY BELOVED BRETHERN:—Hav-ing returned from Our official visit to the Holy See and the shrines of the Apostles, DEARLY BELOVED BRETHERN:—Having returned from Our official visit to the Holy See and the shrines of the Apostles, We consider it not only Our duty, but also a pleasure, to give you some account, however imperfect and incomplete, of the wonderful and ever memorable event that took place in the Eternal City on last New Year's Day, and that enchained the attention of the whole civilized world; We mean the celebration of the fiftieth and the respectively. anniversary of the ordination of Our Holy Father, Leo XIII., to the sublime office of the priesthood.

That event, with all its attendant cir

cumstances, marks an epoch in the history of the Cathelic Church, and will make the Pontificate of Leo XIII for ever memorable and glorious. Besides, it teaches lessons of the deepest import, not only to the children of the Church, but also to universal menkind. It is a sign to the unbelieving as well as the believing

world.

For some time previous the faithful had been looking forward with joyous expectancy to the fiftieth anniversary of the sacerdotal life of the Supreme Pontiff, and had been making preparations to mark the celebration of it by signal proofs of their unswerving allegiance, devotion and love for the visible Head of the Church. Pastorals had been written by the Universal Episcopate, inviting the fatthful to offer up their prayers for the Vicar of Christ on the approach of his great feast, and also to contribute generously of their means to uphold him in the discharge of the duties and responsibilities of his august office.

In the large cities and chief centres of civilization committees had been organized to contribute and obtain works of art to grace the public celebration. In a standard to the children of strangers shall build up thy walls, and their kings shall minister to thee. For the nation and the wingdom that will not serve Thee shall petish. (Is. ix.)

If this unbedieving age should seek a sign," behold! Here is one as luminous as the sun in the heavens. "This is the farger of God." (Ex. viii: 19.) "This is the Lord's doing, and it is wonderful in our eyes." (Ps. exvii: 23.)

At length the day so long and so wistowards St. Peter's in order to be in time to obtain eligible places for witnessing the coremonial. At 6:30 the great doors of the church were swung back by the Papal police. Within an hour afterwards the greater part of the vast audience were in their places. There were elevated tests

Holy Father himself had certain special personal claims on their grateful esteem and veneration. When Leo XIII. ascended the throne of Peter he found some of the most powerful governments up in cended the throne of Peter he found some of the most powerful governments up in arms against the Papacy and the Church. Germany had enacted penal laws against ta Catholic citizens and their religious liberties and rights. Its Bishops were some in prison, others in exile. The Catholic parishes were, many of them, de Catholic parishes were, many of them, de-prived of pastors; their people left as sheep without shepherds. The religious orders were banished, Catholic schools were closed; in a word, the Church in Germany was simply in chains. France, too, was hostile in its governmental action; so also was Relolium.

too, was hostile in its governmental action; so also was Belgium.

Leo. XIII., by his unwearied labors and zeal, as well as by his great abilities and diplomatic skill, succeeded in dis arming the general hostility, and in bringing back peace and its just rights and liberties to the Church is pushed all of the countries. nearly all of the countries, which ough their governments, had been through

In addition to his successful labors in this respect, the Holy Father's watchful zeal and tireless energy rendered the most signal services to religion in almost every country within the vast domain of Catho-licity, and pushed forward still further the boundary lines of the Church. He reestablished missions in countries where the light of the true faith had been put the light of the true faith had been put out by heretical violence, and sent holy missionaries to evangelize the numerous peoples inhabiting the dark continent. To Scotland was restored its lost hierarchy, and to distant India was given an Episcopate having a permanent hierarcial character. The flouristing churches of America and Australia were the objects of his special care and solicitude, and by his authority and direction their organization and disciplinary laws were made more perfect and complete. In a word, durning his short reign, the Papacy has shone with a greater splendor, has wielded a mightler influence, and has been more fruitful in his short reign, the rapacy has shore with a greater splendor, has wielded a mightier influence, and has been more fruitful in beneficial results than any Pontificate of the same duration since the religious

revoit of the sixteenth century.

There was another powerful motive for this wonderful manifestation of the loyalty and devotion of Catholics to the Sovereign Pontiff. It was the consideration that their father for this wonderful manifestation of the loyalty and devotion of Catholics to the Sovereign Pontiff. It was the consideration that their father was the victim of a sacrilegious injustice and tyranny, that their Pontiff King was

Crown of thorns put in its stead; in a

Crown of thorns but in its stead; in a word, that the Vicar of Christ was a prisoner, and that the religious rights and liberties of the Catholic world were attacked and violated in his sacred person. This was the additional consideration which opened up the floodgates of the Catholic heart and let flow that tide of loyalty, love and affection that surged around the chair of Peter on this solemn occasion. This was the consideration that stirred the Catholic world with enthusiasm for their Church and Chief Pontiff, and caused them to raise their voice, loud as

stirred the Catholic world with enthusiasm for their Church and Chief Pontiff, and caused them to raise their voice, loud as thunder, in indignant protest against his despoilment and imprisonment.

This age has not witnessed such another movement of hearts and minds as that which the Papal Jubilee has occasioned. Addresses, presentations and other evidences of respect, esteem and filial devotion came pouring, in a ceaseless tide from the whole civilized world, into the Eternal City for the jubilee celebration. The number, the variety, and the value of the gifts offered for the occasion were simply inestimable. Emperors, Kings and Queens, Presidents of Republics, the rulers even Pagan or semi Pagan States, the Sultan of Turkey, the Shah of Persia, Princes and heads of noble families, Eishops, priests and religious communities, Catholics, Protestants and infidels—ail nations, whether civilized or semi-barbarous, sent Saviour of mankind, thus fulfilling the words of prophecy:
"The Kings of Thereis and of the islands

shall offer presents, the Kings of the Arabians and of Saba shall bring gifts." (Pr.

bians and of Saba shall bring gifts." (Pe. lxx: 10) And again:
"The Gentiles shall walk in thy light, and the kings in the brightness of thy rising. Lift up thy eyes round about and see; all these are gathered together; they are come to thee; thy sons shall come from afar, and thy daughters shall ise up at thy side; the children of strangers shall build up thy walls, and their kings shall minister to thee. For the nation and the kingdom that will not serve Thee shall perish. (Is, Ix)

ized to contribute and obtain works of art to grace the public celebration. In a word, the whole Catholic world was moved and stirred up with a holy enthus slasm as it had not been since the days of the Crusades, to show forth their undying devotion to the cause of Holy Mother Church and its Supreme Head on earth There were special and exceptional reasons for this great world wide movement of Catholic minds and hearts. The Holy Father himself had certain special personal claims on their grateful esteem and veneration. When Leo XIII. as There were present a considerable num.

There were present a considerable number of prelates of various Greek rites, and the gorgeousness, as well as the singular and antique character of their official cos be truly said, as it was of the crowds that thronged the streets of Jerusalem on the first Pentcostal day, "there were there devout men out of every nation under heaven." Besides large numbers of

devout men out of every nation under heaven." Besides large numbers of Italians, that vast assemblage comprised earnest and enthusiastic pilgrims from every country within the embrace of the Universal Church.

It was near 9 o'clock when the Holy Father entered the great Basilica. The appearance of the Vicar of Christ, attired in sacred vestments, and carried in his chair of state, was the signal for most tremendous applause. Cheer after cheer from 40,000 souls rang out and reverberated through the aisles and along the vaulted roof of the mighty church like thunder echoes. Salvos of artillery salute the feast days of kings, but the salvos that saluted the Vicar of Christ on that memorable day was the thunderous applause of 40,000 living men, animated and fired to enthusiasm by fath and love. The sound of artillery is heard only within restricted limits, but the cheers and the restricted limits, but the cheers and the restricted limits, but the cheers and the applause that greeted the Supreme Pontiff on his jubilee day were heard around the world. That applause saluted a principle as well as a person. It saluted the Pope, the Viear of Christ, and it deuounced in a voice of thunder his wicked and sacrilegious despoilment and dethronement.

ment. Amid this cheering and the waving of unnumbered handkerchiefs the Holy Father approached the altar and com-menced the celebration of the holy sacri-La. The awe inspiring enthusiasm that swep-over the vast audience like a storm had now satisfied and a husb and silence had now subsided, and a hush and silence almost audible raued, whilst the congre-gated thousands be sed down in prayer and adoration during the divine oblation. and adoration during the divine oblation. Scarcely a dry eye was to be sen in that immense multitude of worships and All

military and courtly attire—the inimitable music and singing of the Papal choir—the 40,000 worshippers and spectators from all parts of the globe—all formed a scene that nowhere else can be seen on earth, and that when once seen can never be forgottes.

and that when once seen can never be forgotten.

Now, what are the lessons which this great jubilee celebration of Leo XIII. brings vividly before the mind? It has shown in a most striking manner the unity and universality of the church and the undying vitality and indestructibility of the Papacy.

The Church of Christ must be one in doctrine, in worship and in government. This Our Lord ordained. There is but one God, one faith, one baptism, and there can be but one true church. Unity is an essential and distinctive mark of the

is an essential and distinctive mark of the Church of Christ. In scriptural language the church is Christ's one sheepfold; it is Christ's kingdom on earth; it is the body of Christ; and as there are not two or more Christs, there cannot be two or more churches of Christs. Now, where is there a Ctristian courch on earth to day that has unity in doctrine, worship and government? Where is there a church that has has unity in doctrine, worship and govern-ment? Where is there a church that has not only actual unity, but also a divine iestitution or principle generating and perserving unity and binding its various members into one living organism, which St. Paul calls the body of Christ? The Catholic Ruman Church, and it alone, is Catholic Roman Church, and it alone, is the only Christian Church that has not only actual, but formal unity; that has not only unity in faith and worship, but also a principle inlaid by Christ in its con-stitution, which begets and enforces this unity. That principle is the supremacy of Peter and his successors. The Greek churches tore themselves away from the churches tore themselves away from the bonds of Christian unity, and are in schism and rebellion. There is no divinely appointed supreme authority governing and holding them in the unity of the spirit and the bond of peace. Whatever cohesiveness they may possess is owing to the control exercised over them by civil governments. In rejecting the supremacy of the Apostolic See, which is the sweet yoke of Christ, they have fallen under the iren rule of despotic governments; besides they are being devoured by sects. The Protestant churches have for fundamental basis the right of private judgment, which is the right of schism and of heresy, and the fruitful mother of innumerable sects. Protestantism in any shape or form caunot have that unity which Christ instituted as an essen-tial, inalienable, and distinctive mark of His Church. The Catholic Roman Church alone has that unity, and that unity was wonderfully illustrated by the late Papal

On the day of its celebration Leo XIII, On the day of its celebration Leo XIII, the successor of Peter, found himself surrounded by bishops, priests and laymen from every quarter of the globe. There he stood, the Vicar of Christ, wielding supreme authority over the Church on earth. There, in his person and office, was the principle of unity embodied, for, as St. Cyprian says, "Christ built His Church first and alone upon Peter, and made him. St. Cyprian says, "Christ built His Church first and alone upon Peter, and made him an original and principle of unity." Here were bishops, priest and laymen gathered together from all parts of the world, speaking divers tongues, living under different civil governments, differing from each other in race, in manners, in habits of thought, in national prejudices and traditions, and yet all believing the same doctrines, all bending the knee in worship before the same altar; all submitting in

able day, and when the great Catholic historic hymn of praise, the TeDeum," was intoned by the Pope, the vast multitude intoned by the Pope, the vast multitude took it up, and in one grand chorus, like the voice of many waters, poured forth their praises and thanksgiving to God, until the lofty vaults of the mighty church resounded with answering echoes. That shout of joy proclaimed to the world the unity of Catholic minds and Catholic hearts, in faith obedience and love with hearts, in faith, obedience and love with the Supreme Pontiff.

The universality of the Church was also

strikingly shown forth on that occasion both in the innumerable gifts, presenta tions and addresses which came pouring in to the Vatican from all sides, as well as in the vast crowds that had come from all countries to greet the Holy Father on his jubilee day.

The Church of Christ must not only be

one, but it must also be Catholic. Christ wished all men to be saved and to come to the knowledge of the truth. He there-fore established a church whose voice would reach all men and before whose altars all the nations of the earth might bow. Go, said our Lord to His Church, teach all nations all that I have commanded you, and behold I am with you all days down to the consummation of the world. (St. Mat. xxviii: 1920) Here we have Catholicity of time and place ssigned by Christ as a distinctive mark of assigned by Christ as a distinctive mark of His church. Catholicity implies and pre-supposes unity, for the word Catholic is derived from two Greek words, meaning "one single whole." Since, therefore, the Catholic Roman Church is the only church on earth that has unity, it follows that it alone can be truly Catholic. And, as a matter of fact the Church to consider the matter of fact, the Church in communion with the See of Peter is the only Church that is everywhere and always called Catholic or universal. The whole world admits it, and this universal judgment of for this wonderful manifestation of loyalty and devotion of Catholies to the Sovereign Pontiff. It was the consideration that their father was the victim of a sacrilegious injustice and tyranny, that their Pontiff King was dethroned by force and violence, that the Crown placed upon his head by the action of a free people whom he had redeemed from slavery, a Crown which was his by right and law, and with the approval of Enristian ages, was torn away, and a significant of the loyalty and devotion of Catholies to the Sovereign Pontiff. It and this universal judgment of mankind is an invincible argument that working through charity. If we would enter not eternal life we must keep the commandment of God and of His Church of that event and the scene then witnessed is on the fiftieth anniversary of his priestly of the Church of a free people whom he had redeemed from slavery, a Crown which was his by right and law, and with the approval of Frinces, ambassadors and nobles in the christian ages, was torn away, and a single provided the consideration of the consideration that their father was the victim of a sacrilegious injustice and the scene then witnessed with a solumity of the occasion. Never can that event and the scene then witnessed by those present. The Victor of that event and the scene then witnessed is on Commandment of God and of His Church of the C

Incarnate Son of God on the hill-ides of Galilee, that received the plentitude of the Holy Ghost on the day of Pentecest, that was propagated by the Apostles, watered by the blood of innumerable martyrs, and that begat and nurtured at her bosom multitudes of saints; the Church that has been the light of the world and the salt of the earth; that has a satisfactory answer for all the doubts and questionings of the for all the doubts and questionings of the human intellect, that has, Veronica-like, dried the tears of suffering humanity, and, like an angel of consolation, has entered into every Gethsemane of human sorrow and agony, to console, to strengthen and to save—in a word, the

Church of all ages and nations—the bride of Christ and the mother of His children.

Finally, the Papal jubilee gave a glorious evidence of the imperishable and indestructible character of the Papacy.

Christ founded His Church on the rock Cariet founded His Church on the rock of Peter's primacy, and against that rock the gates of hell cannot prevail. As a wise architect, He built His immortal edifice, the Church, upon the rock foundation of the Papacy, and "the rain fell and the floods came and the winds blow and they have the these winds blow and they have the these." fell and the floods came and the winds blew and they beat upon that house, and it fell not." (Math. vii.) The Papacy has stood erect in the world for nearly 2,000 years, faithfully carrying out the objects of its institution. Away back through the ages we trace the long unbroken line of Popes who, in each succeeding generation, defended and fortered ing generation, defended and fostered faith and piety, and many of whom, by their luminous teachings and splendid virtues made track of light across the cen-turies. The Papacy is the centre around which gather the facts and events of Christian history. It goes back to the time when Christ walked in the flesh, to the time when the Apostles preached and the martyrs suffered and died. It lived in the gloom of the catacombs and in the sunshine of imperial favor; it summoned and in augurated all the great Caristian councils, and confirmed their teachings and laws by its supreme authority; it defended the divinity of Christ and the truths of His revelation against the attacks of implous heresies; it created dioceses, appointed bishops and sent forth missionaries to Christianize and civilize the world. Being a divine institution, it is indestructible. Persecution of the most violent character raged against it during the first three hua dred years of its existence, and out of the thirty Popes who during that period occupied the chair of Peter, twenty five mounted the red scaffold of martyrdom. But the Papacy survived this fearful ordeal and stood triumphantly erect amid the ruins of the Roman Empire, that had used all its power in the vain affort to destroy it. Hereey sought to sop and undermine it, but failed in its futile at tempt. The barbarians came from the north and destroyed the Roman world and its civilization, but the Papacy remained firm amid the destructive tide of barbarism like a rock against which the ired years of its existence, and out of the barbarism like a rock against which the waves of ocean beat in vain. The Turks, in their turn, waged a relentless war against it for centuries, but although they destroyed empires and wasted countries with fire and sword they were powerless against the Papacy, which finally broke their power and destroyed their prestige

of thought, in national prejudices and traditions, and yet all believing the same doctrines, all bending the knee in worship before the same altar; all submitting in humble obedience to the teaching and governing authority of the Vicar of Christ.

Here, indeed, is unity of fact and unity of principle, and in no other church on earth can it be found. Fally 40,000 people from the various countries of the earth survounded the Holy Father on that memorations and when the great Catholic turned in triumph to the Evernal City. Even in our own day, when the temporal power of the Pope has been so wickedly wrested from him and usurped, there were multitudes who, from pulpit and platform and through the columns of the press proclaimed about that the Papacy was at an end and that the world had seen was at an end and that the world had seen the last of it But the jubilee of Leo XIII.
has falsified all these confident predictions and has proved that the Papacy, so far from being on the brink of ruin, so far from being in decrepitude and decay, is as strong, as vigorous and as fruitful as it ever has been in its long and glorious history; that it is still the greatest moral power in the world; that it still exercises as beneficent an influence over minds and as benencent an influence over minds and hearts as it ever did in the past; that its power for good is increasing as the ages roll on, and that its vast empire has been steadily growing and extending its boundaries until it has become conterminous with the confines of the earth, thus fulfilling the worders? ing the words of the prophecy, "Ask of me, and I will give the Gentiles for thy inheritance and the uttermost parts of the earth for thy possession." (Ps. 11:8) In a word, the Papal ubilee has vividly al word, the Papal unite has vividity illustrated the truth that the Papacy is imperishable; that it is enduring and indestructible as the eternal hills; that neither time nor the rage of enemies can make any impress on its durability, and that it will last in the exercise of its sub-

us earnestly endeavor to be true and faithful members thereof. The true faith

circling seas, infolds the world in its arms; by the means of grace which Christ has grateful, and by the feasful tortures which that Church which saw and heard the left us in such abundance in order that the souls of the departed suffer, but we faithful members of are also supported suffer, but we

umphant in heaves.

In order that the poor souls detained in the prison of Purgatory may share in the graces and favors of His jubilee year, the Holy Father has ordered that in their behalf the Requiem Mass prescribed for All Souls' Day shall be offered up in all the churches of the Catholic world on the last Sunday of pert Saytember, and in the cources of the Carbolic world on the last Sunday of next September; and in order to excite the faithful to join in this great work of charity he accords a plenary indulgence to all those who, having gone to confession, will receive holy communion on that day for the faithful departed. This indulgence is applied by the the below This indulgence is applicable to the holy

A translation of the Encyclical Letter, A translation of the Encyclical Letter, in which the Holy Father prescribes this devotion, will be found in an appendix.

Wherefore, in accordance with the prescription of the Encyclical We direct as

follows:

1. On the last Sunday of next September
a Solemn Mass for the dead (Missa in
commemoratione omnium Fidelium defunctorum) shall be sung in all the
churches of the diocese where it is prac-

2 In remote country churches and in chapels in which there is ordinarily only a Low Mass on Sundays, that Mass shall be the Requiem Mass for All Souls' Day. 3. The clergy on that day will have the favor of the privileged altar.

4 The pastors of missions will earnestly exhort their flocks to receive hely communion on that day for the benefit of the faithout departed, and in order to afford them every facility for doing so, they will on the three preceding days hold public devotions in their churches, and will give

devotions in their churches, and will give their people every reasonable opportunity of going to confession.

5. As the Holy Father has given the Bishops present at the celebration of His jubilee the privilege of giving to the taithful of their dioceses the Papal Bene-diction (which impulse also the grant of the condiction (which implies also the granting of a plenary indulgence on the usual condi-tions), we will impart that benediction to the faithful of our diocese in the Cathedral at 12 o'clock, on the last Sunday of September. 6 This pastoral letter shall be read in

6 This pastoral letter shall be read in all the churches and at chapter in the religious communities of the diocese on the first Sunday after its reception.

May the peace and blessing of Almighty God, Father, Son, and Holy Ghost descend upon you and abide with you always, beloved brethren.

Given from the Bishop's Palacs, London, on the 28th day of August—feast of St. Augustine—A. D. 1888

St. Augustine-A, D, 1888 + John Walsh, Bishop of London.

By order of His Lordship,

JOSEPH KENNEDY, Secretary.

Encyclical Letter

OF LEO XIII, BY DIVINE PROVIDENCE POPE.

To Our Venerable Brethren the Patriarchs, Primates, Archbishops, and Bishops of the whole world in favor and communion with the Apostolic See.

the Apostolic See.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEDICTION.—We return thanks, as is meet, to the sovereign goodness of God, whose will and providential wish governs the whole of men's lives, that the fiftieth anniversary of Our priesthood has shown upon the Caurch. Moreover, the wonderful unanimity of hearts displayed in the tokens of respect, the liberal gifts, the public manifestions of readiness, is such as He alone could have inspired, on Whom entirely depends the spirits, the wills and the hearts of

the spirits, the wills and the hearts of men, and who rules and directs events for the glory of the Christian religion. It is indeed a wonderful and memorable event, whereby the enemies of the Caurch, in spite of themselves, whether they de-sire it or not, see with their own eyes that the Church maintains her divine life and the Church maintains her divine life and virtue with which she is endowed from Heaven; this, Indeed, makes them feel that the impious strive in vain when they rage and plan foolish attacks against the Lord and against His Christ.

In order that the memory of this heavenly benefit may be continued, and that its ntility may be avoided as for each with the characteristic stricts.

enly benefit may be continued, and that its utility may be spread as far and wide as possible, We have laid open the treas-ures of heavenly grace to all the flock committed to Our care. We have not committed to Our care. We have not beer wenting in imploring the succors of divine mercy in favor of those who are outside the ark of salvation, whereby we hope to obtain that all nations and all peoples, united in the faith by the bonds of charity, may soon form one flock under one shepherd. This is what we have asked of Our Lord Jesus Christ in Our supplications on the occasion of the lets

asked of Our Lord Jesus Christ in Our supplications on the occasion of the late canonizations.

For lifting up Our eyes to the Church triumphant We have solemnly decreed and accorded on the one hand the supreme and accorded on the one hand the supreme honor of the saints; on the other the title of Blessed to those Christian heroes, the examination of whose sublime virtues and that it will last in the exercise that it will last in the consummation of the world, for the Lord Jesus hath said "Thou art Peter, and on this rock I will build My church, and the gates of hell shall not church, and the gates of hell shall not communion of the same juy with those constitutions. The same is the same juy with those constitution of the world, according to due rights of law, so that the heavenly Jerusalem may be joined in a communion of the same juy with those communion of the same juy with those constitutions.

But, by the help of God, in order that We may crown this joy, We desire to fulfil as far as lies in Our power, Our apostolic duty of charity by extending the plentitude of Our Infinite spiritual treasures to those beloved children of the Church who, having died the death of the

by the means of grace which Christ has left us in such abundance in order that having been faithful members of the church militant on earth, we may be one day, through the mercy of God, glorified members of the church triumphant in heaven.

grateful, and by the leastful tortures which the souls of the departed suffer, but we are also animated by the custom of the Caurch, which, amidst the most joyous solemnities of the year, fails not to make a holy and salutary commemoration of the dead that they may be delivered from their sine.

the dead that they may be delivered from their sins.

Therefore, since it is certain by the doctrine of the Catholic Church, that the souls detained in purgatory are benefited by the prayers of the faithful, and especially by the august Sacrifice of the Altar, We think We can give them no move useful and desirable pledge of Our love them by everywhere increasing the offerthan by everywhere increasing the offer-ing of the pure oblation of the Most Holy Sacrifice of Our Divine Mediator, for the extinction of their pain. We therefore decree, with all the necessary dispensa-tions and indulgences, the last Sunday of next Sontember as a day of conditions. tions and indulgences, the last Sunday or next September as a day of ample expia-tion on which will be celebrated by Our-selves and equally by each of our brethren the Patriarcus, Archbishops and Bishops, and also by other prelates exercising juris-diction. In a disease, each in his own and also by other prelates exercising jurisdiction in a diocese, each in his own church, whether patriarchial, metropolitan, or cathedral, a special Mass for the Dead with the greatest solemnity possible, and according to the rite ordered in the Missal for the commemoration of all souls.

We desire also that this should take We desire also that this should take place in the same manner in all parishes and collegiate churches, both of the secular and regular clergy, and by all priests generally provided that they do not omit the proper cflice of the Mass for the day where it is obligatory.

As to the faithful, We strenously exhort them after Sagramantal confession desired.

As to the faithful, We strenously exhort them after Sacramental confession de-youtly to partake of the Bread of Angels for the benefit of the souls in purgatory. We grant by Our Apostolic authority a plenary indulgence to be gained by such of the faithful, applicable to the dead, and

the favor of a privileged altar to all those who, as has been said before, say Mass. Thus these pious souls who expiate the remainder of their sins amidst such the remainder of their sins amidst such tortures will receive a special and opportune consolation, thanks to the lifegiving Victim which the Universal Church united to her visible head, and, animated with a spirit of charity, will offer to God that He may admit them to the dwalling of His consolation, to light the dwelling of His consolation, to light

and eternal peace.
In the meanwhile, Venerable Brethren, We affectionately grant you in the Lord as a pledge of celestial gifts, the Apostolic Benediction, to you and to all the clergy and people committed to your

charge.
Given at St Peter's, at Rome, at the solemnity of Easter, in the year 1888, the eleventh of our pontificate.

LEO XIII, POPE.

#### MERRY WEDDING BELLS.

Halifax Mail, Aug. 27.

It St. Mary's cathedral at an early hour this morning the marriage of James W. Power, son of the Hon. M. J. Power, and sporting editor of the Recorder, and Miss Agnes B. Wallace, daughter of Mr. James P. Wallace, was celebrated. There was the usual large gathering of the fair sex present. The ceremony was performed by His Grace Archbishop O'Brien, assisted by Rev. E. F. Murphy, rector of the cathedral. The groom was supported by John P. Fegan, the bridesmald being Miss Jennie Wallace, sister of the bride. The bride was attired in a mauve colored costume and wore a diamond set, the gift of the groom. At the conclusion of the ceremony a breakfast was partaken of at the residence of the bride's father on Cogswell street, after which the newly wedded couple left by the Intercolonial train on a wedding trip, which will include Boston, New York and the White Mountains. The Mail tenders Mr. and Mrs. Powers the heartiest congratulations. Among newspaper men of Halifax the groom is a particular forestice. gratulations. Among newspaper men of Halifax the groom is a particular favorite.
The employes of the Recorder office watted on Mr. Power on Saturday evening and presented him with a handsome silver water pitcher, and the following address:

Halifax, Aug. 25, 1888.

MR J. W. Power.
DEAR SIR:—Your fellow-employes cannot allow this, the last of your bachelor ays, to pass without an expression of the pleasant associations that have existed between us in the past, and which will no doubt continue in the future.

It is, therefore, with the greatest pleasure that we, on this the eve of your marriage, desire to express to you our congratulations and to yourself and bride our heartfelt wishes for a long life of happiness and prosperity. of happiness and prosperity.

Signed by the Employes.

Mr. Power's reply to the above was as

follows: Fellow-Workmen: - Your visit this FELLOW-WORKMEN:—Your visit this evening has taken me by surprise, and your very handsome present makes me feel as though something had been done for me that I am totally undeserving of, but rest assured I shall ever look upon it as a kind memento of the many pleasant days that I have spent amongst you, and as an incentive hereafter to continue to merit the good wishes of my fellow laboraers in the arduous duties connected with ers in the arduous duties connected with

a newspaper.
Thanking you sincerely for your good wishes for our future welfare.
I remain, Yours faithfully,

JAS. W. POWER Saturday, Aug. 25th.

SEPTEMBER 8,

#### A Song of Summer.

Oh, lovely sunbeams through the meado dancing
On golden pinions all the livelong day,
Kissing young leaves, on crystal steamlets
giancing,
Changing to living gold their sliver spray;
Wee amorous cives, coquetting with the

Toses.
Wooling the datsy in her grassy bed
Till the shy flower unconclously uncloses
Her dew-semmed leaves, and blushes rosy

Gliding grav rocks, on rugged mountains streaming.
Bidding the flowers, in sheltered nooks awage.
Calling young song-birds from their happy dran ing.
Waking the laughter of the dimpling lake;
Playing '50-peep' amid the write buds blowing in pearly clusters on the hawthorn tree.
To the round eyes of wondering childhood showing

The rapid journeyings of the wandering

Shedding a halo pright on you hful tresses.
Bidding young hearts for very rapture sing.
Touching the brow of care with kind
careses,
Or glinting lightly on the akylark's wing.
An merry sunceams, like siy Cupids straying
In the glad footsteps of the rustic 'ass,
On sun-tanned cheek and snow-white kerchief playing.

chief playing,
Twinkling like fire-flies in the emerald

Oh, lovely sunbeams, like b'est angels glid Ing
Through courts of squalor, sickness, want, and g oom
Telling of clouds like golden charlots riding
Proudly majestic o'er a world of bloom!
Of winding isnes, and milk-white homesteads peoplog
Like medest virgins from secladed bo wers;
Of shallow pools, and baby streamlets leaping

Inguidy gladness 'neath down-drooping flowers.

On the poor children playing in the gutter. Nursed am d hardship, bitter tears, and Nirsed and thardship, states sighs, Kissing their rags like loving friends ye

flatter, their limbs, and sparkling in their eyes!
When from the dust they raise their beaming faces,
Once placed and wan, now radiant with Ye love to show a thousand fatry graces
That want and squalor have no power to

Dance, levely sunbeams, through fair country mendows.

Bathe hall and cottage in your holy light,
From city slums go enase the mouraful
shads.

That fill poor homesteads with eternal

night.

To the who pine in ignorance and sorrow
May all your tenderest, holiest gifts be That sorrowing hearts one : ay of hope may

In the sweet knowledge that ye come from heaven. —Chamber's Journal.

#### BARBARY.

#### A STORY OF FARM LIFE IN ILLI-NOIS.

Yes, I was at his first wife's funeral, an' if anybody had to'd me 'at in a little more'n a year I'd a' ben his second I'd more'n a year I'd a' ben his second I'd said they was crazy. You see, my third cousin, Marthy Jane Holly, she that was Marthy Jane Sphidin', lived in his neighborhood, an' I was visitin' of her when his first died, an' Marthy Jane tuk me along to the funeral. It was a dreadful dull day in February, an' that mudy the team could hardly pull us. An' when we dray up to the house I thought it was just about the lonesomest place I had ever seen. The house was a great big two-story frame with nine winders an' a big front door, and the yard hadn't a tree o bush in it. 'Law sakes, Marthy Jane! says I, 'what a barn of a house ! "'Well,' says she, 'its bran new; they jist moved in it this fall'

There was a sight of folks in the house an' I got in somehow 'mong the women an' tried to look 'round some, but I got sort o' interested in the talk. One o'th women said, 'What a pity t'was Miss Hillyer had to die jess as she got settled in her new house.' An' another one said, 'She'd noticed many a time when folks built fine houses one or t'other of 'em died.' Ther a right old woman spoke up, an' says she, 'That's nonsense. Matildy Hillyer killed herself so she did. Her an' them two silps of girls done all the work for the men't built this yer house an' the las' time I see her she told me she made a hundred yards o' rag carpet, wove it an' all.'
'What made her?' interrupted another

cousin, Marthy Jane Holly, its her own fault. Et she'd managed the Squire right he'd never built such a house. Sne told me she wanted a littler one, handy and full of closets, but the Squire wanted the big one. Now I say of she managed-'O, pshaw!' said the old woman, 'Miss Holly, you dunno what you's talkin' The woman that'll manage Sam

Hillver sin't harn !

At this minute a man came to the door of the kitchen where we were sittin' an' said, 'All as wanted to look at the corpse please walk in'. I went in with the rest an' tuk a look at the pore critter, an' went on through the room where she lay

does Marthy Jane Holly's man do but come down to our house with him in a sleigh. You might o' upset me with a feather when they walked in.

"You see I was nigh onto thirty-five, an' not been extra good lookin' I'd bout concluded nobody ever want me for a wife; but the long and short of it was he had heard about me, an' he said he was lone some an' his children needed lookin' after, tell you he's a good talker; an' Martha Jane Holly came to see me, an' said all he needed was the right kind of a

sot mouth of his all the time But, as I said, I 'greed to have him at last, an' we was married at brother Jim's early in March, an' Jim an' Cynthy giv me a right nice weddia' dinner. I will say that fer 'em, an' what's more I always will believe they thought it was a good thing fer a old maid like me to git to be Mrs. Squire

Hillyer.
"I felt a little jubious about his children wantin' a stepmother. You see, the oldest girl, Emly, was about eighteen, an' I thought maybe she liked bein' bes; but I thought maybe she liked bein' bles; but laws, she 'peared g'ad when I come an' had a real nice supper ready; an' Barbary, the next girl, was a smilin,' too; an' I heerd her tell the boys—there was three of them, from fourteen down to ten years cld—that she liked my looks.

"Well, I kin tell you, it waen't long afore I found out that managin' him was no easy matter and Emly was his nictor.

no easy matter and Emly was his picter. When he wanted a thing done it had to be done his way; an' she was like him; an' so they didn't agree very well, an' he hevin' the power she hed to give up; and so she was most always in a bad humor. The hox a too essentially stars the adder. The boys, too, especially Steve, the oldest of the three, was everlastin' quariin'. So I begun to think afore many weeks that I'd better staid single, even if it wasn't pleasant livin' with sister in laws; an' ef it hadn't been for Barbary I dun know what I'd a dun; but Barbary—dear, dear

it hadn't been for Barbary I dun know what I'd a dun; but Barbary—dear, dear, I choke up yet when I think of her. She was so pretty, with her big blue eyes an' white skin an' red mouth.

"I can't somehow help likin' goodlookin' folks, an' I do think its a resi misfortune for a girl to be ugly. Mebbe I'm wrong, but I know I allays felit was to me; an' the minit I see Barbary I liked her. She was that sweet in her ways; allays givin' up to Emly, an' a callin' of me ma from the start which is more than Emly ever has to this day. Au' I soon see she was his favrite. Not as he sail so, I could see his eyes follerin' her as she went singin' round the house, and then went singin' round the house, and then she never said nothin' back to him, no odds what he said, an' Emily, pore thing, never could hold that sharp torque of hern. Not that she wasn't right, often, an' him wrong; but what's the use of bangin' your head agin' a stone wall, I

"I couldn't help laughin' to myself a little, fer all it hurt mighty bad when I thought of Marthy Jane Holly and Cynthy takin' o' managin' him. I did try to better things at first. There was so much hard work. You see, there was nine in the family, countin' the two 'hands,' an' allays eight or nine cows to milk, an' the chickens an' the ga der; an' we women hed all them to tend ter: an' we women hed all them to tend ter; an' I says one day. 'Ef you'd let the girls hev part of the butter money for themselves don't you think they'd like it? Girls want a little money sometimes.' He jist gimme one look out o' them steely eyes of his, an' says he, 'The butter an' eggs hes allays bought the groceries. You better not be puttin' fool notions in them children's heads,' an' his mouth shet down like a rat trap, an' you better know I children's heads, an' his mouth shet down i like a rat trap, an' you better know i hushed up; but I kep a thinkin'. Wimmen wiil, you know, an' I thought he calls 'em children. Well, I kin tell him they're past that; au' ef I aint fooled Emly'll show him pretty soon, fur I'd see her an' one o' the hands together a good deal. He was a vide anough toning man. deal. He was a nice enough young man, so I didn't meddle. What'd ben the use? Well, after a while I found out 'at Barbary wanted a organ awful bad; an' the school miss 'at taught the dearth. ool miss 'at taught the deestric school, school miss 'at taught the deestric school, where the three byps went to school all winter, had got the spring term, an' wanted to board at our house, an' sed ef Barbary hed a organ she'd learn her to play for her board. Sy I thought 1'd tackle him agin, and I was as cunnin' as I knowed how to be. I said how good Barbary was, an' how she could sing like a bird, an' how we'd all enjoy music, an' it wouldn't cost much. But laws! I might as well talked to the wind. He sot that mouth of his'n an' says, says he. 'My

that mouth of his'n an' says, says he, "My girls can play on the washboard; that's the insterment ther mother hed, an' I won't hev no finniky school misses boardin' here puttin' things in their heads. There's a leetle more o' than now than I fancy.'
'That's a hit at me, you see, but, laws, I didn't care. I gues an' he might let us be a little like of the folk, an' ma,' she went on, 'ef my mother hedn't had sich a hard time, I believe she'd ben a livin' yet, but I guess pap didn't meen it. I ought to be ashamed.' Well, things went on the same way; bu

And she wiped her eyes and went upstairs The boys was rough sometimes, but I allays liked boys an' never told tales an' when Steve wanted me to praise his colt
—for his psp hed give him a fine one—or Bob wanted me to give his calf more'n its share of milk, or little Tom wanted anything I could get for him, I allays humored 'em; an' I knew they liked me, of I wasn't their own mother.

"We hed an awful lot of work the sum went on through the room where she lay across a great hall into another big room, an' I thought a hundred yards o' carpet wouldn't begin to cover all thom floors.

My! but they looked cold an' dreary, an' l say to Marthy Jane Holly when we got back to their cosy little house, that it 'peared to me I'd freeze to death there.

"Well, when my visit was out I went home, an' I declare I never thought once of him; but along about Christmas what does Marthy Jane Holly's man do but the little fellers. It seems to not fill the later to the said he was bound to pay for a twenty acre pasture he hed just bought, an' so we hed to be up airly an' late. You see, he got two more cows, an' hired another hand; an' I believe it was like a big hotel, only I believe it was harder. An' I thought he'd work hisself to death, too; for there wasn't a lazy bone in his body; an' the boys—I was sorr fur does Marthy Jane Holly's man do but was like a big loter, only I believe I was harder. An' I thought he'd work hisself to death, too; for there wasn't a lezy bone in his body; an' the boys—I was sorry fur the little fellers. It seems to me folks thinks children never gets tired. Why I have knowed Bob to be that wore out thet he'd crawl upstairs at night on his

thet he'd crawl upstairs at night on his hands and knees; but I couldn't do nothin,' only be good to 'em.

"Well, one day he fell out with the 'hand' thet I'd seen Emly liked, an' turned him off—right in harvest time, too. An' thet didn't help matters, fer Emly sulked, an' the man was a good worker, an' his place couldn't be filled. An' him an' Emly had several fusses, an' at last she told him she was goin' to marry. woman to manage him; that he was a good pervider, an' had about as good a farm as there was in the country; an' my brother Jim as I was livin' with an' Cyn hy his wife was Cynthe Smith. All states and I was livin' with an' Cyn ou se talkin' it over. Emly faced her

badn't aggrevated him the way she did.

"'Barbary Hillyer,' says I, 'you ain't no such thing!'

'Yes I am, ma," she says; "but we're goin' to wait till he's of age; he's only turned twenty now."

"'Dear me,' thinks I, 'what will the Squire say.' You see I never'd thought of Barbary carin' fer anybody. All the young fellers in the neighborhood took every chance to be with her an' was comin' to the house on errands, or to see Steve, an' hangin' 'round Sundays. But laws! I never thought of her carin' more fer one than tother. An' wondered how laws! I never thought of her carin' more fer one than tother. Au' wondered how it would turn out. Pail was a nice boy, but his folks waan't very well cff, au' I felt worrie!. Au' so the time west on. Harvest was over, an' Emly married, au' her man, we heard, had rented a farm in the neighborhood; when one day, Barbary an' me bein' buy in the kitchen, the Squire come in seemin' in mighty good Squire come in, seemin' in mighty good humor, an' he says, 'I tell you, mother' humor, an 'ne says, 'I tell you, moiner-had a streak of luck. I got a big price for Selim an' he's gone.' Now Selim was the name Steve had given his colt; an' the name Steve had given his colt; an' I says, 'Selim! Why. you surely haven't sold Steve's colt?' He laughed. 'Steve's colt,' he eald, 'but my horse; the beast's over four years old.' 'Oh, pap!' said Barbary, 'you oughtn't done it; Steve loved him so,' "'I'' is in him the black sale.'

"I'll give him the black colt, said pap; 'an' a new suit o' clothes; that'il make it all right.' But it didn't. When Steve found his horse had been sold he flew into a dreadful rage. An' I couldn't blame him, though I tried to pacify him, tellin' him his pap had a right to do as he least of the said, sharply; 'che's not least of the said sharply sharply; 'che's n

"He hed no right to sell my horse," cried the boy, 'he gave him to me right at first, an' I raised him, an' he'd nicker to me, an' let me do any thing with him, an' I loved him; an' fur pap to sell him, with out even tellin' me, he's no better than a

"'Oh S evey,' says I, 'don't talk so\_it's wicked.' But the boy was wild.
"'It's not wicked to tell the truth,' he What'd he give him to me fur if he

was goin' to sell him? I say he is to sell what didn't belong to him! "Oh, dear, dear! his pap heard Steve, fur jist then he came in an' grabbed the boy by the collar an' flurg him across the room The poor fellow staggered an' saved himself from failing, an' the Squire caught him again, kicked him savagely and opening the door threw him into the yard. You needn't think Steve didn't of fifteen do against astrong man? I was that scared I couldn't move or speak. And as fur Barbary, she was white search.

as fur Barbary, she was white as a sheet as her pap shet the door on Steve and turned around. He looked at us a minit; his eyes was glarin' and his face red as fire.

'You git to work, miss; an' as fur you,' he said to me, 'you let that boy alone; none o' your pettin' him. Do you hear? I didn't say a word, an' he went in the room, bagin' the door to after him.

"We locked at each other. Then Bar

bary, with her white face set sort o' like her father's, walked to the kitchen door, opened it an' went out in the darkness, for it was a cloudy evening. And supper was late, owin' to the men bein' at work in the lower meadow. I dished up the meal and called all hands; but neither Barbary or Steve came in an' we ate with out 'em. I was mighty feared their pap would ask fur 'em, but he didn't. An' as soon as the men went out of the kitcher I went to look fur 'em. I soon found Barbary; she was set in' on the back porch cryin'. But she wouldn't say one Bribary; she was set in' on the back porch cryin'. But she wouldn't say one thing about Steve. She dried her eyes an' helped do up the work, an' then went up stairs, said her head ached an' she was goin' to bed. I had to go in the room as it was bed time an' I didn't know what to the bright start of the b

him know I'm boss here.' "I didn't sleep much that night an' I thought, 'Well, Sally Humphrey was a happier weman than Mrs. Squire Hillyer, reckon, but Mrs. does sound better.' Not a word was said in the morning till breakfast was called. Then little Tom

asked for Steve.
"'I reckon he's asleep in the bara,' said pap; 'go tell him to come in; he's acted the fool long enough.'

The boy went, but soon came back, saying he 'couldn't find Steve.' I see Squire's face change color. But he sat down to the table without a word, an' he was about through broaden. was about through breakfast when there was a knock at the back door. Barbry pened the door and a strange man walked

'Squire,' he said, 'good mornin.' That horse I bought of yer yesterday is missin', an' I though mebbe I'd find him here. He either got out of the stable or was taken out."

For a minit nobody spoke. Then Tommy said, 'Pap, Selim ain't here. Mebbe Steve's gone after him." " Whose Steve?' said the stranger.

Whose Stever said the stranger.

"'He is my son,' answered pap, quickly.
'You shall have our help, sir, in getting
your horse Set down an eat a bite while
I look about a bit.'

The stranger sat down an' Barbary poured his coffse, while I followed the Squire out. As soon as the door closed benind us he grabbed my arm.

"Where's that boy?' he whispered sav-

agely.
"I don't know,' I said, fer I didn't. He looked at me. His face turned most the color of ashes. 'Oh, God!' he cried, then he hurried towards the stable.

"I was kind o' stunned fer a while. I farm as there was in the country; an' my brother Jim as I was livin' with an' Cynthy his wife—she was Cynthy Smith—ole Tom Smith's daughter you know,—they said it was a splendid chance fur me; they knowed I could get along with him an' so a give in; but I sort o' mistrusted that air eat with tears runnin' down her face.
"'Barbary,' said I, 'where kin Steve be?
Your pap's nearly craze, for fear he has
stole Selim and gone off.' Barbry's face

badn't eggrevated him the way she did.

"Of course it wasn't any easier on me an' Barb ry after Emly was gone, though I do say the hired men was awful clever help'n' us whenever they could; an' I says to Barbary one day. 'Don't you fall in love with any of them boys, for I can't spare you.' An' she laughed, ac' her face turned red. An' you could's upsot me with a feather when sho says, cried like, "I won't, ma; I'm engaged to Pnil Thomas.'

"Barbary Hillyer,' says I, 'you ain't no such thing!'

"Yes I am, ma," she says; "but we're goin' to wait till he's of age; he's only turned twenty now."

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"Steve's no thief,' she said, 'wherever he is' An' I couldn't get auother word day, an' we had a big ironin' to do. Barbary worked hard all mornin', but after go out o' doors and set in the shade. After a while I heerd her call me, an' goin' out I see Phil Taomas atalkin' to her.

"Ma,' she called out, as soon as she see me, 'Phil says Steve's at their house, au' has been all night. I thought he'd go there or to Emly's."

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"Ma,' she called out.

there or to En'ly's."

"'Is he comin' home?' I asked Phil. He shook his head.

"E n'ly is at our house now,' he said, 'au' I think he'll go home with her. He is prettly heally hurt from a fall, he says, au' is somewhat lame, but he'll get along,' I went into my ironin', feeling thankful au' left the youngsters to themselves. Bless 'em they made a pretty pair.

"Pail stayed till about four o'clock, and after he was gone. Bathars came in "Pail stayed till about four o'clock, and after he was gone, Barbary come in to help about supper. "I wish pap'd come, she kept saying; 'I want him to know Sieve is no thief' Presently she ran out on the back porch and stool looking down the road, an' I heered the clatterin'

down the road, an' I heered the clatterin' of a horse, an' I run out just in time to see Barbary go like a fluon out of the back gate toward the stable. It was all over in a minute. I see the horse are up as she flung the open door to. I see her paphangin' with one foot in the attrrup, his head draggin,' though one hand still held the bridle; and I got to him somebow just as he got his foot lose, an' I helped him up, an' there lay Barbary white an' still. Her pap let go the horse an' stooped down.

down. "Barbary!' he cried. She never moved.

you?'
"'Be still!' he said, sharply; 'che's not in the house. We "Be still! he said, sharply; 'che's not dead. Help get her in the housa. We lifted her up an' she opened her eyes. 'Phit,' she whispered, faintly, 'tell pap Steve's—' then her voice ceawed an' her sweet eyes shut again. We got her on the bed, an' I got the camphire, au' pap rang the big bell for the hands, an' soon as they come in sent one for the doc tor. But I found where she was hurt There was a great ugiy brule right between her pretty white shoulders. A little stream of blood begun to trickle out of her mouth.

" 'Send over to Thomas'es,' I said, 'for

Phil an' Steve an' Emily.'

'H: thought I'd lest my senses, I know.'
They're there,' I said. 'Phil was here.' 'Inspire there, I said. This was here. In spire of his trouble his face lighted up, "'Then Steve is not —' he began, but at the name Barbary's eyes opened

again.
"Never mind, pap, he don't—he don't

dren.'
"'Go,' I said, 'send fer em.'

He went out with the queer gray color creepin' over his face that I see in the mornin.' An' pretty soon I heerd the horse gallopin' off. Then he came back Well, we done all we could. The doctor came, an' Phil, an' Steve, an' Emily an' er man. But she never spoke but after they came. She murmured then brokenly. All we could make out was, Pap—Steve never—Ma's real good—Pail
—mother!' she cried aloud at last, an her eyes opened wide, an' she looked Wonderingly at us, fixing her gaze for a little on her pap, who stood at the foot of the bed. Then a long shudder shook her body, an' her breath came in gasps; a torrent of blood poured out of her mouth an' she was gone

bear things when they have to. But he's never been the same man. An' his face keeps that queer color. I've heard that

What made her? interrupted another woman.

"Nobody made her, said the old woman. She's that bigoted. I told her 't wouldn't pay, but she said Squire was sot on hevin the bigest house of the prairie, an' they got the work done cheaper by boardin' of the men, an' she's boun' to hev an' he might let us be a little like other carpets—'

"I didn't care, I guess I was too old to be in love when I married, an' somehow he didn't make me feel very sentimental, as the work of the prairie, an' the boys said they hadn't saw though an' I tried to do it. I tole Barbary see it all, an' he might let us be a little like other than the boys said they hadn't saw that the door an' when the horse'd make fur his stell an' her pap's hadn't, an' the boys said they hadn't saw that the horse'd make fur his stell an' her pap's hadn't, an' the boys said they hadn't saw though an' I tried to do it. I tole Barbary see it all, an' he not see the stable door open. She knowed the horse'd make fur his stell an' her pap's hadn't, an' the boys said they hadn't saw though an' I tried to do it. I tole Barbary see it all, an' he house' make fur his stell an' her pap's hadn't, an' the boys said they hadn't, an' the boys said they hadn't, an' the boys said they hadn't, an' the boys said the house. I lay down, an' she cried an' said, 'Ef pap was a pore man I wouldn't want it. But he's rich an' he might let us be a little like other folk, an' ma,' she went on. 'ef my mother' had the front door. But he house'd make fur his stell an' her pap's hadn't, an' the boys said they hadn't, an' the boys said they hadn't saw before I lay down, 'I guess Steve ain't in the house.'

"'Let him stay out then,' said the could git out of the way. Yes, Steve an' land the house.'

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"'Let him stay o an' his feet caught. Barbary see it all, error. A solemn m over right often. She has a little girl now She calls it Barbary, an't it's mighty cute.

But it'll never be like my Barbary to me
or pap either. An' after all, Selim had got out himself, an' was on his way home when they caught him. But pore Stevey,

he said he never wanted to see him sgain. he said he never wanted to see him again.
"Phil Thomas? He was pretty, downhearied for a good while, but he's
shirked up now, an' I heard he was
waitin' on Melinda Jones. She's a nice
girl, but she couldn't hold a candle to
Barbary.
"Dead folks soon forgot', you say. I
don't believe it. Falls don't forgot, he

don't believe it. Folks don't forget ; but they can't go mourning always. An'it wouldn't be right of they could. I know long as I live l'il never forgit my girlis, long as I live I'll never forgit my girlis, who give up her sweet young life to save her pap. No, I'm not sorry I married him either. He's awful good, ef he is a little close with money. But that's his nature. I reckon it's cause he know how hard it is to get. But, bless my heart, its nigh four o'clock, and that girl will never the surprise of without I see to it; as your git supper on without I see to it; so you must excuse me a while. There's the

must excuse me a while. There's the album with Barbary's picter in it. Tain't half as pretty as she was; but you can guess a little what she's like by it.

"Et you see him comin' just slip it out o' sight; he can't bear to see.it There's some of my folks' likenesses in it too.
No, I never did hev mine taken. Don't reckon I ever will, but, laws, I must see about supper.'

#### Consumption Surely Cured. To the Editor ;-

Please inform your readers that I have a Please inform your readers that I rave a positive remedy for the above med disease. By its timely use the above med disease. By its timely use the above reads of hopeless cases have been permanently cured, I shall be glad to and two bottles of my remedy free to any effour readers who have consumption if they will send me their Express and P. O. address.

n' Respectfully,
I Dr. T. A. SLOCUM, 37 Yonge St., Tor

#### MIDNIGHT MASS DURING THE BEIGN OF TERRIOR

When the Reign of Terror was at its worst in France, my grandmother, then a young girl, dwelt in she Fauburg Saint-Germain. A void had been made around her and her mother, their friends, their relatives, the head of the family himself, had fied the country. The hotels were deserted or were in the possession of new landlords. The two women had given up their grand house for a modest odging, where they lived on in hopes o better times, carefully concealing their names, which in those days it would have been dangerous to have known. The Churches, being perverted from their searced purpose, were used as atores or industrial establishments. All ex-terior practices were at an end. Never-theless, in the shop of a manufacturer of wooden shoes, in the Rue Saint Dominique, an old priest, who had resumed the numble trade of his father, used to gather together a few of the faithful for prayer; but precautions had to be used, for the pursuit was unrelenting, and the numble temple was just beside the dwelling place of one of the members of the evolutionary government who was an

implacable enemy of religion.

It was a cold winter's night; the Midnight Office was celebrated in bonor of the festival of Caristmas. The shop was carefully closed, whilst the incense perfumed the small room at the back. A white bureau, on which was placed a spotless white cloth, supplied the place of the cloth, supplied the place. spotless white cloth, supplied the place of an altar. The vestments had been taken from their hiding place, and the little assembly were piously recollected, little assembly were piously recollected when a knock at the door that sounded ike the usual knock of the faithful, called their attention. One of the assembly rose to open the door; a man entered with besitating steps. His appearance in this place at this time as unexpected and unwelcome; his figure was, alas! too well known; it was the man who, in the public coun cils, had shown himself most bitter against the meetings of the faithful, and shose presence at such a time was there

fore all the more to be feared.

The majesty of the Holy Sacrifice was not disturbed, however; but fear had seized all their assistants. Was there not reason, indeed, for each one to feat for himself, for his family and for the good shepherd, who was in greater danger than his sheep? With a stern but calm air, the conventional remained throughout the mass, and according as the Holy Sacrifice was coming to an end the assistants became all the more un easy in the expectation of a conclusion that could easily be guessed.

When the mass was finished and the

lights were nearly all put cut, the assistants glided away one by one; then the stranger advanced to the priest, who had recognized him, but who preserved the

"Citizen priest," he said, 'I have some thing to say to you." "Speak, brother; what can I do for

you? "I want to ask a favor of you, and I know how ridiculous that makes me. My face grows red like a girl's, and I can-

not speak."
"And yet my person and my ministry are but little calculated to make you uneasy, and if some feeling of piety brings you to me—"
"Ea! There is nothing of that kind,

I know nothing of religion; I don't want to know anything; I am one of those that have done all they could to destroy yours; but, to my misfortune, I have a daughter..."

"I see no misfortune in that," inter-

"I see no misiortune in tua", inter-rupted the priest.
"Wait, citiz-up; you will see. We men of principle are often made the victims of children. Inflexible towards every-body else in maintaining the idea that we have formed for ourselves, we hesitate and we become children in presence of the tears and prayers of our children. I have a daughter whom I have brought up to be an honest woman and a true citoyenne I thought I had moulded her after my own image, but I was greatly in for her. At New Year she is to be mar-ried to a fine young fellow whom I my self have picked out to be her husband. Everything was going on smoothly; the young folks liked each other—at least so I thought—and everything was ready for the ceremony to take place at the Commune, when, this evening my daughter threw herself at my feet begging me to put off her marriage. Surprised at first, I raised her up:
"What! do you not love your intended

husband?" I asked her.

"'Yes, father" she answered; 'but I do not wish to be married yet' "When I pressed her with questions as to this strange caprice, she at last con-fessed to me her girlish notion. She wanted to wait hoping that the day would come when she might be married with the blessings of the Church. When my first anger was over, I cannot tell you all the good reasons she gave me to obtain from me a thing so contrary to my rule of conduct—the marriage of her deceased mother took place in the Church; her memory required this pious action; she would not consider herself married unless the ceremony took place at the foot of the altar; she had r remain a maid for the She pleaded so hard, adding her prayers and tears to her words, that she tri-umphed. She herself told me of the retreat which, a few days ago, it would have been bad for all if I had known. I have come to find you, and now I ask. Before you stands your persecutor, you will bless the marriage of his daughter

according to your worshir answered : "My The worthy pries exclusion and no ran ministry knows of exclusion and no ran-ministry knows of pleased, besides, at what cor; I am we pleased, besides, at what you as of me. One thing only grieves that the father is so much opposed o his daughter's intentions."

"You mistake me ; I understand sentiments. That of a daughter who wishes to be married as her mother was, appears to me respectable; and a little while I saw that there is something in your ceremonies which makes me understand still better her idea,"

still better her idea."

Some few days afterward the same back room contained a few intimate friends who were witnesses to a marriage. It need hardly be mentioned

that from that day, whether it was from a change of principles or from gratitude, the member of the revolutionary government was in secret a protector of the little Church, which was allowed to exist in peace, unknown to its persecutors.

#### ST. THOMAS OF AQUINO.

St. Thomas of Aquino was by far the St. Thomas of Aquino was by far the greatest man of his a<sub>K</sub>(-) man of noble birth, of ancient lineage, of commanding presence, the most consummate theologian, supreme in learning and goodness, the friend of popes and of kings-yet in position (and he desired to be nothing else) he was but an humble monk. One day at Bologna, a stranger erriving at his monastery, asked the prior for some one day at Bologna, a stranger erriving at the monastery, asked the prior for some one to help him to get provisions and carry his basket. "Tell the first Brother you his basket. "Tell the first Brother you meet," said the prior. St Thomas was walking in meditation in the claister, and, walking in meditation in the closter, and, knowing him not by aight, the stranger said to him, "Your prior bids you follow me." Without a word the greatest teacher of his age, "the Doctor Angelicus"—the angel of the chools, as he was called by the affection o his admires, bo eed his head, took the heads t and followed. But he was to be supported to the chools. basket and followed. But he was suffering from lameness, and since he was unable to keep up the pace, the stranger rebuked him roundly as a lazy, good for-nothing fellow, who ought to show more zeal in religious obedience. The saint meckly bore the urjust reprosches and answered never a word. "D, you know answered never a word. "D) you know to whom you are speaking—whom you are treating in this rude way?" said the indignant citzens of Bologns, who had witnessed the scene. "That is Brother Thomas of Aquino" Brother Thomas of Aquino" said the stranger, and immediate y throwing him self upon his knees he beggod to be for given "Nay," said St. Thomas, "it is who should ask forgiveness, since I have not been so active as I should have been." And this humility, so rare in little men, was the chief characteristic in this truly great man. great man.

O.ce when reading aloud in his monas. false quantity in the Latin and corrected him Thomas in tanily altered the word as the prior had said. "Wny did you not tell him that you were right?" asked the mouks afterwards. "The quantity of the word," says St Thomas, "was of no consequence; but it was of consequence that I should be obedient." Once again: When he was addressing a vast congrega-tion in one of the chief churches of Paris, an insolent intruder cannot be the an insolent intruder came up the aisle, beckened him to stop, and aimed at him an abusive harangue. The saint waited till he had ended, and then, without one word of anger or rebake, calmly continued his dis-course. From that disciplined and noble spirit of the first man of his age all pride had been expelled. "Give me, O Lord"— this was his daily this was his daily prayer-"Give me, O Lord, a noble heart which no earthly affection may drag down."—Archdeacon

#### The Churches of Scotland

The London correspondent of the Catholic Review writes. 'From Scot-land it is pleasant to hear that 'within the last fifty years no less than sixty churches have been dedicated to God in honor of Our Lady alone' Consider-ing how noor the Scotch Catholics are ing how poor the Scotch Catholics are ing how poor the Scoten Camoles are this announcement cannot fail to be surprising. We all know that St. Margaret—like Bruce David, Wallace, Gavin Dudbar—was a devout client of the Mother of God; and that in the Catholic days before the hones of Pres. Catholic days before the bones of Pres. byterianism usurped the place of chivalrous Scotch Catholicity, the temporal, like the spiritual, life of Scotland was very different from what it is now. very different from what it is now. There were no heartless poor laws in old times, Melrose, Judburgh, Dryburgh, like Roslyn, Seton and Holyrood—all tell us what Catholicity was, But. the new life of Cutholicity in Scotland is wonderfully vigorous and springlike. The late Mr. Moneith of Carstairs once asid to may in Scotland there are no said to may in Scotland there are no second to the said to may in Scotland there are no said to may in Scotland there are no second to the said to the said to said to said the said to said the said to said to said to said the s said to me: In Scotland there are a few Catholic grandees and a few them and very poor Catholics; yet there is somehow, a vitality about Scotch Catholicism which I think look more promisng than does the English."

#### Bad Companions.

A story is told of a gentleman who had a splendid singing canary. A friend wanted to see if he could teach his sparwanted to see it he could teach his spar-rows to sing by keeping the chary with them. He borrowed it and placed it in the cage with the sparrows. Instead, how-ever, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back, but still it would not sing, until he put it beside a canary that sung well, when it soon regained its old notes.

#### A Wedding Present

Of practical importance would be a bottle of the only sure pop corn cure—Patnam's Painless Corn Extractor—which can be had at any drug store. A continuation of the honeymoon and the removal of corns both assured by its use. Beware of imita-

#### Prompt Results.

"I was very sick with Dowel complaint last summer. I tried other medicines but all was no use antil I tried Dr. Fowler's Wild Strawberry. The next day I was like a different man." Geo. H. Peacock, a different Strud, Ont. Chronic Coughs and Colds

# Chronic Coughs and Colds And all Diseases of the throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. See what W. S. Muer, M. D., L. R. C. P., etc., Truro, N. S., says: "After three years' experience I consider Scott's Emulsion one of the very best in the market. Very excellent in Throat affections"—Put up in 50c. and \$1 size. Consumptive Tendencies

Consumptive Tendencies are often inherited, but the disease itself may gain a foothold through impure blood, bad diet, unventilated rooms, etc., keep the blood pure and the circulation perfect by means of Burdock Blood Bitters, and thus ward off consensution which had by means of Burdock Blood Bitters, and thus ward off consumption, which is simply scrofula of the lungs.

PURITY OF INGREDIENTS and accuracy of compounding, make Milburn's Aromatic Quinine Wine the criterion of excellence.

The Land of the Be

By the hut of the peasar And nigh to the tower sleeps
And joy loves to linger a
Lies a garden of light full

fume, Where never a tear-dro And the rose and the bloom— Tis the land of the bea

Each moment of life a me And beckons man over Through the heart-sobs rolling of drums, The army of mortals ob Few lips that have kissed

brow,
A face from each firesid
But we know that our watching us now In the land of the beaut Not a charm that we kne

d'ry was crossed,
And we stood in the val.
Not a trait that we prized is lost—
They have fairer and lov
As the lilies burst forth wh
of night
Into bondage at dawn-bre
So they bask in the glow

Light,
In the land of the beaut

O! the dead, our dead, dead,
Are close to the heart of When the last deed is do word is said,
We will meet in the beau dead! —John Je

## CATHOLICS OF &

Correction -In our is inst. there occurs an er to deprive the aged Lord concr which he acquired bis faith publicly on the otherwise acting as becan tian. The paragraph in page three, beginning will the had been reconciled to the cust to have be the the there between the transfer of the transfe ought to have been place after the last line of the graph, column three, v

wardly enemy
Toe name, Mr. Robe ought to bave been in brackets, at the end of the fourth paragraph, copage third, thus: embowelding-(Robert Chalmers) indicate that the writer's stating that Jacobite priso to death in a very cruel distinguished author, Rob

BY THE REV. MENEAS M'DO

PART II. For some time before th of 1745, Preshome had enjo tive quiet. Whatever fac were, on cossion expedition, ruthlessly tor brutal soldiery, who beat a a few starved Highlander pillaged the Church of Pre the books and vestments burned them in the marke that time till the arrival of

congregation had assemble

room in the greatest privace.
The pastorate of the neitish of Bellie was, at this ten years longer, held by t Godsman. From our ear we have been accustomed worthy priest spoken of as His mission was dedicated in Blessed Virgin. He was living in a fen which the Duke of Gordon, he often very young, was present felt strongly attracted towa olic religion But, how or not tell. The priest at Fo Mr. Hacket, took notice of was at pains to instruct him intelligent and tractable, him in due course, into Church when he was about of age. Showing afterwarderire to be a priest, app made to the Rev. Charles admission into the monas James in 1719. This could ever, as Abbot Stewart co age too great. He was, th to kome the following year. man and his companion through Germany in order They reached College of Rome, on Januar It was not long till Mr. Gods a favorite with his superiors, larly one of them, F. Wolf man and prefect of studie age and his studies compl rdained priest in the year at Bordeaux, on his return he engaged for his passage

byterian shipmaster This p won by his conversation and board, that he refused to any fare. Arriving at Edin in August, it became his dibrate Mass in the lodgings of Duchess of Perth. Having friends in the Enzie, he was s October to the mission of D was on the best of terms the was not the cest of terms the neighboring priests who were was not long till Bellie, becom 1734, he was removed to the He dwelt for some time at village of Auchenhalrig, ad Park of Gordon Castle. Con times, it is noticeable that to Gordon's factor, Mr Alexan Protestant, boarded with M till his marriage. Soon afte man built for himself a cotts enhalrig. This cottage still of the priest's residence th years after he undertook the Bellie, he was afflicted by a se of palsy, which assabled him year. During the deastrous sequent on the defeat of Prin Mr. Godsman was arrested an a prisoner to Fochabers. T no charge against him, be

ately liberated. Additional laid on Mr. Godsman in cons

rte prominent part Rev. J. Preshome had taken on the Prince. He could not appe The Land of the Beautiful Dead.

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By the hut of the peasant where poverty And nigh to the tower of the king, Close, close to the cradle where infancy

sleeps
And joy loves to linger and sing,
Lies a garden of light full of Heaven's perfume,
Where never a tear-drop is shed,
And the rose and the lily are ever in

'Tis the land of the beautiful dead.

Each moment of life a messenger comes,
And beckons man over the way;
Through the heart-sobs of women and
rolling of drums,
The army of mortals obey.
Few lips that have kissed not a motionless
brow.

brow,
A face from each fireside has fled.
But we know that our loved ones are watching us now
In the land of the beautiful dead.

Not a charm that we knew ere the boun-And we stood in the valley alone
Not a trait that we prized in our darlings

They have fairer and lovelier grown, as the lilies burst forth when the shadows of night

of night Into bondage at dawn-break are led. So they bask in the glow by the Pillar of Light, In the land of the beautiful dead.

O! the dead, our dead, our beautiful

dead,
Are close to the heart of Eternity wed,
When the last deed is done and the last
word is said,
We will meet in the beautiful land of the
dead! —JOHN JEROME ROONEY.

#### CATHOLICS OF SCOTLAND

Correction -In our issue of the 11th Correction—In our issue of the 11th inst, there occurs an error which goes to deprive the aged Lord Lovat of the monor which he acquired by professing bis faith publicly on the scaffold, and otherwise acting as became a good Christian. The paragraph in third column, page three, beginning with the words: He had been reconciled to the Catholic Church, cought to have hear placed immediately. ought to have been placed immediately after the last line of the second para graph, column three, vengeance of the

wardly enemy
The name, Mr. Robert Chalmers, ought to have been inserted within brackets, at the end of the last line of the fourth paragraph, column second, page third, thus: embowelling and behead ing—(ROBERT CHALMERS) in order to indicate that the writer's authority for stating that Jacobite prisoners were put death in a work of the column of to death in a very cruel way, was the distinguished author, Robert Chalmers.

BY THE REV. ENEAS M'DONELL DAWSON, LL. D, F R. S, ETC. PART II.

For some time before the insurrection of 1745, Presbome had eujoyed comparative quiet. Whatever facilities it possessed were, on coasion of the ill-fated expedition, ruthlessly torn away. The brutal soldiery, who beat and butchered a few starved Highlanders at Culloden, pillaged the Church of Preshone, carried the books and vestments to Cullen and burned them in the market place. Since that time till the arrival of Mr. Hay, the congregation had assembled in a small

room in the greatest privacy.

The pastorate of the neighboring par ish of Bellie was, at this time, and for ten years longer, held by the Rev John Godsman. From our earliest boyhood we have been accustomed to hear this worthy priest spoken of as a living saint His mission was dedicated in honor of the Blessed Virgin. He was born in 1693 Although his parents were Protestants, living in a fen which they held of the Duke of Gordon, he often, when still very young, was present at Mass and felt strongly attracted towards the Cath olic religion But, how or why he could not tell. The priest at Fochabers, Rev. Mr. Hacket, took notice of him one day, was at pains to instruct him, finding him was at pains to institute and, intelligent and tractable, and received him in due course, into the Catholic Church when he was about eleven years of age. Showing afterwards a warm desire to be a priest, application was made to the Rev. Charles Stewart for admission into the monastery of St. James in 1719. This could not be, however, as Abbot Stewart considered his age too great. He was, therefore, sent to kome the following year. Mr. Gods man and his companions travelled through Germany in order to avoid a pestilence which was, at the time, raging They reached the Scotch College of Rome, on January 21st, 1721 It was not long till Mr. Godsman became a favorite with his superiors, and particu-larly one of them, F. Wolfe, an Irish-man and prefect of studies. When of age and his studies completed, he was ordained priest in the year 1730 When at Bordeaux, on his return to Scotland, he engaged for his passage with a Presbyterian shipmaster This person was so won by his conversation and conduct on board, that he refused to charge him any fare. Arriving at Edinburgh early in August, it became his duty to cele brate Mass in the lodgings of the titular Duchess of Perth. Having visited his friends in the Enzie, he was appointed in October to the mission of Dee Side. He was a property to the mission of Dee Side. was on the best of terms there with the was not the best of terms there with the neighboring priests who were Jesuits. It was not long till Bellie, becoming vacant, 1734, he was removed to that mission. He dwelt for some time alone in the willage of Auchanhalizia ediciping the village of Auchenhalrig, adjoining the village of Augmentang, adjoining the Park of Gordon Castle. Considering the times, it is noticeable that the Duke of Gordon's factor, Mr Alexander Todd, a Protestant, boarded with Mr Godsman riotestant, boarded with Mr. Godsman till his marriage. Soon after Mr. Gods man built for himself a cottege at Auch enhalrig. This cottage still forms part of the priest's residence there. Three years after be undertook the mission of Bellie, he was sillicated by a severe attack of palsy, which disabled him for a whole year. During the deastrous time consequent on the defeat of Prince Charles,
Mr. Godsman was arrested and conveyed

Mr. Godsman was arre

public for a long time after Culloden. public for a long time after Culloden. Mr. Godsman, accordingly, was obliged to minister to the people of Rathven as well as those of Bellie. In his mission ary excursions, he wore the dress of a farmer, celebrated Mass and preached in barns, chiefly at midnight, in order to elude the search of the soldiers. He scarcely ever slept in his own house; but changed from one cottage or farm house

elude the search of the soldiers. He scarcely ever slept in his own house; but changed from one cottage or farm house to another, in the more hilly places.

At length, the officers stationed at Fochabers, learning on the testimony of both Catholics and Protestants, that Mr. Godsman was not only inoffensive, but lived like a saint, arranged so as to secure him sgainst all further molestation. They concerted with him to meet them, one night, at supper, in the house of a respectable tradesman of Fochabers, whose wife was a Catholic. The officer in charge asked Mr. Godsman, "What he was doing that made him so obnoxious to the Government?" Mr. Godsman replied that "he only said his prayers and endeavored to make his neighbors good Christians." "But, you pray against the king," rejoined the officer. "No sir, I pray for the welfare of all men; of all whom the earth bears and the heavens cover." The officer declared himself satisfied with this assur ance, advised Mr. Godsman to be as quiet and cautious as he had hitherto. ance, advised Mr. Godsman to be as quiet and cautious as he had hitherto been, and promised to molest him no more. In the summer of 1747, Mr. God-man resumed his usual practice of helding the control of the control o God-man resumed his usual practice of holding public worship in a fixed place. This place was, at the time, nothing better than a large cottage. For a year more, the hour of meeting was still midnight. When Mr. Hay joined him in the E zie missious, this venerable man was over sixty years of age, and was considered by all who knew him "a man of anostolic sanctity."

Apostolic sanctity."

Mr. Hay's arrival at Preshome in 1759 was a great relief to Bishop Grant. It may be mentioned here, as a remarkable circumstance, that the recently ordained priest commenced his career, which was destined to be so brilliant, in the same

destined to be so brilliant, in the same district in which his namesake and collatoral ancestor had officiated, as a parson, two centuries before.

Mr. Hay, as appears from his corres pondence, deferred greatly to his superior, Bishop Smith, and entertained for him sincere affection. From a letter to this prelate it appears that he was to this prelate it appears that he was

of a missionary life, Mr. Hay was obliged to put up with the discomforts of an old and greatly damaged house. Extensive repairs were necessary, bur, in the state of the country, at the time, could not be undertaken Rev. J. Godsman, writing to Bishop Smith, says: "As he (Mr. Hay) has been accustomed with better accommodation, I fear the room he is in, which is that above Bishop Grant's, is so cold in winter that it will impair his health. The flooring, ceiling and casements of the windows are so much worn that the wind and cold come in every way. I

bad consequences from the coldness of my habitation."

It afforded much comfort to Mr. Hay during the hardships of his first winter, to receive a most friendly and encourage ing letter from the good Cardinal Protector at Rome. His Eminence con gratulates his young friend on the improving prospects of religion in Scotland, and promises are long to supply the proving prospects of religion in Scotland, and promises, ere long, to supply the scarcity of missionary priests, a subject which, he assures Mr. Hay, is very near his heart. The kindly prelate concludes by exhorting Mr. Hay "to assure himself, more and more, of his good will;" and adds: "I take leave of you in the Lord, with my paternal benediction. Yours most affectionately, G. CARD SPINELLI"

Many discomforts attended the life of a missionary priest in Scotland at the time of which we are writing Not the least of these was the very poor house keeping to which economy compelled It reminds one of primitive times and of the desert life to which persecution drove so many of the early Christians, to find a bishop contenting himself with such board as he could have for forty such board as he could have for forty sbillings a quarter, sitting by the same fire, using the same candle and sharing the same room with a parish priest. Yet in such humble ways did Bishop Grant and Mr. Hay appear to take de ight. There was more still to try the patience, consume the time and exhaust the physical powers of the missionary priest. Such calls were most frequently from a distance, requiring a journey of many miles over moors, by bad roads; through drifting snow, at times, and in the severest winter weather. Mr. Hay found it necessary to have a puny for such journeys. In relating incidents in which he was concerned, he was careful to avoid all mention of himself. On one occasion, however, he forgot his usual ceeded to tell the company that,

also were roused and went to the door; but, when it was opened, no one could be seen. Search was made in all directions, round the house, outside. But still nobody could be found. Mr. Hay was too much agitated by this ex'raordinary occurrence to be able to sleep. At two o'clock in the morning, the rapping was repeated. Mr. Hay dressed with all possible haste, believing, surely, it must be a call to some sick person He was not mistaken. On opening the door, he found a man with two saddle horses, waiting to conduct him to a lady who was dying at a distance of twenty also were roused and went to the door; who was dying at a distance of twenty

who was dying at a distance of twenty miles.

The continued illness of Bishop Grant occasioned great trouble to Mr. Hay, During the whole of the winter, 1759 60, the worthy prelate was alling, and, sometimes, so severely, that his life was despaired of. Mr. Hay's medical treat ment, together with that of Dr. Donaldson, the Bishop's regular physician, proved very successful. But, notwithstanding, it was considered that Bishop Grant could not survive any length of time, unless he were removed to a more southern country, where, also, he could have more comforts and better attendance. Accordingly, he set out for Binburgh, travelling by easy stages. The change greatly improved his health: and this improvement continued throughout the whole winter.

While doing all in his power to promote the spiritual good of his flock, Mr. Hay, at the same time, gained the esteem and affection of his Protestant neighbors by his moderation and benevolence. He gave medical advice and dispensed medicines to the poor of all denominations

by his moderation and benevolence. He gave medical advice and dispensed medicines to the poor of all denominations without distinction. With only one exception, there was never any controver sial dissension in the parish. The one case which occurred of a self-willed young man whose father was a Catholic, splitting to make a religion for himself. sepiring to make a religion for himself, was conducted so prudently, that it led to no breach of the general harmony.

Mr. Hay was distinguished by great activity, tact, and business habits. All

activity, tact, and business habits. All this, together with his superior address, won for him the confidence of his superiors and brethren. And thus it may be a superior and brethren. iors and brethren. And thus it that he came to be appointed one of the administrators of the temporal affairs of the mission. It had been the custom to assign this office to seven or eight of for him sincere affection. From a letter to this prelate it appears that he was much concerned on account of the want of books of instruction for his people of Ruthven. "There is a great want," he writes, "of proper books in the hands of the people. My heart bleeds to see the effect of that want. There are several of those pamphlets which I saw with you, such as, 'The grounds of the Catholic religion;' 'The Roman Catholic's reasons;' 'Short History of the Reasons;' 'Feneion's thoughts, etc.,' which might be of unspeakable advantage had we numbers of them. It would be a great charity to send us as many as you could of these pieces." Mr. Hay laments in the same letter the spiritual privations to which Catholics are subjected owing to the tracts of country to which each priest is obliged to attend, being so ex'ensive, and quotes the sad case of a man in Strathisis, who died "without any help or assistance."

In addition to the labors and fatigue of a missionary priests since its to assign this office to seven or eight of the senior missionary priests since its creation by Bishop Nicholson in 1701. Mr. Hay's colleagues, Rev. John Gods man and R v. William Reid, met him at they addressed a joint letter to Cardinal Spinelli, dated, as was the custom, "ad ostium spee." Later, Mr. George Gordon, another administrator, signed the letter at Aberdeen. The following month, Mr. Hay presented to Bishop Smith an abstract of his correspondence with Father Bruni, S. J., his former prefect of studies, on the subject of preparing youths for the Scotch College of Rome. Not long sfret, June 19, Mr. Hay wrote it to the Procurator at Edinburgh, Mr. Gordon, in the name of Bishop Macdonald, then with him at Preshome, pointing out several material errors in the accounts of the mission, in a clear, business like, but deferential manner. Such letters Mr. Hay wrote in so masterly a way as to lead to the supposition that such like composition must have been a favorite study with him. He was not the senior missionary priests since its creation by Bishop Nicholson in 1701. Mr. Hay's colleagues, Rev. John Gods man and R v. William Reid, met him at a way as to lead to the supposition that such like composition must have been a favorite study with him. He was not without private correspondents. One of the most valued of these was a lay gentleman, Mr. Alex. Craw, formerly of Haughnead, but latterly resident in Etinburgh.

Etinburgh.

The clergy of the mission were now blessed to enjoy somewhat more peaceful times. This was more particularly the case in the Lowlands. Bisnop Macdonald, whose family had taken active part in the disastrous expedition of Prince Charles, was still an object of pursuit in the Highlands. This made it necessary for him to reside the greater part of the time out of his own district. He was now aged, greatly broken down by the wind and cold come in every way. I really think he is never warm in this weather but when in bed." Mr. Hay himself says, in a letter to Bishop Smith, dated January 1st, 1760, "I am very sensible of the danger of making great repairs; and, therefore, we shall do the best we can, with as little noise as possible; and I hope Almighty God will, through your good prayers, hinder any bad consequences from the coldness of complied with his request; and desired him to name, according to the received form, three priests from whom the Holy Father might select one for the Episcopal Office. The choice fell on the Rev John Macdonald, the Bishop's nephew who had been, for some time, a com panion of Mr. Hay at Rome. Mr. Mc Donald had returned from his studies at the Scotch College of Rome in the year 1753; and was, from that time, engaged in the missions of Scotland. Lochaber was the first scene of his labours; and he was in charge of South Ust when his appointment to the coadjutorship took place. He retired to Shenval in order place. He retired to Shenval in order to prepare for consecration, under the guidance of his uncle. He was consecrated Bishop at Preshome, under the title of Tiberiopolis, by his venerable uncle, who was assisted, on the occasion, by Bishops Smith and Grant.

A little later, in the winter of 1761-2, Mr. Geddes was sorely tried by illness which he caught in the stormy wilds of the Cabrach. In the spring he had an attack of spitting of blood. Mr. Hay travelled all the way from Presnome in order to visit his triend, and processing. order to visit his friend and prescribe for him. Bleeding was had recourse to, as was the practice at the time, and not without success.

During the few preceding years, the ranks of the missionary priests were greatly thinned by death. The Ray.

John Gordon at Huntly and the Ray. George Gordon, who enjoyed a great reputation for piety, were much lamented in the Lowlands. In the other district, in the Lowiands. In the other district, also, several good priests were called to their reward; among the rest a very valuable missionary, the Rev. Eneas MacDonald. In the whole High-lands there remained only three priests capable of daing duty In some of the most. capable of doing duty. In some of the most destitute parts of his vicariate, B shop Hugh Macdonald was on this accoun under the necessity of undergoing the labors of a missionary priest, notwith. standing the great risk to which he was

thereby exposed.\*

The solicitude of the bishop was now

provision, by means of seminaries, for the ecclesiastical wants of the mission. Bishop Macdonald did all that could be done as regarded the Highland district. He boarded a few boys in private houses near Fochabers, caused them to attend the common schools and receive spiritual instruction from the Rev. Mr. Godsman, This was nearly all that could be done This was nearly all that could be done for the benefit of the Highland vicariate. for the benefit of the Highland vicariate. In the Lowlands there was a seminary, Szalan, which has already been mentioned. It was, however, in a very humble condition; and, in the evil days, could not be improved. It had some success under the presidency of the Rev. Mr Duthie. On his departure to become prefect of studies at the Scotch college of Paris, and afterwards missionary apostolic at Huntley, Scalan lost, for a time, all its efficiency. This state of things continued till September, 1762, when the Rev. Mr. Geddes was recalled from Shenval and appointed president. This worthy priest, who is always highly spoken of whenever we meet with his name, had now for three years been engaged, notwithstanding bis wretched health, in a mission than which there was none more latorious in the Lowland vicariate. Bishop Grant bore testimony in glowing terms to his distinguished services there. "He had not," says the Bishop, "been fully three years in that country (Auchendown) at the time of his removal, when by his fervent zeal, unwearied activity and, much more, by the uncommon sweetness of his temper and his In the Lowlands there was a seminary,

activity and, much more, by the uncommon sweetness of his temper and his exemplary life, he was the means, under God, of the conversion of nine persons, fully instructed and confirmed last August: besides many others, not sufficiently disposed for the sacraments, when he was torn from his flock, notwithstanding the universal regret of all who knew him, both Catholics and Protestants, who, in spite of their prejudices against his principles, esteemed and loved

In 1762 Mr. Hay commenced keeping an account of his communicants. Their names, in his handwriting, are still preserved at Preshome arranged under the Sundays and festivals from 1762 till 1767 So lately as 1828, a woman survived in that locality who had been prepared for her first communion by Mr. Hay, while officiating as a missionary priest at Preshome. There is a table still extant which shows the number of his age. which shows the number of his com municants at Easter and Christmas dur ing the years referred to In addition there was every year a large Commun-ion at the Assumption:

1762, Easter 460; 1763, Easter 460; Christmas 379.

1764, Easter 450; Christmas 342, 1765, Easter 475; Christmas 350, 1766, Easter 480; Christmas 360.

1766, Easter 480; Christmas 500. 1767, Easter 520; Christmas 360. Mr. Hay now earnestly suggested, founding on his medical knowledge, that Bishop Grant should pass the approach ing winter at Aberdeen. This, he in sisted, would greatly benefit his health.

The Bishop, accordingly, took a lodging in the nouse of a Mrs. Thomas Young.

There must now be chronicled a heavy

loss which the mission sustained in 1763 by the death of Cardinal Spinelli, About ten years previously he found it torn by internal dissensions and opposed externally by the arbitrary and persecuting Government of the time. The latter evil, through the Divine good-ness, was now greatly mitigated. The wise messures of the deceased Cardinal, firmly persevered in, had almost entirely restored peace and had almost entirely restored peace and union among the missionary priests. This happy result was chiefly brought about by discouraging the cabais and intrigues of certain parties that were not over friendly to the secular clergy in general. Cardinal Spinelli entertained a warm regard for the Scotch Bishops and clergy, extending his kindness even to the students. He also contributed or procured considerable pecuniary assist ance to the mission and the seminaries. For these reasons the venerable prelate For these reasons the venerable prelate is justly numbered among the best benefactors of the Catholic Courch in Scotland. Such was the effection provided

'(I discovered, death might have been the consequence, as such was the penalty for a person under sentence of banishment, who returned nome.

tained for him by the clergy that his death was felt by them as a personal

Such was the affection enter

TO BE CONTINUED.

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3. Never make promises you are not

sure you will keep.

4 If you tell a child to do a thing, show him how to do it, and see that it is

5 Always punish your children for wilfully disobeying you, but never pun ish in anger.

6 Never let them see that they vex you or make you lose your self-com mand 7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impro

priety of their conduct.

8 R-member that a liltle present punishment, when the occasion arises, is much more effectual than the threaten-

ing of a greater punishment should the tault be renewed. 9 Never give your children anything because they cry for it. 10 Oa no account sllow them to do at

one time what you have forbidden, under the like circumstances, at another.

11. Teach them to be good. 12 Accustom them to m little recitals to perfect truth. 13 Never allow tale bearing. 14. Teach them that self-denial, not

self indulgence, is the appointed and sure method of obtaining happiness.

a prisener to Fochabers. There being no charge against him, he was immediately liberated. Additional duty was laid on Mr. Godeman in consequence of the prominent part Rev. J. Gordon of Preshome had taken on the side of the Prince. He could not appear safely in

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## Cathelic Record.

London, Sat., Sept. 8th, 1888.

WHERE IS THE LIBERTY OF

SPRECH?

A meeting was arranged to be held in Ballinasloe on the 15th ult. for the purpose of protesting against the superseding of the elected guardians by a Government Board. The Government, however, will not allow any word to be spoken sgainst • its action, the meeting was proclaimed, and a large force of police was sent to the spot to prevent any assemblage. However, the people were determined to exerclse their right of free speech, and Messre. Harris and Sheehy, M. P's, with Father Costello, waited on Mr. Byrne, Divisional Magistrate, with a copy of the resolutions which were to be placed before the meeting. Notwithstanding that the proposed resolutions were perfectly legal and consisted merely of a protest against the highhanded proceedings of the Government, Mr. Byrne declared that he would hold no parley, and that he would not allow any meeting to be held. The members of Parliament and others then proceeded to take possession of the platform, in order to assert their right of free speech, even in criticising the acts of Government, but they were dispersed by the police.

By such brutal methods as this Ireland is governed, and though there is no law, even Coercion law, sgainst the holding of such meetings as it was here proposed to hold, the inalienable rights of the public were trampled on by the police with impunity, knowing that their conduct would be upheld by the Chief Secretary, who undoubtedly had even given directions that this, or similar meetings should be suppressed. On the very day that these tyrannical preceedings were going on, Mr. Balfour was visiting the Dublin Constabulary depot, and in a harangue addressed to the force complimented the body of Irish constabulary as being most attentive to their duties, and the mainstay of loyalty in the country. without whom it would be impossible to preserve law and order. Yet it is a fact that so wonderfully peaceful are the people, that almost all the breaches of law and order are perpetrated by the police and the magistracy.

It is scarcely necessary to add that the duties to which the police are so attentive as to gain the commendation of the Chief Secretary, consists in evicting tenants by means of battering-ram and baton, dispersing public meetings, and preventing free speech, as on the present occasion, with murders from time to time, as at Mitchellstown, and the arresting of respectable people, with all the circumstances of outrage and brutality, which their immunity from punishment or even reprimand suggests to them. This is what is meant by law and order in Ireland.

#### IRISH LOYALTY.

A band from Cork refused, when requested so to do, to play "God save the Queen" at the Irish Exhibition in London. They were hissed by the audience. The leader stated that if they did the like they need not return to their homes. On their arrival home on the 28th ult. they were received with an ovation When their steamer passed the British flagship Revenge, the band of the Re venge played "God save the Queen." and the Cork band played "God save Ireland" in response. The latter band has been dubbed by many journals "the rebellious Irish band," in consequence of their action. As long as Ireland is governed by throwing her most respected citizens and her Parliamentary representatives into prison, by torturing them to death, and by bludgeoning and shooting the people with her Majesty's presumed approval, for attending lawful public meetings, it would be absurd to expect Irish bands or other Irish organizations to overflow with loyalty to the Queen. A little justice shown to Ireland by her rulers would tend more to make the Irish people loyal, than years of Balfourian misrule and oppression.

Thackeray makes one of his heroes say : "Most of the low fellows enlisted with myself were, of course, Papists, (the English army was filled with such, out of that never-failing country of ours)!" That is to say, the soldiers who fought England's battles on the continent were Trishmen : but it is certain this will not

great change in the way of governing that

ong suffering country.

The prison discipline alone under which the men whom the Irish people delight to honor with their confidence and affection, are treated with both cruelty and indignity, is enough to drive every sentiment of loyalty to the throne of England out of Irishmen's estate. hearts. Mr. Wilfred Blunt recently proved the direct responsibility of the Chief Secretary for the manner in which not long since the Queen lauded Mr. Balfour and his policy. As long as Her Mejesty thus assumes the responsibility for the cruelties practiced in Ireland, it is organizations like the Cork band will be effasive in loysl manifestations, and they may be very well excused for refusing to make them.

Mr. Blunt shows that even the manifestation of ordinary humanity by prison official toward a political prisoner s punished by the Irish Executive with the surest severity. He says :

"Of the six officers most directly re sponsible for my disciplinary treatment, five have, to my knowledge, incurred punishment. Captain Mason, the Governor of Galway Jail, an easy-going man, he released the rules in my favor, her who relaxed the rules in my favor, has been required to leave the service. Chief Warder Grant has been degraded in rank, reduced in pay, and removed to a convict prison. Warder Denby, especially in charge of me, has been dismissed, and two other warders connected with me have been fined and reprimanded." And he adds, "I have no doubt whatever that their humanity to me was the prime cause of their diegrace."

It is a disgrace to the people of England that to the man who is responsible for this state of affairs a position is given which gives him the power of life and attends one of them gets the magnificent death, and loyalty cannot be expected from a nation over whom such an autocrat is placed. We have no doubt that under other circumstances the people of Ireland would be loyal enough, but as matters stand it is preposterous to expect this to be the case.

Atlantic cable despatches state that United Ireland commends the conduct of the Cork band. It adds: "Only hypocrites and sycophants repay neglect and cold aversion with a semblance of enthusiastic personal lovalty."

WHITE WASHING A RACK RENTER

An effort is being made to make it appear that Lord Lansdowne is a model landlord, and that his estates are admirably managed for the welfare of the tenants. The following has been telegraphed to the press of this country per Atlantic cable : "Lord and Lady Lansdowne have been paying a visit to Deerin, their place in Kerry. I am pleased to hear that Lord Lans downe's tenants have given him a most

cordial reception. Mr. O'Brien's mission to Canada to damage Lord Lansdowne was hardly a greater failure than the working of the Plan of Cam-paign on the Lansdowne estates in Kerry. The well-to do tenants, who were perfectly able to pay reit but who allowed themselves to be evic ted because of their terror of the National League, would rejoice if they could get back to their excellent farms on this liber ally managed property."

This lame attempt to whitewash hi Lordship will scarcely deceive even the most credulous, though, of course, he will continue to be the idol of Canadian evident truth, such is furnished by a letter to be a good landlord, but precisely be cause he is known to be a tyrant and a friend to the most oppressive Government which has ever exercised its barbarity in Ireland since the sanctimonious Cromwell ruled. The evictor of Luggacurran is just such a landlord as these praters about civil and religious liberty

delight to contemplate. The cruel evictions on Lord Lanslowne's estate, where the crowbar was used with all the barbarity anywhere exhibited, are not forgotten, and this where the improvements belonged to the tenants themselves. The case of Mr. Whelan things in it which he does not approve on Lord Lansdowne's estates is but a sample of hundreds of cases. In Mr. Whelan's case it happened that, favorable as is the law to the landlords, Lord from deploring." That defect is the "con-Landsdowne went even beyond its provisions and was forced to disgorge £70 damages inflicted on his tenant. This was compensation for a forge, the property of this moment convulsing the Church of the tenant, which he had unjustly seized, and which even the landlord-favoring law would not allow him to retain. Among all the rack-renters who have inflicted wrong upon Irish tenants, none have been more unrelenting than Lord Lansdowne -whom a late writer in one of the Toronto papers describes as a most benignant landlord. Mr. Wm. O'Brien did this much while he was in Canada: by calling attention to Land Lansdowne's cruelties. he tore from him the mask behind which he was serenading in Canada as a model landlord much loved by an admiring tenantry. No one denounced more strongly than Professor Stuart, M. P., lately the Presbyterian clergyman, Rev.

peached. Nor has Lord Lansdowne's conduct been improved even since the scathing exposures made by Mr. O'Brien. The barbarous evictions in Luggacurran last October and January are perfectly on a par with those which took place at Bodyke and Glensharrold, or those which are now going on on Col. Vardaleur's

As Wm. O'Brien said in Montreal "There is not a man in Cauada, whatever his race, and whatever his creed, who his victims are treated, and we know that reverences freedom and justice and truth, but who believes in his secret heart that Lord Lanedowne is guilty of the inhumanity we have accused him of. It is not a laughing matter for the poor five scarcely reasonable to expect that Irish hundred homeless people in Luggacurran whose sufferings are on his head." By the subsequent evictions the number of sufferers is largely increased.

> NEPOTISM IN THE CHURCH OF ENGLAND.

> The right of certain wealthy aristocrate to present whom they wish for livings in the Church of England, is one of the blessing resulting from the recognition of the Queen instead of the Pope in the Church of England. This, of course, makes the Church of England very dear to the aristocracy-and dear also to the people who are compelled to pay tithes for the enjoyment of spiritual consolation meted out by the scions of nobllity who get the fat livings, while paying poor curates a miserable pittance for doing the work. The Marquis of Salisbury has just given to his son, the Rev. Lord Gascoyne Cecil, a rich living at Hatfield, to which is attached an income of £2,000. There are two churches in the parish, and the curate who salary of £100.

#### A PAN-ANGLICAN ENCYCLICAL.

A letter has been issued by the Pan Anglican Council which recently closed its sessions at Lambeth Palace in London. In imitation of the Pope, who really addresses the whole world, having the authority conferred by Carist to "teach all nations," the Pan-Anglicans have dignified their letter with the namei"En. cyclical." It is called by them "the Lambeth Encyclical."

The absurdity of calling such a document in Encyclical is apparent, for notwithstanding the fact that Protestantism has endeavored to make use of the term for a common circular letter, both etymology and usage confine its meaning to a document addressed to the Christian world by one who has the right to speak with authority, and as such it must be received with due respect by all. Is the Lambeth Encyclical of this character? When the Pan-Anglican Council was convened it was expressly stipulated that it had no authority to decide doctrinal disputes. The Encyclical does touch upon doctrir al matters, and does explicitly or implicitly define certain points, but by so doing it acknowledges that it interferes in matters over which it has no control. On the other hand, there are matters of vital importance to the Church which are ominously passed over without the remotest reference being made to them. If any proof were needed for this self.

Times of 16th August. The bishop totally repudiates any authority in the so called Encyclical. He declares that he "does not pretend to criticise it," but it is not "the formal, deliberate, unanimous opinion of all the 145 bishops who attended the socalled Pan Arglican Conference." He adds: "I must disclaim any responsibility for its contents." He declares that himself had no hand in drawing it up, neither did he see any rough draft of it

after it was drawn up, nor did he "read a line of it before it appeared in the columns of the Times." He adds that there are and while he leaves us to understand that there are many glaring defects, he specifies one such which he "cannot refrain spicuous absence of any reference to the unhappy divisions about the doctrine and ritual of the Lord's Supper which are at England, and will certainly bring on disruption and disestablishment unless they are healed. The existence and formidable nature of these divisions it is vain to deny. To my eyes they are of more cardinal importance and appear to require far more attention than the condition of

the Scandinavian or Greek Churches, or the Old Catholic movement." The Archbishop of Canterbury, in a subsequent letter which appeared in the Times of the 18th August, expresses regret that the Bishop of Liverpool did not make his auggestions for additions at the conference rather than afterwards, but he maintains that the Encyclical was discussed, Lord Lansdowne's tyranny, and when paragraph by paragraph, in conference, and that all the bishops were present except a Mr. Irwin, visited Canada, he declared that few, eight he believes, who were absent Mr. Wm. O'Brien's description of Lord through sickness or other causes. This is Landsdowne fell far short of the heartrend- very probably correct, but it does not at ing acts of oppression which were per- all affect the main point to which the petrated by him. Rev. Mr. Irwin comes Bishop of Liverpool calls attention, which from the spot where these occurred, and 'is that the conference evaded dealing with

fear of exposing to the world the sadly disunited condition in which the Church stands between the High and Low, Erastian and Latitudinarian parties which distract her, and which are as distinct from one another as the most extreme sects into which Protestantism is divided. Nothing could show more plainly than this the absolute impotency of the Church of England and all its offshoots to fulfil the of ject for which the Church was established on earth by Christ : "that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Esh. iv., 14)

The Bishop specifies some particular matters on which a definite declaration should have been made, and certainly the omission to make such definite statemen is an admission that there is no power in the Church to preserve Unity of Faith. The points specially pointed out by the bishop are given in this paragraph : "Some expression of humble regret for these divisions, some strong desire for properly defined conditions of peace, some proposal to attempt the restoration of godly discipline and the creation of satisfactory Ecclesiastical courts, some bold declaration that, with the utmost degree of toleration our Church will never re-admit the Mass and auricular confession, or go behind the Reformation; a few plain statements of this kind would have immensely improved the Encyclical, greatly strengthened the Church of England, and cheered the hearts of myriads of loyal churchmen. Alas, about all these points the Encyclical is painfully silent. Against that silence I enter my solemn protest."

The Conference evidently aimed at mak ing an outward show of unity where unity is not. Composed as it was of churches totally distinct from and independent of each other, without any Supreme Head, it could not issue any decree on any of these subjects which would bind the churches represented in it. If such a decree had been issued, it would only have succeeded in making manifest its essentially divided condition.

In spite of all this the Conference declared that the Church is One! The fallacy of its claim would have been appar ent to the most blind, if it had attempted to deal with the questions enumerated by the Bishop of Liverpool, and it took the only course by which the delusive claim of Unity could be kept up, namely, by keeping its divisions hidden behind the curtain of absolute silence.

In addition to the claim of Unity for the Church of England, the Conference also claims that it is "Catholic" and "Apostolic." It is scarcely necessary for us to show, what has been so often proved, that it is neither one nor the other. The jurisdiction of a Courch to be Catholic must extend over the whole world. The title of the Church to the mark of Catholicity arises chiefly from the words of our Lord St. Matt. xxxviii, 20 : Teach ye all nations. . . . teaching them to observe all things whatsoever I have commanded you and behold I am with you all days, even to the consummation of the world? A three-fold Catholicity is hereby made characteristic of the Church : Catholicity of place, of dcctrine, and of time, The Church of England is essentially Orangemen, not because he is supposed written by the Bishop of Liverpool to the National. It is English, and not Catholic or Universal. This is implied in her very name, and the recognized standard of the Church of England doctrine expressly sets forth its purely National character when it declares, and requires its clergy to swear, that no foreign prelate hath or ought to have jurisdiction in the realm. This would exclude the Apostles from preaching the Gospel in England or her colonies, and it excludes all successors of the Apostles from doing the same.

If no foreigner can possess ecclesiastical jurisdiction in England, no foreigner can confer it. Now the Church of England claims that all its ecclesiastical jurisdiction is in some way derived from some suc cessors of the Apostles, foreigners as they were. Hence the prelates of the English Church derive all their jurisdiction, accordirg to their own theory, from those who could not confer it, and it must be null and void, not only in other countries, but in England itself. How a Church can be Catholic which has no jurisdiction either

at home or abroad it is difficult to see. The Catholicity of doctrine of the Church requires that she teach all that Christ taught. The silence of the Pan Anglican Conference in regard to the important matters enumerated by the Bishop of Liverpool proves that the Church lacks Catholicity in this respect also; and as to Catholicity of time, it would be requisite that she should have an existence at least, in order to possess this. Now we all know that until Henry VIII, established his supremacy, the Church of England, as we now understand the words, had no existence whatsoever. Some members of that Church attempt by a play upon words to make it appear that she existed before Henry VIII., because a Church of England was sometimes spoken of before that time. But whenever such an expression be the case hereafter, unless there be a certainly his testimony cannot be im- most important doctrinal matters, through Church Catholic or Universal which was

in England, and which was certainly in communion with the Pope and which acknowledged him as its Supreme Head on earth. This is something very different from our conception of the modern Church of England. We have said enough to show the

fallacy of the Pau Anglican claim to

Apostolicity. We may add that the Church of England which possessed Apostolicity was that one which existed before the Reformation, and which could point to its line of Bishops, which through St. Augustine held its ecclesias tical authority from Rome, the centre of Catholic unity. Carist founded only one church, and any other than the one which He established is but a delusion This is the position which the Anglican Church occupies, a position from which a thousand Pan-Anglican Conferences cannot deliver it. The Conference or Council occupies a very similar position to that of a certain Episcopal, or Pan-Anglican Bishop of Kentucky, who ignored the dissensions with which his diccese was torn. No one was able to discover with which party his sympathics were enlisted, until a lady took occasion to ask him : "Bishop, what are your views? We cannot find out. Are you High Church or Low Church ?' The Bishop's reply was : "Madam, I am Higb, Low. Jack and the Game." By this non committal policy barmony was secured and the Pan Anglican Council hopes to secure harmony by following a similar The sanctity and indissolubility of the

marriage tie is one of the few doctrinal subjects on which the Lambeth Encyclical dares to speak positively. This is very delicate subject for Anglicans to deal with, for though there is a pretty fair unanimity among modern Anglicans in favor of the indissolubility of marriage, it was not always so. The world cannot readily forget that it was the lust of Henry VIII., and his wish to obtain a divorce from Queen Catharine. that caused him to establish a new Church. The Pope was too fixed in his adherence to the ancient traditions of the Church, which maintained that mar riage cannot be dissolved except by death, and this led Henry to establish a Church, which would be more pliable, one whose doctrines he could control, and the Church of England was the result, over which the king himself was declared the Supreme Head. Nor, indeed, was the Church of England alone in permitting the marriage tie to be dissolved. The heads of the Reformation on the Continent all agreed to permit a German Prince, the Landgrave of Hesse, marry a second time while his first wife was living, and signed a document to this effect, this being the only way to secure his firm adhesion to their cause. The sanctity of marriage is far from being a specially Protestant doctrine.

#### FANATICISM AT A DISCOUNT.

The Boston fanatics who assembled in Faneuil Hall to declare war to the knife against Catholics, and who declared that a Catholic is necessarily anti-American, have been several times taken to task by the Christian Register, which nobly refuse to be dragged in the mire of bigotry by the Baptist and other clergy who engineered the Fancuil Hall and Tremont Temple meetings. This journal, thor fanatics hiesed when it was mentioned at the meetings above referred to :

"That an Irishman and a Catholic may be a good citizen, worthy of the love, honor and reverence of his fellow citizens, is shown in the great career of Philip H. Sheriden, and the universal respect of the nation manifested at his death and burial. nation manifested at its death and ourisi, Among all the notices of his career, we have seen not one hint of any prejudice against him because he was a member of the Catholic Church. His patriotism was so simple, so sincere, so enthusiatic, his services to the republic were so great and so brilliant, the confidence in him shared by such leaders as Lincoln, Grant, and Sherman was so marked and explicit, that there was no room for adverse criticism Philip Sheridan, Irishman and Catholic, i typical American hero, and his example will lead many a yourg foreigner to emulate his record of patriotic service."

'AN UNPARALLELED SACRILEGE.'

A strange request was made by the American consul to the President and Cabinet of the little Republic of San Domirgo, which is strikingly illustrative of American enterprise and aptitude for devising plans to raise the wind, though on this occasion the plan did not take. The tomb of Christopher is in San Dom ingo, but of course only the bones of the great discoverer are left. A Mr. Linnell. who is an American citizen, concluded that if he could secure the bones, and exhibit them through the country, charging every where a small admission fee, he would be able to amass thereby a considerable fortune. Laying the matter before the resident American Consul, he induced this functionary to write to the Government of San Domingo, requesting that the bones should be exhumed, and that a number of Priests and Dominican friars should accompany them as a guard, dressed in full ecclesiastical costume, ex- deprived of their rightful share of reprehibiting the bones throughout the United sentation in municipal and legislative

States under Mr. Linnell's direction, Mr. Linnell guaranteeing to pay to the Government one-half of the proceeds of the exhibition, the exhibition to be continued for four years.

President Hereaux and the Cabinet replied through the Secretary of State that such a proposition could not be entertained by the Government, as they regarded it as an "unparalleled sacrilege." They therefore declined to comply with the extraordinary request. Mr. Linnell will therefore have to think of some other mode of making his millions.

"THE FRENCH QUESTION."

This is the title of a neat pamphlet of eighty-seven pages, issued by Mr. Joseph Tasse, editor of the Minerve, and composed of a series of letters addressed to the editor of the Mail, being a reply to the persistent attacks of that journal upon the French-Canadian population of Can-

Our readers will remember that towards

the close of 1887 Mr. Tasse answered the venomous attack of a pretended Protestant minister of Montreal upon the people of the Province of Quebec. On the appearance of Mr. Tasse's first letter the Protestant minister disappeared from the arena, and the Mail, identifying itself with the now invisible minister, continued the controversy on his behalf. Four letters of Mr. Tasse's appeared in the Mail, accompanied with hostile comments of the editor, who has now for two or three years been endeavoring to excite the people of Ontario and the Protestants of Quebec against the French Canadian felow citizens of the latter Province. But in Mr. Tasse the editor of the Mail found an antagonist not easily vanquished. The fallacy of the Mail's arguments was thoroughly exposed, and the evil results of this race war which that journal was endeavoring to enkindle was pointed out so forcibly that the fifth letter of Mr. Tasse was pigeon holed by that journal for over a month, while keeping Mr. Tasse always in expectation that it would be published "next Saturday."

Mr. Tasse then made use of the columns of the Empire, in which he continued his sulject. The letters are now published in pamphlet form, and they constitute an invaluable treatise on a subject to which the Mail has given great prominence as a leading question of the day. There is in reality no such critical

question before the people of the Dominion as "How are the French-Canadians to be dealt with." The French-Canadians owe their origin to France, it is true, but Canada was won by British arms in 1763. and was formally ceded with honorable conditions to the varquished. More than three generations have passed away since that date, and, though French in origin, the people of Quebec have proved themselves thoroughly loyal to the regime urder which they were born, equally with the most English of their fellowsubjects. The Catholic religion has enjoyed full freedom since at least 1774, and there is nothing to alienate the population of French origin from their loyalty to Great Britain; nor is there likely to be, unless such persecution be attempted as the Mail has been endeavoring to excite. That journal has frequently acknowledged that its efforts to excite religious and race rancor are not likely to prove successful: still there oughly Protestant as it is, thus speaks of are always to be found in a large com-General Sheridan, whose name the munity a domineering class who are not satisfied with the equality which the law accords, but would fain establish an ascendancy over their neighbors. Such a class the Mail has appealed to, and in order that their efforts at deminancy may not succeed it is necessary, in a free country, to meet their arguments with courage. This Mr. Tasse has done in the pamphlet before us in a conciliatory ret dignified and vigorous manner.

The Mail complains bitterly of the Quebec Tithe system. Mr. Tasse shows that Jean Baptiste is quite content with this manner of supporting the Church. He quotes on this point the admirable words used by Sir John Macdonald in this city on the 16th September, 1886, precisely in answer to the Mail's complaints. Sir John said .

"The French-Canadians of Quebec have their own religion and their own Legisla-ture. Why should we interfere in any way with them? A man, if he be a Catholic, gives a certain proportion of his crops to the priest of his parish. A certain por-tion of his grain only, mind you. If he raises roots or hay or cattle, he pays no tithes, and if he chooses to turn Protestant tithes, and if he chooses to turn Frotestant he need not pay tithes any more. (Laugh-ter). The people of the sgricultural dis-tricts have more crops than cash, and it is convenient for them to pay their tithes in convenient for them to pay their titnes in the produce of their crops rather than subscribe and pay in cash. That is their system, and they like it, and it is a system of which Protestants cannot complain, as they have believe to do with it. have nothing to do with it. And if the have nothing to do with it. And if these people do not complain of it, why should we, in another Province, with different institutions, try to force our opinions upon a point of that kind. I disapprove it altogether, altogether. I think it is desirable that I should say this." (Cheers.) Nothing need be added to this. It refutes the Mail's grievance completely.

Another of the Mail's grievances is that "The English speaking people, during the past fifteen years, have been by degrees

mental offices." Mr. Tasse shows that the present time as it

past. The people of always acted towards the greatest liberality French Protestants are to Parliament for Cath In 1867, just before Co were employed in the ment, 3146 English s French speeking official time when Ontario h from end to end wi the French were domi try. The chicial shows 825 French emplo ion Government to 3,6 under the Government same year there were 16 employes, with salari \$285,379, and seventy with salaries amounting the English-speaking 29.8 per cent. in the and they receive 32.9 salaries, while they are 21 per cent. of the popu tion heing at the last co whom 285.207 Were oth origin.

Does this look like English?

Mr. Tasse adds : In th Legislature of the Don lish-speaking minority resented by one Fede four, six senators ou eleven members of the I out of sixty-five. I minority of the other handsomely treated;" postal guide. . . there vince of Quebec 1357 p which 805 are held by and 552 by English spe does not look like ostrac Legislature there are se ing Legislative Council four, and thirteen mem tive Assembly out of si

Many other facts po conclusion are mention subject on which the I a complaint, Mr. To triumphant answer. pamphlet to the caref readers,

THE RETALIA

In reference to the tion Bill, which is nov and the message of Pr to which the bill propo the London Times says

"We ventured to prothat President Clevelar only serve to stiffen Canadian Ministers. V of the mark. The first of members of the I ment may cause the I how wantonly he has en tions of the two great America for an indefin So far from flinching for Canada courts it. Who looking to see is whet Government will take t this double edged wes of their own make. Tremarks that the Minis efinite information a of the Government It also considers the policy of the States is come to grief without hand against it, becau and importance of the that would be damaged

The Times says also : "Canada may certs reprisals affecting trans will arouse a great clarge population dep Prosperity of certain Retaliation will likely upon some such rock a Canadians lifting a hand

We think it will be does not "court" any s If our American neighb on Commercial non-in not give ourselves up are to be denied com we shall try to exist think we can do so.

There is no doubt th majority in the Ser Fisheries Treaty through motive of embarrassin land. The Treaty gave nearly all they asked counter-move on the po the President seeks to licans in showing hostil Canada. It is still do: Republicans will put President Cleveland th for. They are dispose he has made of the por which he already holds extension, and even if t be passed, it is not uni be so amended that its only by the President after the coming elect may not be President Boston Advertiser thus whole storm originates two great parties to ove "If Mr. Cleveland, in

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Mr. Tasse shows that this is as false for the present time as it has been for the past. The people of Lower Canada always acted towards the English with the greatest liberality. English and French Protestants are frequently elected to Parliament for Catholic constituencies. In 1867, just before Confederation, there were employed in the service of Government, 3146 English speaking and 832 French speaking cfficials. This was at a time when Ontario had been agitated from end to end with the cry that the French were dominating the countries of the first of January next." the French were dominating the country. The official list for 1886 shows 825 French employes of the Dominion Government to 3,633 English, while under the Government of Quebec for the same year there were 165 French-speaking employes, with salaries amounting to \$285,379, and seventy English-speaking, with salaries amounting to \$134,868. Thus the English-speaking officials number 29.8 per cent. in the Catholic Province, and they receive 32.9 per cent. of the salaries, while they are actually less than 21 per cent. of the population, the population being at the last census 1,359,027, of whom 285,207 were other than of French origin.

Does this look like ostracism of the English?

Mr. Tasse adds : In the Government and Legislature of the Dominion, "The Eoglish-speaking minority of Quebec is rep resented by one Federal minister out of four, six senators out of twenty-four, eleven members of the House of Commons out of sixty-five. I wish the French minority of the other Provinces were as handsomely treated;" and "From the last postal guide. . . there were in the Province of Quebec 1357 post offices, out of which 805 are held by French Canadians and 552 by English speaking people. This does not look like ostracism. In the Local Legislature there are seven English speaking Legislative Councillors out of twentyfour, and thirteen members of the Legislative Assembly out of sixty-five."

Many other facts pointing to the same conclusion are mentioned, and on every subject on which the Mail has grounded a complaint, Mr. Tasse has given a triumphant answer. We commend his division of the city a thorough beating, pamphlet to the careful pernsal of our and it is expected they will succeed. Sir readers,

THE RETALIATION BILL.

In reference to the proposed Retaliation Bill, which is now before Congress, and the message of President Cleveland, to which the bill proposes to give effect, the London Times says :

"We ventured to predict the other day that President Cleveland's message would only serve to stiffen the backs of the Canadian Ministers. We were not wide of the mark. The first public utterances of members of the Dominion Government may cause the President to realise how wantonly he has embittered the relations of the two great nations of North America for an indefinite time to come. Government will take the trouble to meet this double-edged weapon with another of their own make. The Times further remarks that the Ministers have given no definite information as to the intentions of the Government about Retaliation. It also considers that the threatened policy of the States is likely enough to come to grief without Canadians lifting a ment instituted by God.

The Times further remarks that the Ministers have given no definite information as to the intentions of the Government about Retaliation. It also considers that the threatened policy of the States is likely enough to come to grief without Canadians lifting a ment instituted by God.

The Times further remarks that the Ministers have given no definite information as to the intentions of the Polot to demand his release. Steps will soon be some excerpts from William O'Bilen's testion of the Polot to demand his release. Steps will soon be some excerpts from William O'Bilen's testion of the Polot to demand his release. Steps will soon be some excerpts from William O'Bilen's testion of the purpose, when he death of Mandeville, against Mr. Dillion's imprisonment, and then, on the death of Mandeville, but the physical force, mode of securing politic to demand his release. Steps will soon be some excerpts from William O'Bilen's testion of the pulled with the policy of the States is likely enough to say that, while personally far from make a presentation to Mr. Gladstone on the advances, of having records the leavent of the purpose, and the readers of the Polot to demand his release. Steps will soon be some excerpts from William O'Bilen's testion of the purpose, to demand his release. Steps will soon be some excerpts from William O'Bilen's testion of the purpose, to demand his release. Steps will soon be to demand his release. Steps will soo Government will take the trouble to meet that would be damaged by Retaliation."

The Times cays also :

"Canada may certainly reckon that reprisals affecting transportation in bond will arouse a great clamor among the large population dependent upon the prosperity of certain American railroads.
Retalitation will likely enough be wrecked upon some such rock as this without the of New York, which will then consist of Canadians lifting a hand against it."

We think it will be found that Canada does not "court" any such encounter, but If our American neighbors are determined on Commercial non-intercourse, we shall not give ourselves up to despair. If we are to be denied commercial intercourse of the ordination of the Very Reverend we shall try to exist without it, and we Edward Sorin, Superior General of the think we can do so.

majority in the Senate rejected the South Bend, Indiana, was celebrated on Fisheries Treaty through the mere party | 15th August, at South Bend. The Church motive of embarrassing President Cleve of Our Lady of the Sacred Heart was land. The Treaty gave the United States nearly all they asked for, and now, as a Bishop Dwenger conducted the consecracounter-move on the political Chess board, tion service at an early hour, after which the President seeks to outbid the Repub- Father Sorin celebrated his jubilee Mass. licans in showing hostility to England and Canada. It is still doubtful whether the Mass celebrated by His Eminence Cardinal Republicans will put into the hands of Gibbons. Archbishops Elder and Ire-President Cleveland the powers he asks land, and eleven bishops from all parts of for. They are disposed to ask what use the United States, were present. he has made of the powers of Retaliation which he already holds, before giving an extension, and even if the Retaliation Bill be passed, it is not unlikely that it will be so amended that its powers can be used only by the President who will take office after the coming election. This may or may not be President Cleveland. The Boston Advertiser thus confesses that the ened on protection, tariff reform and free

two great parties to overreach each other :

one imagine that on the very eve of the election he will lose his unspeakable interest in himself and will use these great powers he asks for simply as a public trustee? If his request shall be granted, great transportation lines, the fortunes of princely merchants, many vast interests will be placed completely in his power. Has his cflicial conduct been such that no one would fear the use of this giant's strength to coerce these great interests strength to coerce these great interests into his support? At least has it been

James M. Carmichael, Bart, will be the Liberal candidate. He is a thorough Home Ruler, and is in favor of disestab. lishment of the Church in Scotland, Eng-

IT is one of the evidences of the unseemly condition to which the Pope is reduced, that both his letters and his telegrams are at the mercy of outsiders. A telegram from the Emperor William acknowledging His Hollness' corgratulations on the birth of the young prince was published without authorization by Fanfulla, an Italian newspaper.

MRS. CAIRD, in an article in the West-America for an indefinite time to come.

So far from illnohing from the encounter, Canada courts it. What our people are looking to see is whether the Dominion Government will take the trouble to meet

Buffalo, Ogdensburg, Rochester and Syra-

THE golden jubilee or 50th anniversary Congregation of the Holy Cross, and There is no doubt that the Rupublican founder of Notre Dame University, consecrated on the same occasion. This was followed by Pontifical High

THE New York Catholic Review gives this illustration of the kind of justice which is meted out to the Catholics of the United States in obliging them to support public schools while they are at the same time maintaining Catholic schools: "While the citizens of the land are being enlight-"If Mr. Cleveland, in violation of the most sacred obligations, used the public offices to advance his political fortunes, if he has shifted his attitude upon every other great public question in an attempt of the great public school in an attempt of the great public school attempt of the great public school pupil, would add at least \$9,000,000 to the comto get votes for a second term, does any a mon school bill of the country."

The Grand Old Home Ruler is never disappointing when the fregments of the English legislative machine are scattered on its yearly break up. I predicted that the grandest old fregment of all would be considered that the grandest old fregment of all would be considered.

Archbishop McEvilly also contributes £20, and writes as follows in Parnell's

support:—
"Walking in the footsteps of a libera lishment of the Church in Scotland, England, and Wales, of land reform and free education.

"Walking in the Tootsteps of a Hoerator, Mr. Parnell has, by word and deed, adhered to the golden motto: The man who commits crime gives strength to the enemy.' The cause of the Irish people is now on trial. It is a cause of legitimate agitation, permitted by our Constitution, as the chief means of redressing our wrong within the limit of justice about to be trampled on."

ANOTHER OF BALFOUR'S VICTIMS.

DR. RIDLEY FRIGHTENED INTO CRUELTIES TO IRISH PRISONERS.

Boston Pilot. No one can read the evidence given on

first thing I noticed with regard to him was that he looked frightened. I was not in a very happy frame of mind myself, but he looked infinitely more miserable. I never saw a more wretched look upon a man's face. He made no disguise what ever as to the reason of his appearance. He told me a hundred times over in the course of our conversation that from the ment instituted by God.

It is stated on credible authority that Albany will be erected into an Archdiocese, with Bishop McNierney as its first Arch bishop. The suffragan dioceses will be course of our conversation that from the Buffalo, Ogdensburg, Rochester and Syracuse. Poughkeepsie will also, it is stated, be made an episcopal See in the Province of New York, which will then consist of New York, Brocklyn, Newark, Trenton and Poughkeepsie dioceses. A new diocese will also be erected with Worcester, Massachusetts, as the episcopal seat.

Course of our conversation that from the first moment he heard we were coming to Tullamore he had an uneasy haunting feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first one common that the part would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming to Tullamore he had an uneasy haunting feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming to Tullamore he had an uneasy haunting feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming to Tullamore he had an uneasy haunting feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming to Tullamore he had an uneasy haunting feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming to Tullamore he had an uneasy haunting feeling that it would end badly, and that every official in the jail had the same feeling. He told me either on the first moment he heard we were coming to Tullamore he had an uneasy haunting feeling that it would e send in his resignation; that he was in a very wretched frame of mind; and that he said, "Why don't they do it in Cork? Good God, why did they send them here, and why did they put it upon us?" or words to that effect. It seemed to me that from the very first moment I saw him, several days before Dr. Moorhead had come upon the scene at all, that Dr. Ridley was very wretched about the business. We had fifty different chats about the matter. He generally commenced by throwing up his arms and saying "My God, why did they ever send you here?" I said to him that I was sorry to have to be a nuisance : that we would get on well gen. a nuisance; that we would get on well generally, but on the three points of wearing prison dress, cleaning our cells, and exercising with oriminals, that if Mr. Balfour was determined to treat us like brutes we were determined to show him that we were men. Dr. Ridley used to say with a great deal of feeling, "It is menstrous and unnatural to be treating you like this; but what can I do? I have the wife and family, and I have to earn the few halfpence," was an expression that he often used, I confess that the wretchedness of everybody around was an aggravation of the state of things already existing. I told him again and again not to be alarmed on my account—that I wanted no favor and could accept none, and that whole storm originates in the effort of the trade, it would seem in order to give as far as I could judge I could get on very well on bread and milk, and that whatever appened I could not blame him for it. That was in general the tone of our conversation for several weeks. It seemed to me that he was a kind, conscientious and skilful man, but decidedly a weak and nervous one. Every official seemed to be under a superstitious terror of the power London, Sept. 1.—The evictions on I have no hesitation whatever in saying, is the principal.

visitors' book at the gate his visit was simply entered as "G. P. B." I dare say on its yearly break up. I predicted that the grandest old fregment of all would keep right on with his political fighting, and so he has. In fact he is absolutely outdoing himself, and making Gladstone at 79, ecipse in all ways the Gladstone of former years. He speaks more rapidly and for a longer time than he ever did before, as professional stenographers all agree. In fact, on Tuesday Mr. Gladstone's audience gave out while he was still fresh and vigorous. His speech was all about Ireland. Every one in the huge outdoor meeting at Hawarden was deeply attentive, and Mr. Gladstone was in his finest form, but when he had poured out four columns in steady stream, THE PARNELL FUND.

This is a time when every Irishman down the how as all fresh and vigorous. His speech was the fired and the conduction of the town of the thing of thing of the thing of

THE London Evening Times is the title of a new venture in journalism in this city. It is a bright, newsy sheet, got up in workmanlike style, and gives promise of much usefulness. We offer our young contemporary a caed mille failtha.

The Liberals of Glasgow are making a determined effort to give the Unionist member of Parliament for St. Rollox

#### LATEST PHASES OF THE IRISH QUESTION.

It is reported that there is a probability of a satisfactory settlement with the remainder of the tenants on Col. Vandeleur's estate, against whom writs of ejectment have been obtained.

A successful demonstration for Home Rule was made in Liverpool on the 14th. Da Cummins, M. P., occupied the chair, and Mr. Conybeare was the principal speaker. He said the Government desired to introduce hish methods into Edgland. Several recent imprisonment cases were adduced in proof of this, and the Government action in rewarding policemen whom the bench had censured for outrages. Such conduct, he said, is against the spirit of the English constitu-

It is intended to hold "Dillon demonstrations" in all the large centres of popu-

officials had so informed him, and offen-sively added: "he would not draw a comparison between the veracity of the officials and the hon, member, but he belteved the official." Such is the insulting and bullying manner in which the representatives of Ireland are treated by

Mr. Morley and Sir William Harcourt

have been appointed Vice-Presidents of the Home Rule Union. The fund for the defence of Mr. Parnell has been taken up enthusiastically, and is showing greater solidarity between the Irish party and the Gladstonian populace than ever before in the history of Ecglish parties. Mr. Parnell's friends assert posi-tively that they can trace the origin of the forged letters. The Times' champions are equally positive. Stories especially affect-ing Mr. Henry Campbell, the former private secretary of Mr. Parnell, and as to the cause of his recent illness, are widely current; but he is ready to swear that he did not write the body of any one of the

Parnell letters. The clergy of Drogheda, the Primate presiding, adopted resolutions demand. ing the release of Mr. John Dillon, expressing confidence in Mr. Parnell, and

approving the raising of a fund for Mr. Parnell's defence. Before the races Nolan stated in the House of Commons that a gentleman who had seen Mr. Dillon in Dundalk gaol declared that he was looking very ill, and possibly would not live. Now that Parliament is adjourned it is not possible to bring direct pressure upon the Government, but it will have to meet the House of Commons next November, and if it have to meet it with the news of Mr. Dillons's judicial murder, we doubt if for and a they will find a majority to support it against the storm which such news would evoke.

English visitors who have seen Mr.
Dillon in prison in Dundalk say he is be-

GLADSTONF, BALFOUR, PARNELL.

In Dublin—whether the Board of Mr. Balfour—they so suspected one another. When Dr. Barr called at the prison Dr. Ridley unquestionably told me that he had never laid been found to the least notion who he was, that the man disappointing when the fregments of the English legislative machine are scattered on its yearly break up. I predicted that thereby. The first attack of the battering ram was beaten off by means of stones and boiling liquid which the garrison used with good effect. The attacking party was compelled frequently to retreat. was compelled frequently to retreat. Then the constables were ordered upon the roof of the house, but many of them were hurled down into the ditch by the defenders, who captured a number of the boarding party's rifles and an officer's sword. The police made repeated attempts, and finally, after a hard fight of an hour and a half, succeeded in capturing the house and evicting the investee. an hour and a hair, succeeded in capturing the house and evicting the inmates.
The next house attacked was one occupied by a man named Tuohey. The fight here was shorter, though equally stubborn. Eighteen young men of the garrison were arrested. The majority of them had sustained severe sword cuts on the face and arms and on various parts of their bodies. Three other families were evicted at

#### DR. CROKE'S ORATION

AT CAHIRCIVEEN-A GREAT DAY FOR KERRY -ELCQUENT PERIODS

When the corner stone of the O'Connell memorial church at Cahirciveen was laid (an event already described in these columns) the famous archbishop of Cashel delivered the following discourse: "My Dear Friends: The illustrious Irish orator and patriot whose name and public ser-vices we are assembled to commemorate, when addressing his countrymen on occa-sions of unusual interest, was fond of commencing his speech by saying that the day on which he had the pleasure of meeting them, besides affording much personal gratification to himself, was a great day for Ireland as well. May I not venture to say the same as regard; this venture to say the same as regards this memorable, and, I trust, most auspicious day, on which, under the distinguished patronage and at the bidding of our Holy Father, the Pope, I have laid the foundation of an historic church, inscribed, it not actually dedicated, to O'Connell's name? This is, indeed, a great day for Ireland, a great day for the kingdom of Kerry, and a greater day still for Cahirciveen. It is a great day for Ireland, because to day she makes, through you and me, a notable act of posthumous thanksgiving and gratitude to one of her best, most gifted and patriotic sons. It is a great day for Kerry, because as parents are justly proud of such of their children as may have distinguished themselves in the cause of science, of literature, religion or coun try, the special territorial division of Ire-land that gave the liberator birth has, in so far, just grounds for self-congratula-tions—in the sense that imperial Rome was proud of Julius Cauar, that England is proud of Shakespeare and Milton, that Ireland is proud of Moore, Burke and Grattan, and so on of many other great historical celebrities, whose names it is needless to specify. But Cabirciveen, above all, where the great tribune first saw the light, and with which his name shall henceforth, more than ever, be associated has a clear right to unrivalled prominence in this day's proceedings, as being the cradle, so to speak, in which he was rocked, and the spot, undoubtedly, with which were linked the happiest incidents and the most touching remin-isencences of his life. O'Connell was, as you know, the founder of a school of

political action that has done, and is still

A VAST DEEL OF GOOD

for this country. I refer, as you may sup-pose, to the constitutional, as opposed to the physical force, mode of securing politi-cal or social ameliorations, and in this advancement could be legitimately purchased by the shedding of one drop of human blood, I acknowledge myself, at the same time, to be a disciple of O'Connell as regards the two great fundamental principles on which his distinctive policy was based. I believe, accordingly, that constitutional agitation—such as it prevails at this moment in Ireland—is capable of effecting the regeneration of our country; and I believe, moreover, that they who commit crimes, under any pre-text whatever, while the present agitation is being carried on, apart altogether from their moral culpability, are the deadliest and most dangerous enemies of our cause He who commits a crime, O'Connell used to say, gives strength to the enemy. It cannot, I should think, do any harm, and possibly may do some good, were I to say a word or two on each of the important points or principles to which I have just referred. The present leaders of the Irish people, and all who act or think with them on Irish affairs, are commonly called Separa tists by most of the great organs of pub-lic opinion in England, and by some lesser light in this country also, in contradistinction to those who go by the name of Unionists—that is, persons who affect to believe that the total separation of Great Britain and Ireland is aimed at by Irish agitators, and that the so called union between the two countries is, therefore, in some danger of being dis-solved. Indeed, I have rarely met any prominent English gentlemen at all interested in Irish politics who, in course of conversation, did not closely question me on this sore point; and I am sorry to say that, with all my solemn assurances to the contrary, I have not been fortunate enough in every instance to convince such persons that we, Irish Nationalists, have no desire to drift wholly away from England, and that all we really look for and are determined on getting is the MAKING OUR OWN LAWS

and of regulating our own affairs after the manner of the other chief dependen-

Mr. Gladstone, and when the people of England generally are showing such unmistakable sympathy for us, I have no hesitation in saying that if we had guaranteed to us the full measure of national autonomy to which we are plainly entitled I should far prefer British protection to that of any other nation in the world. It would, in my onlying best secure for It would, in my opinion, best secure for us an orderly existence, while safeguard-ing us, besides, as far as possible from those wild and latitudinarian views in church and state that are so widespread and have proved to be so destructive in continental countries. I am convinced, moreover, that we are now on the high road towards the realisation of our fondes roan towards the realisation of the hopes, and that nothing can put us off the track, or substantially retard our progress, except the thoughtless or criminal contrack, or substantially retard our progress, except the thoughtless or criminal conduct of those who do wrong, make mischief, or commit crime, under the guise of patriotism, and who, while pretending to advance the cause of nationality, are in reality but giving strength and courage and confidence to the enemy. It pains me greatly to be obliged to believe that certain portions of Kerry have earned for themselves an unenviable notoriety in this respect. To those few and far be-tween localities I would, if permitted, earnestly appeal to day in the presence of the good and gifted bishop of this ancient diocese, my personal and valued friend, in the name, moreover, of our great countryman, whose indomttable energy of mind and body mainly secured for us that measure of freedom which we now erjoy—I would appeal to them and beg of them, as they love their church and value the wood pulnion of the scattered. value the good opinion of the scattered children of their race, to abstain in future from those guilty excesses that have more than once of late stained the records of this country, and given joy and satisfac-tion to those, and those only, who aim at and desire the continued enslavement and spoliation of the Irish people.

#### DEATH OF MR. THOMAS COFFEY. OF OTTAWA.

It is our sad duty this week to announce the death on the list of September of Mr. Thomas Coffey, jr., of Ottawa, third son of Mr. Thomas Coffey, an old and highly-esteemed resident of that city. This is but another proof that we should ever be prepared for the unexpected to happen, for surely but a few days since no one would have expected that so soon the estimable Thomas Coffey, in all the strength and vigor of manhood, in the very prime of life, with a brilliant future before him, would be laid away in the tomb. For the past ten years he had held a position in the Department of Indian Affairs. He was one of the most talented It is our sad duty this week to announce a position in the Department of Indian Affairs. He was one of the most talented students of the College of Ottawa, and, in addition to this, brought into the department a natural aptitude for the work of the office. By his companions in the civil service, those holding exalted as well as humble positions, he was ever held in the highest regard. His genial nature, his straightforward and manly disposition, made him a general favorite with a very large circle of friends favorite with a very large circle of friends in his native city as well as at a distance. Besides his parents, he leaves three brothers and one sister to mourn his loss. His brothers are Rev. Dr. Coffey, Charles Of Carleton, and his sister, Mrs. Kealy, all of whom are now residents of the capital. May his soul, through the mercy of God,

Ottawa Citizen, Sep. 3rd. With deep regret we this morning announce the death of Mr. Thomas Cofley, jr, late of the Department of Indian Affairs, which took place in this city on Saturday morning last. Mr. Cofley had been in excellent health till the deceased young gentleman made multitudes of friends. No man who knew him could be his enemy. He died with all the consolation of religion, and will long be honourably remembered in this, the city of his birth and life.

Ottawa Free Press, Sept. 3. The Funeral of the Late Thomas Coffey this Morning.

All that was mortal of the late Thomas Coffey, jr, was consigned to the grave at Notre Dame cemetery this morning. The funeral left his late residence on George street at 9 o'clock for St. Joseph's Church and notwithstanding the early hour, an immense crowd turned out to perform man's last act to man and escorted the resting place. As the cortege neared St. Joseph's Church the bells tolled mournfully and a large gathering of clergymen were at the main entrance to receive the body. The casket was borne up the aisle and placed on the catafalgue after which the chain of catafalque after which the chain of lighted tapers surrounding the coffia was lighted and closed. Rev. Father Fillatre Ighted and closed. Rev. rather Finatre officiated and was assisted by a descon and subdeacon. Among the clergymen present were Rev. J. M. Fayard, superior of the College of Ottawa, Rev. Father Dentonville, Rev. Father McGovern, Rev. Father Coffey, brother of the decreased and several other priests. The ceased, and several other priests. The interior of the church was draped in mourning and the requiem mass was sung by three priests. Among other sung by three priests. Among other prominent citizens present were Messrs. Major Stewart, Dr. Church, Ald. Heney, P. H. Chabot, G. Murphy, W. O'Keefe, W. Davis, J Bækerville, F. X St. Jacquer, E. Kennedy, J. Moran, Jas. Qulnn, W. Bowes, Capt. Bliss, B. Slattery, J. Brennan and several others. The chief mourners were—Rev. Father Coffey, P. J. Coffey, C. Coffey, Thos. Coffey of London, and several other relatives. The following gentlemen acted as palibearers, vtz., Messrs. men acted as pallbearers, viz, Messrs, George O'Keefe, S. Stewart, Joseph Rowan, M. Benson, J. D. McLean, James Warnock, J. Cummings and J. Heney. The remains were interred in the family plot at Notre Dame.

The Canada Business College, of Hamilton, Ont., the oldest and most popular of the business colleges, affords excellent advantages to young men desiring a good business education, Mr. R. E. Gallagher

#### The Angelus Bell.

The Rev. E. C. L. Browne, a Protestant minister residing in Charleston, S. C. contributes the following poem to the News and Courser of that city. It is prefaced by this expianatory note: "For a long time I lived in close preximity to St. Peter's Catholic Church and school, and the soft-tond bein that regulated the life of the worshippers came unconsciously to regulate mines I grew to depend upon its constant and unob trustee voice I's morning, noon, and evening peat was as 'a note of soft recall, appearing in something like the language I have inadequa e y ascribed to it here."]

have insdequa e y ascribed to it here."]

The Angelus is ringing!
Rise, neart, to grateful prayer —
Rise and saitte the new day dawning!
Remember whose strong love,
Descending from above,
Here held the in its tender care,
And kept hee till the morning.
On! rise and sing whose constant thought
And faithful might
In dark and light,
Have lite to conscious blessing brought,
Thy tribute to His love.
The Angelus is ringing!

The Angelus is ringing!
As comes high noon with crowding care,
How press life's duties hard around thee!
How quick the world with wiles have boun
thee! toes!
But that clear voice from upper air
Recalist thee from thy strife.
In fulness of the dag.
Lift up thy heart, and pray.
Of higher, holler life
The Angelus is ringing!

The Angelus is ringing!

Follome the night with hush and rest.

Peace once more settle down

Upon the turbol-int town

Let this evange! if acting o'er

Recall it to thy heart once more,
and quiet to thy breath

peace or thoughts with deepening ray

Day's sordid themas,

And a'l low greams,

And a'l low greams, this high suggestion swept away! The Augelus is ringing!

Morn, noon, and night O faithful be'l! "hy warnings to my consciouse call,
Though on the ear unmarked they fall.
O'er all the clouds that close us round,
Thy musical monitions sound.
And of a worthier life they tell.
Morn, boon, and night thy note shall sta
The strife that sweeps my lite away,
And on thy wings I wat my prayer,
O Angelus, from upper air!

Ring through the world, sweet Ange'ns!
Ring through the world, sweet Ange'ns!
Ring on, and sing for Him who nears.
Pra h'rough the ages, Holy Church,
The fruit Tough the ages, Holy Church,
The fruit Holy the same of the search of the fruit of the search of the search

These tender callings of a voice of God.

#### PROTESTANT CRITICISM OF CATHO LIC DOCTRINE.

The Antiquity of Devotion to the Ble sed Virgin.

SERMON BY THE CARDINAL ARCHBISHOP.

The London Universe, Aug. 11.
The Feast of St. Dominic was cele-The Feast of St. Dominic was cele-brated with great devotion at the Dominican Priory. Haverstock Hill, on Saturday. High Mass was sung by the Capuchin Fathers in presence of the Bishop of Amycla, and an eloquent ser-mon preached by the Very Rev. Gerard Woollett, C. P. His E ninence, the Car-dinal Archbishop of Westminster preached on Sunday morning, the eyenpreached on Sunday morning, the evening preacher being the Very Rev. J. A. Proctor, O. P. His E ninence's discourse was based on the following words from the first chapter of the Gospel according to St. Luke:

'All generations shall call me blessed."

His Emmence said: This prophecy is fulfilled this day in your ears. Our Blessed Mother, who is the Queen of fallilled this day in your ears. Our Blessed Mother, who is the Queen of Prophets, fortold that in all generations, for ever, and in all languages, and therefore in all tongues, her name should be blessed. And this, strange to say, is turned to our reproach. The Catholic Caurch, because of the love and veneration which it teaches and practices to tion which it teaches and practices to the Mother of God, is reproached by the world, which nevertheless professes to world, which nevertheless professes to believe that Jesus is the Son of our spot less Mother. We are reproached by those who do not understand for exalt ing her above her Son. We are

REPROACHED FOR BUILDING LADY CHAPELS —altars to our Blessed Ludy; for keep ing her feasts all the year round; cele by the reasts at the year round; celebrating her nativity as we do Chr. stmar, the nativity of her Son: celebrating her assumption into heaven, as we celebrate the ascension of our Divine Master. level, and by this charge the world proves that it does not understand the doctrine of the Incarnation. Our Divine Lord was made man. Although He was God. He placed Himself upon the level of our humanity. He came down and stood beside His Blessed Matheway has been desired by the company of the Mother, but she was not elevated to His Godhead. My purpose to day is not to JUSTIFY WHAT THE CATROLIC CHURCH

and does. It is to make an excuse or give a reason for the love and veneration, which we call the worship, offered to our Blessed Mother. No; my purpose is more than this. I wish to snow that the love and veneration which we pay our Blessed Lady is not only no hindrance to the acceptance of the Catholic faith, as many sincere people imagine it to be; but I wish to show that reason for submission to the Catholic Caurch; that is to say, it is a positive reason for, instead of a hindrance to, be coming a Catholic, and a true disciple of Jesus Christ. First of all the state of the cambridge of the coming a Catholic, and a true disciple of Jesus Christ. First of all the state of the cambridge of the ca Jesus Christ. First of all, then, how do we learn the duty of loving and venerat ing the Blessed Mother of the Son of

THE VERY SUBSTANCE OF THE FAITH itself. From all eternity God foresaw all that He would do He foresaw the creation of the world in all the beauty creation of the world in all the beauty and the ascending perfection of those six days. He foresaw the first Adam made to His own image, and the first Eve, who also bore the image of God. He foresaw that which He had ordained as a D vine remedy—and more than a remedy

He is the Creator and she is a creature clear to a demoostration that Home was but a question of time (cheers). When the liberal party succeeded to power, then local self government was certain, and if its Adam, the head of the old creation of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of Come into power some time. He is the Creator and she is a creature clear to a demoostration that Home was but a question of time (cheers). When the local self government was certain, and no one, he thought, would be so stupid of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of Liver and a demoostration that Home was but a question of time (cheers). When the district contains the Home was but a question of time (cheers). When the district contains the Home of Ireland was but a question of time (cheers) was but a question of time (cheers). When the district contains the Home of Ireland was but a question of time (cheers). When the district contains the form Ireland was but a question of time (cheers). When the district contains a question of time (cheers) was but a question of time (cheers). When the district contains the first Eve, who all created spirits. Not even the sera-pin a question of time (cheers). When the power, then he a question of time (cheers) was but a question of time (cheers). When the district contains the first Eve, was the power, then he addenostration that Home and destroined and the first Eve, was the power, then he addenostration that Home and creation of time (cheers) was but a question of time (cheers).

Holy One that shall be born of thee shall be called"—nd because called—"shall be the Son of God." The predestination was fulfilled in Nezareth, in Bethlehem, Samaria, in Jeruselem, and on Calvary; and in those forty days the Mother and the Son were united never to be separated save in those three days when He lay in the grave, and in the long waiting of twelve or twenty years after He ascended into heaven.

How is it Possible then that those who profess to believe in the Incarnation of the Son should for a moment forget the Mother from whom He took our manhood? More than this, when took our mannood? More than this, when the Apostles, in obedience to their Divine Master, went throughout the world and preached the name of Jesus, the name of His Blessed Mother was preached likewise. And there never has been a moment from that hour to this when the faithful have against the sat two sacred names of Jesus separated these two sacred names of Jesus and Mary. They are in our very Bap-tismai Creed; and therefore it is in the very substance of our faith to profess the dignity and the blessedness of her who was the Mother of the Redeemer of the world. Another reason: the love and veneration we owe comes from the law of charity itself; not with the law of natural charity, that

CAPRICIOUS, FITFUL, CHANGEFUL EMOTION.
Nothing can be more uncertain than
human love—even the love of parents and their children. We find that a mother will even make a favorite of a son and a will even make a favorite of a son and a father of a daughter, passing over the rest of their children, and that affection will last, it may be, until some offence is given. Sometimes it dies out as ago grows on. So with the love and the friendship of kinsmen, of brethren, of friends. How long does it last ! Until the first displeaslong does it last! Until the first displeasure, the first negative, the first refusal, the first fault. This is not the charity which was poured forth into the heart of the Church on the Day of Pentecost, and is infused into the heart of every regenerate child. Supernatural charity, which comes influence into the neart of every regenerate child. Supernatural charity, which comes and goes with the Hols Gaost, unites us first with God, with all our heart and all our mind, and with our whole soul and our whole strength. And with whom are we united by charity next after the Ever Blessed Trinity? With our Incarnate Blessed Trinity? With our incarnate Lord, not only at the right hand of His Father, but there dwelling in the Tabernacle. And after Him to whom ought this supernatural charity to bind us? To our father or our mother, or our brethren or our friends? Al this is well, but God has ordained

has ordained

A LAW AND AN ORDER
in charity. Who should be most dear to
us? Those whom God loves in ist, those
who are nearest to God, those who love God most, and are most like to Him-those who have suffered most for us, who those who have sunered most for us, who have sacrificed most for us, who have done most for us. And who is there in whom all these things are fulfilled comparably to their fulfilment in the Blessed M there of G A, of all creatures the near est to the Ever-Blessed Trinity, intimately united with her Divine Son, and like to God in an inconceivable conformity of perfection? Next, we are bound by the law of worship to honor her next after her Divine Son. I have no scruple in using the word "worship." It is THE OLD MOTHER TONGUE;

it is the old common speech of our land. The word "worship" does not mean The word "worship" does not mean Divine worship, unless you put the word "Divine" to it. In our common speech we "worship" those who have authority over us; we apply the word to their very flice. Therefore it is a wantonness to interpret the word to be equivalent to D.vine worship. St. Augustine has abundantly dia vn. this distinction. In his dantly drawn this distinction. In his tongue the word "cultus" is equivalent to our "wo ship." He draws the same distinction, and says that worship is due to all creatures proportionately, but to G d without measure, because there is no proportion between that which we can give to Him and that which He has a right to demand. I would, then, ask one question of anyboly—even of the most severe and of any boly—even of the most severe and hardened objector.

CAN WE SAY OR DO ANYTHING for the honor of our Blessed M ther which goes beyond that which God Himself has done for her? He put upon her the dignity and glory of Mother of God. Does the Catholic Church say or do anything—either in its language of praiss or in its festivals of joy—that approaches in any measurable degree the dignity and the glory that God has put upon the Mother of His E ernal Son? A wice and good man who lived long ago, and who, though not a Catholic, wrote many excellent books, wrote these words, "Mary, none can honor thee too much who defficet thee not." I ask whether the Catholic Church ever did or could defy the Mother of God? CAN WE SAY OR DO ANYTHING ever did or could deify the Mother of God? Let us go a little further. I suppose

will hold that we should love and vener ate the holy angels. But there are multitudes of seraphim and cherubim and thrones; there are dominions with and thrones; there are dominions with out number, and principalities and arch angels and angels in an ever increasing multitude; and yet there is only one Mother of God. The love and venera-tion which is due to the holy angels is a love and veneration which is shared by multitudes and myriads of multitudes beyond the imagination of man. Some are higher, some are lower; some are greater, some are less in their glory and their bliss. But there is only one Mother of God-one unapproachable dignityone to which

NOTHING IS SECOND and nothing is like, and therefore the throne on which she sits is indeed infinitely below the throne of God—for He is the Creator and she is a creature NOTHING IS SECOND

upon her head? the crown of twelve stars, the diadem of all perfections with which He has crowned her above all the works of His hand? And is not the example of our Divine Lord the law of our lite? ARE WE NOT BOUND to walk in His footsteps? And how can we do this if we do not love His Blessed Mother, whom next after His Fether in

we do this if we do not love his Blessed Mother, whom next after His Father in heaven, was the object of His most ardent love? The whole Church of God is full of this devotion to the Blessed Virgin. Who was its founder? Where was it founded? How did it spring up?

LET ANY OBJECTOR answer these questions. It was founded by our Lord Jesus Christ, by no other, by no one since. And to whom did He trach it first? To the Disciples whom He crose and called. Every miracle that He wrought made them know that that He wrought made them know that He was something more than man. The words of grace which proceeded out of His mouth, "like which no man ever yet spake," penetrated into their intellect and their heart, making them know Him to be something higher than themselves. They saw His love for His Blessed Mother who was always near Him. At the marriage of Cana in Galilee they heard her intercede with Him and saw heard her intercede with Him and saw Him work the homely miracle, showing the tenderness and watchfulness of His the tenderness and watchfulness of His Sacred Heart. Continually they were growing in the sense—I will not say of this Godhead as yet—but in the sense that He was in some way a Divine Person. Is it possible that as He rose in the treatment of the sense that He was in some way a Divine Person. Is it possible that as He rose in the treatment of the sense in the sense in the sense also share in

of their hearts? And when they were illuminated to know Him as their Lyrd and their God, in the measure in which they learned to believe in Him, and to love and venerate Him, in that measure did they proportionately learn to love and venerate His Blessed Mother? And who taught the world to do the same? It was those twelve men, who, therefore the those twelve men who, throughout the earth, founded the kingdom of God; it was they who preached love, and veneration, and devotion, and worship to the Blessed Virgin, the Mother of our Redeemer.

HOW, THEN, CAN ANY MAN be a true disciple of Jesus Carist if he does not love His Mother ? On the Crass our Divine Lord eard to the beloved Dis our Divine Lord said to the beloved Dis-ciple, "Behold thy Mother," and to His Mother, "Behold thy son." Are not these relations perpetual, living to this day? Is not every true Christian a dis-ciple of Jesus Corist, a son of His Heavenly Father and of our Blessed Mother? How can we be brethren of Jesus Carist if we are not sons of God and of Mary?
And therefore,
SO FAR FROM BRING A STUMBLING BLOCK

or a bar in the way of the Catholic faith, devotion to the Mother of God is a ray of light which illuminates those who be ight which illuminates those who believe to a perfect fulness of knowledge of the Incarnation of Jesus Carist. And there fore it is no matter for us to excuse or justify. We preach it as a doctrine of the Catholic faith, and a rea son for submission to the Church of God, for it is the Caurch of God alone that has preserved this living devotion in all days and in all nations to the Blessed Mother of our Redeemer. And what does the Cttholic Church teach us, her children, now? It teaches us from our carliest age to love and venerate her as we should have done if we had known her on earth when her Divine Son was manifest among men, and to love and venerate her now as we shall if, through the Precious Blood of Jesus Christ and the grace of the Holy Spirk, we ever see her in the kingdom of eternity glorified and blissful in the presence of her Incarnate Son

#### A TALENTED IRISH CANADIAN.

MR M F O'DONOGRUE IN IRELAND. We note with pleasure that our es eemed friend, Mr. M. F. O Donoghue, is on a visit to his native country. Nor does he forget to tell the people there what he thinks of this land of freedom, and how different is the system pursued in Ireland—a land cursed with vested wrongs and vested tyrany. At a meeting the Palling National League Ma. ing of the Ballina National League Mr. O'Donoghue on rising said :

Mr. Chairman, ladies and gentlemen, opportunity of addressing a branch of the Irish National League in this my native land. I have addressed meetings native land. I have addressed meetings of the League in the United States and Canada, and now I have the privilege of doing so in my birth place. Mr. O'Donoghue proceeded to say in an ex hausive address of over an hour, that the political aspect had changed since he left Ireland some ten years ago. The line of battle had shifted. The fight then was between Ireland and Fog. The line of battle had shifted. The fight then was between Ireland and England; now it was between the non-progressive party of Englishmen on the one side, and a majority of Irishmen, Scotchmen, Welshmen, and the masses of the English people on the other. The present English minority in the House of Commons was composed of the best elements of the great Liberal party of England, a party that had never yet failed to pass any measure of reform it failed to pass any measure of reform it had once inscribed on its banner. It had passed the Corn Laws despite a threat of rebellion. A certain element in Ireland had threatened to kick the Crown into the Boyne if the Irish Church was disestablished; but disestablishment took place, and the threatened immer sion of the Crown did not. It was be elevation of mankind by the Locarnation of His Son. He therefore for saw, side by side with the second Adam, the head of the faith may who bore Him. This was a Divine vision from all eternity. The Mother and the Son cannot be separated. And when THAT DIVINE PREDESTINATION was acompt isbead, the Mother and the Son were united in the Incarnation. The Hold Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore the son the corresponding to the words of the Gospel, was a manything we do—I will not say exceed—even approach the glory and the honour that God has placed.

The elevation of God is a woman. Perhaps to come into power some time. He as to argue that the Liberal party would as to

English masses. The fight for Home Rule for Ireland was now transferred to the English constituencies. Ireland, Scotland and Wales would remain as strong supporters of Mr. Gladstone as they now were, and would probably increases his strong transfer. strong supporters of Mr. Gladstone as they now were, and would probably in-crease his strength. The battle would be therefore in England, and judging by the audiences that greeted Mr. O Brien and the sympathy shown for John Dillon over in English Tory strongholds, Mr. Gladstone would sweep England at the next election. Of course it was hard for the Irish to bear all the tyranny to which they were and doubtless would be

which they were and doubtless would be subjected in the meantime. But they must suffer in order to be strong. They must suffer in order to be strong. They had his sincere sympathy. They were in training for self government. They would soon rule, and the black mark would be on those and on the children and children's children of those who stood aloof over from the Irish people in this great crisis. But he would counsel moderation, and especially religious tolerance. The rights of the Protestant minority should be sacred, He knew what it was to be in a minority in Oatario, Canads, and he wanted to put in a special plan for minorities. But he Ontario, Canada, and he wanted to put in a special plan for minorities. But he believed Ireland should be ruled from Dublin and not from Ireland to the ruled from Dublin and not from London or Rome, or even New York. The Protestants of Ireland had just as much interest in Ireland had just as much interest in Home Rule as any one else, because Ireland had all the elements of progress and prosperity if she had only an opportunity to develop her resources. As far as Imperialism was concerned he did not want to interfere, England protected her citizens much better than other powers who boasted of their institutions. It was in Ireland she piecetutions. It was in Ireland she played the tyrant. The murder of John Mandeville was an illustration. He believed the name of Mandeville would go down

with that of Emmet and Fitzgerald. But he could see that the finger of God saved John Dillon through John Mande ville. The object of Balfour was to exville. The object of Balfour was to exasperate the Irish people into some act that would justify Coercion before the Eoglish people. He (Balfour) thought it Dillon died in prison that the Irish people would stand it no longer. Hence this brutal prison treatment. But their dignified and Constitutional course had balked Balfour (hear, hear). He (Mr. O Don ghue) would not have spoken. O Don ghue) would not have spoken thus ten years ago, but when that vener able statesman, Mr. Gladstone, looking from the world to come back upon this, had held out the olive branch and buried the hatchet, he was prepared to do the same. As he had said previously, the best elements of the English people were with Mc Gladstone, and in the end justice

would prevail (applause). As far as the sympathy of America was concerned, that was assured. Both great parties in the United States had expressed their the United States had expressed their sympathy for Home Rule in their recent conventions for nominating candidates for the presidency. In the Democratic Convention a resolution had been introduced protesting against the interference in any way by treaty with the international rights of political refugees. He had himself organized at one time 29 branches of the Irish National League in San Francisco alone. When the occa-sion arrived the friends of Home Rule in America, and their name was was legion America, and their name was was legion, would give practical proof of their sympathy (applause).

Mr. Dodd: I have great pleasure in proposing a vote of thanks to Mr. O Donoghue for his very able and interesting

Mr. Rattledge seconded. Mr. Malone said he hoped every mem ber present would carry to his friends in the country the advice which had been so eloquently given, as by doing so he would be promoting the cruse which they had all at heart. The best thanks of the meeting were certainly due to Mr. O Don.

ogbue.
The chairman, in presenting the vote, said the Ballina branch of the League appreciated Mr. O'Donoghue's address as

publican and Democratic parties had passed resolutions in favor of Home Rule for Ireland, and the Canadian legislature had also passed a resolution to the sam effect (applause).

#### Curability of Consumption.

This has been a vexed question among This has been a vexed question among physicians, opinions, even in the same school, being strangely divergent. Of this, however, the public are convinced: it is a terribly prevalent disease, and the average doctor meets with but scant success in treating it. Consumption is in reality scrotula of the tungs, and is liable to attack any whose blood is tainted. For driving out the scrotulous humors, and thus removing the predistainted. For driving out the scrofulous humors, and thus removing the predisposing cause, Dr. Pierce's Golden Medical Discovery is a sovereign remedy. It purifies had blood, heals scrofulous ulcers, and, whatever difference of opinion exists as to curing advanced cases of consumption, it remains that many pronounced "incurable" have been by it brought back from the brink of the grave to restored health and vigor. grave to restored health and vigor.

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[Delivered by the Rev. hoe, rector of the church Aquinas, Brooklyn, N. Y XXXV.

SHORT INSTRUCTION

EXTREME UNCL DEAR PEOPLE: We wil first instruction on the Extreme Unction with a from the Gospel. A certa from Jerusalem to Jerici robbers, who stripped and leaving him balf dead by

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to him haund unit seems to him bound up his wound oil and wine. Brethren, we all have t this dangerous road from Jericho, from the cradle Along this read are man defiles, but the most per the pass which is called De are there awaiting us. T forth at that moment his le est effort to rob us of our e

to despoil us of all the me time. If we are in sin h stifle remorse of conscient thought of repentance enthe will endeavor to dist matter what our state me session of us. Circumstan favor, for bodily sickness or are prostrate on a bed of are wounded in body ar priest and the levite ree but are indifferent. Our r good care that we will pro of our preperty and sign documents bequeathing it friends say there is no dan It we have a contactors. will not come near us, and will not come near us, and just as well that they shoul The priest and the levite p Christian priest, the Lore the minister of the constitution, comes in. He Samaritan. In health and may have been but little loganized. These stars. appreciated. These are no that pass through his mind the sick chamber. "Peac house and to all that dwell says as be crosses the thre calm and sympathetic bis n consoling, how full of hop The hard heart melts whe "I absolve thee from thy si

None but be can give eff words. I carcel the eterns all the sins of thy life. The of power, of hope, of pardo pours the blessed oil of the ent of Extreme Unction ing, sinking members of th binds up the wounds of the wounds may be deep and matter, his is the power of may be rich or poor, in fluer rificant, well thought of or your own home or an our lospital or the prison or the or the pest bouse, it mat Good Samaritan will come you are dying. There are the world where you min wounded that the Catholi not run to your aid if he kn dying. Unlike the Hebre levite, the Catholic pricat would be the world when you by when you are inyou by when you are in ringeed the Good Samaritan.

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priests of the Church. Let pray over him, anointing hir the rame of the Lord. T faith will save the sick man faith will save the sick man, has committed sin his sins give." Here you bave all of a sacrament. The minis the priest. The matter is blessed oil. The form is a matter, the prayer over the The conferring of grace administration of the sacrains will be forgiven him."

The fathers of the Church

The fathers of the Church spoken of Extreme Unction ment of the new law. The l the death, of all the saints witness attesting that Extre is a sacrament of the Chris

sation.

All, and only sinners, the who are or who have been a cepable of sinning, are the jects of this sacrament when of death from sickness. Children who have not

use of reason are not anoint this sacrament was instituted to fortify the soul for the struggle against sin which has by the dying, and, as those not come to the use of reason sinned, have nothing to exhave no such struggle to m quently they do not need this For the same resson, those been idiots from childhood an never at any time had the us are not anointed when dying ject of this sacrament must b of death from sickness, but considered an infirmity entitl receive this sacrament whe apprehended from it. A sail enter upon a dangerous voyag on the eve of a battle, a person be put to death, are not extreme unction, which is the of the sick and can only be add to those in danger of death to those in danger of death ness. It is not necessary that of death be certain. It is suf the sick person be prudently in danger of death.

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## SHORT INSTRUCTIONS FOR LOW From the Calcutta Indo European Correspondence, June 27.

[Delivered by the Rev. James Dono. hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y]

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#### EXTREME UNCTION.

DEAR PEOPLE: We will preface our first instruction on the sacrament of Extreme Unction with a story taken from the Gospel. A certain man going from Jerusalem to Jericho fell among robbers, who stripped and wounded him, leaving him balf dead by the road side, leaving him half dead by the road side, A priest and a levite came that way, but they passed on without doing anything for the dying man. A Samaritan passing by saw the wounded man, was moved with compassion, and going up to him bound up his wounds, pouring in all and wine. oil and wine.

Brethren, we all have to travel over this dangerous road from Jerusalem to Jericho, from the cradle to the grave. Jenicho, from the cradle to the grave. Along this road are many dangerous defiles, but the most perilous of all is the pass which is called *Death*. Robbers are there awaiting us. The devil puts forth at that moment his last and greatest effort to rob us of our eternal reward, of desnoil us of all the previte of a lift. to despoil us of all the merits of a life-time. If we are in sin he will try to stifle remorse of conscience. If the thought of repentance enter our souls, he will endeavor to distract us. No matter what our state may be he will jut forward all his ingenuity to get pos session of us. Circumstances are in his are prostrate on a bed of suffering. We are wounded in body and soul. The priest and the levite see us suffering, but are indifferent. Our relatives take good care that we will properly dispose of our property and sign the proper documents bequeathing it to them Our friends say there is no danger of death.

It we have a contagious disease they It we have a contagious disease they will not come near us, and indeed it is just as well that they should abandon us. The priest and the levite pass by. The Christian priest, the Lord's anointed, the minister of the compassionate Saviour, comes in. He is the Good Samarian. In health and strength he may have been but little loved and little appreciated. These are not the the will be appreciated. appreciated. These are not the thoughts appreciated. These are not the thoughts that pass through his mind as he enters the sick chamber. "Peace be to this house and to all that dwell therein," he says as he crosses the threshold. How calm and sympathetic bis manner. How consoling, how full of hope his words? The hard heart melts when he speaks. "I absolve thee from thy sins."

None but he can give efficacy to these words. I carcel the eternal debt against words. I cancer the exemple deol against all the sins of thy life. These are words of power, of hope, of pardon. Then he pours the blessed oil of the holy sacra. ment of Extreme Unction upon the failing, sinking members of the body. He binds up the wounds of the soul. These wounds may be deep and sore, but no matter, his is the power of Christ. You may be rich or poor, it fluential or insignificant, well thought of or despised, in your own home or an outcast, in the lospital or the prison or the alms house or the pest bouse, it matters not, the or the pest house, it matters not, the Good Samaritan will come to you when you are dying. There are few places in the world where you might be lying wounded that the Catholic priest will not run to your aid if he knows you are dying. Unlike the Hebrew priest and levite, the Catholic priest will never pass you by when you are in need. He is indeed the Good Samaritan.

We will dwell to day on two points.

We will dwell to day on two points by. We will show that Extreme We will dwell to day on two points only. We will show that Extreme Unction is a secrament and afterwards speek on the tubject of this secrament. The spostle, St James, says: "If any one be sick among you let him call the priests of the Church. Let the priests pray over him, anointing him with oil in the rame of the Lord. The prayer of faith will save the sick man. . . If he has committed sin his sins will be for giver." Here you bave all the elements of a sacrament. The minister is named the priest. The matter is indicated, blessed oil. The form is added to the matter, the prayer over the sick man. satter, the prayer over the sick man. The conferring of grace follows the administration of the sacrament, "his

sins will be forgiven him." The fathers of the Church have always spoken of Extreme Unction as a sacra-ment of the new law. The life, or rather the death, of all the saints is a solemn witness attesting that Extreme Unction is a sacrament of the Christian dispen

ation.

All, and only sinners, that is, those who are or who have been at any time capable of sinning, are the proper subjects of this sacrament when in danger

Children who have not attained the use of reason are not anointed, because this sacrament was instituted principally to fortify the soul for the supreme struggle against sin which has to be made by the dying, and, as those who have not come to the use of reason have never sinned, have nothing to expiate, and have no such struggle to make, conse-quently they do not need this sacrament, fuently they do not need this sacrament. For the same reason, those who have been idiots from childhood and who have never at any time had the use of reason, are not anointed when dying. The subject of this sacrament must be in danger of death from sickness, but old see is ject of this sacrament must be in danger of death from sickness, but old age is considered an infirmity entitling one to receive this sacrament when death is apprehended from it. A sailor about to enter upon a dangerous voyage, a soldier on the eve of a battle, a person about to be put to death, are not subjects of extreme unction, which is the sacrament of the sick and can only be administered of the sick and can only be administered to those in danger of death from sickness. It is not necessary that the danger of death be certain. It is sufficient tuat the sick person be prudently estimated in danger of death.

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"Now, so that in your cell at Notre-Dame en Montana, you may be able to follow the Belgian mouk in his missionary day, here is his daily routine:
"He gets up at five o'clock; after the Divine Office and meditation, he offers the Holy Sacrifice; then comes a second recitation of the monastic office; after wards he breakfasts on tea and bread. Immediately after, he goes to visit his

Immediately after, he goes to visit his sick, and his schools, and that occupies him till noon, for often the huts of the him till noon, for often the huts of the sick poor are at great distances. At noon, the principal meal; it generally consists of sweet potatoes, which are not equal to our potatoes, and a fowl, rice and curry, washed down by two or three glasses of water. After the meal, an hour of repose, according to the custom of the country, and then a fresh recitation of the Breviary and correspondence of preparation of instructions, for the excessive heat prevents one going out. cessive heat prevents one going out.
Supper about seven o'clock, consists of eggs, fruit and tea, as a rule, but on a journey, one eats what one can get. In the evening, another visit to the schools till ten o'clock, and one only gets to bed about eleven. And then one can not about eleven. And then one can not always sleep, for very often the heat, and above all the mosquitoes, keep one awake; sometimes even one has to leave one's burning bed and sit on a cane chair one's burning bed and sit on a cane chair, and if the irritation is too great there is only one way to stop it, a dip in the river or the pond close by.

"Such is our daily life, but how often we are obliged to modify the routine, to meet the needs of the moment! By day, by night the Missignery it called."

day, by night the Missionary is called to hurry to the sick; in the middle of a meal he has to leave to confess a dying Christian, and when he comes back, often from a very long distance, he has to start again in another direction. Unbappily we priests are too few for so large a Vicariate. Our parishes are almost as three or four priests, it would be possible to make this district a real paradise, above all if we had some nuns for the girls' schools, and to care for the sick.

The population is a little unpolished, but so gentle, so good; we can manage but so gentle, so good; we can manage these Bengalis, but still we must be able to teach them, to see them at home, and because of their large number, we have very little time to give to each. Remem ber their poverty compels them to work all day: we can only see them at home

after the evening meal.
"In spite of these d fficulties, the good work goes on, and our only regret is that work goes on, and our only regret is that good can not be done on a larger scale. In our pains and fatigues, in the midst of the burning Bengal summer, we teel, sometimes very sensibly, that our Lord comes to our assistance. The days in which we suffer most are precisely those when we feel most happy in Him in Whom we live and move and are to quote St. Paul. And then we have sometimes the consolation of seeing our brethren whom we love. The mission brethren whom we love. The mission aries, at times fixed by the Pro Vicar aries, at times fixed by the Pro. Vicar Apostolic, meet at the residence of one of them. We relate everything remark able which has happened, for good or for evil, in the different districts, since the last gathering. We make a little retreat, and we rejoice fraternally in thinking of the happy days passed in the Abbey of Affighem in our dear Belgium. We draw fresh courage from these meetings, which we wish were more frequent. ings, which we wish were more frequent; we pray our Lord to bless our Apostolic labors, and to grant us holy perseverance, while weiting the holy perseverance, while waiting for the recompense we hope to receive in Heaven."

THE SHAM APOSTLE -DAILY LIFE OF A

THE SHAM APOSTLE—DAILY LIFE OF A YOUNG PROTESTANT MISSIONARY.

Extracts from a letter written by Mr. Matthews, Missionary at Ramnad, in September, 1887, published in the Quarterly Report (No. 16) of the S. P. G. Madras Diocese, July to September, 1887.

"Now as to how I spend my time. At 5:30 a. m. awakened by calls of lyer! Sar! Sar! half past five! a cup of cocoa is then put on the small table by my bed and I rub my eyes and consume it. This cup of cocoa is called in Tamil chota hazri. After this meal I go out for half as hour's stroll with my gun or go for a ride on Vicer's pony. There is not much to shoot here, at present, there are some large hawks, kites and vultures, a lot of the duties of parents to children, and of children to parents and toward one another. The result was a moral miracle, at which they, as Protestants, Presplyterians, or whatever they might be, had reason to bow their heads in shame.—Ave Maria.

It is a fortunate thing that all men do not have the same taste in female beauty, for otherwise they would all fall in love with the same woman, which would be awkward. Although the presents to children, and of children to parents and toward one another. The result was a moral miracle, at which they, as Protestants, or whatever else they might be were most virtuous. This he attributed to the teaching by the priests in the confessional and in the family, and of the duties of parents to children, and of children to parents and toward one another. The result was a moral miracle, at which they, as Protestants, or whatever else they might be were most virtuous. This he attributed to the teaching by the priests in the confessional and in the family, the first parents of the duties of parents to children, and of children to parents to children, and of the duties of parents to children, and of the duties of parents to children, and of the confe large hawks, kites and vultures, a lot of pelican and a few wild duck and spipe. When the rains set in, however, there will be lots of geese, swans, duck, snipe. Coapel is the next order of the day. Then Post comes and I go round the industrial departments. After this I have an hour with letters, newspapers and pipe, and then write answers to correspondents and receive complaints, visitors, etc., till eleven o'clock break-

ast.
"That meal concluded, I commence
my Tamil lessons; at half past two my
Munshi comes and also the punkah boy
to keep us cool during our two hours

"Atter Munshi work comes office work, "Atter Munshi work comes office work, viz, seeing to what is being set off by post, making entries in day books, etc. Then comes tea. After this meal I sally forth and see how the boys are getting in their gardens. Their ignorance of English seeds and their questions as to English seeds, and their questions as to what the flowers will be like are most amusing. Sometimes I take my butter fly net and look for poochees. Then comes evening chapel, dinner, cheroot and correction of press proofs. The bolt that one has to take every night under the

one has to take every night under the mosquito nets in order to avoid the crowd of humming insects is very funny.

"I am looking forward to a good week's shooting soon. The collector is going to take me with him to Sawyelgudy where there are lost of dear but no tigers. there are lots of deer but no tigers. The Zemindar there is very fond of sport, so expect I shall have some good fun. This morning I went round our tanks and shot some pigeon, sand larks, and a bird called a paddy bird rather like a small berge. small heron. . . . Last night I went to dinner with the collector."

C MMENTS. Our readers are well aware that the Ont.

picture which the young Benedictine draws of his daily life is a fair picture of the life of Catholic missionaries in gen-eral, and that the sentiments he exeral, and that the sentiments he expresses are common to all. On the other hand our separated brethren can not complain that we take Mr. Thomas as typical of the Protestant missionary, for does not the S. P. G., in publishing his charming letter, remark: "It is so full of interest, that we make no spology for printing some extracts from it?" But why should we make any comparison between Catholic and Protestant missionaries! We have no wish to do so,

sionaries! We have no wish to do so, for they have nothing in common except the title, which for Catholies has one meaning, for Protestants, quite another. But we make the comparison for Pro testants themselves, for it is not un-common to find them speaking of Cath-olic and Protestant missionaries as if they were only two aspects of the same thing. Just in the same way the "High Church" School would have us believe that Catholic and Protestant Bisheve that Catholic and Protestant Bishops that Catholic and Protestant Bishops were equally Bishops, while in our sense the latter are not Bishops at all, thus leaving no room for comparison. We do not blame their missionaries for being what they are and no better than they pretend to be, we simply wish to let them have a slight idea of the Catholic conception of a missionary. Mr. Thomas is doubtless an amiable young man, and we do not find fault with him for adopting the career of easy going benevolence ing the career of easy going benevolence affected by Auglican ministers, which leaves him plenty of time to enjoy him self shooting paddy birds, the Kuchh nahin's of the griffin. The S.P.G. ex pects no more of him. He fulfils his part of the contract, and the S P G tuifils its part in the payment of so many rupees a month pay, to say nothing of Munshi and travelling allowances, and Mussii and travelling allowances, and when Mr. Thomas marries a girl as amiable as himself, who, in the words of the song, is doubtless "waiting somewhere," the S.P.G., according to its fixed rules, will increase his emoluments, and so with every other addition to his bausehold, so mush a bausehold. household, so much a boy, so much a girl. But these attractions, which lead

that is implied in the term "a missionary For a set off to the picture as drawn by himself of the sham Apostle at Ram-nad, we have gone to Eastern Bengal, msterial nearest at hand, but Mr. Thomas would not have far to go to find the genuine same and the genuine same and the senting the sentin simply because we have taken the genuine article in his immediate neighborhood.

quiet men into the easy paths of the Anglican ministry, are not very Apos tolic, and the application of the word

"Missionary" to Protestants is apt to

cause a smile with those who know all

#### A Protestant Tribute to Irish Virtue.

Mr. W. T. Stead, the editor of the Pall Mall Gazette, is well known for his efforts in the cause of social purity. Lecturing on this subject recently at Edinburg, he on this subject recently at the control of the cont and he presumed most of those present were Protestants; but there was no blinking the fact that if they took a Protestant family and a Catholic family, and put them in a London slum, they would find that three or four years afterward half of the Protestant family had gone to the bad, while every member of the Catholic family had retained his or her virtue."

What a tribute this is! It makes one proud to be a Catholic, Non soli innocentes has always been the Church's best appeal Mr. Stead goes on to say that it is the same with Catholics in Ireland; no matter what their circumstances are, they can intermed to this point and perhaps are virtuous. On this point, and perhaps this point only, does the testimony of Protestant travellers agree. "He had," Mr. Stead said, "been astonished to see in Ireland people living in miserable hovels who, whatever else they might be were most virtuous. This he attributed to the teaching by the priorities.

beauty, for otherwise they would all fall in love with the same woman, which would be awkward. Although the preferences of men for different style of form and features vary greatly it is, undoubtedly, a fact that an appearance indicative of health is pleasing to all alika. A woman may be without required. A woman may be without regular feature yet, if healthy, she will be beautiful to someone and pleasing to all. A sallow complexion, a dull eye, a sys tem debilitated by unnatural discharges in short, all the ills attendant upon the irregularities and "weaknesses" peculiar to the sex can be banished by the use of Dr. Pierce's Favorite Prescription.

Ask your druggist. Ask your druggist.

A STINGING SENSATION IN THROAT AND PALATE called heartburn, and oppression at the pit of the stomach after eating, are both the offspring of dyspepsia. Alkaline salts like carbonate of soda may relieve but cannot remove the cause. A lasting remedy is to be found in Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Those associate organs, the liver and bowels, benefit in common with their ally, the stomach, by the use of this benign and blood-purifying remedy. blood purifying remedy.

Worms derange the whole system.

Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs twenty five cents to try it and be convinced.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

#### A Dozen Years.

A Dozen Years.

A Dozen Years.

Dear Sirs.—For twelve years I suffered from dyspepsia and liver complaint and was so weak I could not leave my bed for eight months, and had little hope of ever being cured. Three years ago I tried Bardock Blood Bitters, and am thankful to say I now enjoy good health, and I advise all who are afflicted to try B. B. B. Mrs. Harriett Hobbs, Muir Avenue, Brockton, Ont.

All Fits stopped free by Dr. Kline's Great Nerve Restorer. No pits after fixed by Jr. Kline's Great Nerve

#### A DISPASSIONATE VIEW.

Eurdette in Hawkeye. "This," said the returned missionary to Porr Heathen whom he had brought over, "is a courch."

And the Poor Heathen greatly admired

And the Poor Heathen greatly admired the church. By and by heasked:
"Who is that big fat man with the big watch seal, who looks at the church as though he thought something of putting in a fity dollar bay window, and raising the rent five-bundred dollars a year.
"That is a trustee," said the returned missionary.

missionary,
"He does most of the praying, I sup
pose?" said the Poor Heathen, who in
his blindness knows very little about the

way we do things
"No," said the missionary, "he doesn't
believe in praying; he is a Bob Ingersoll
man, and believes that no body doesn't
know nothing that they know that he know nothing that they know that he knows that they know that he knows they don't. He is not a member of the church, but he is a good clear headed business man, good manager, strong on real estate deais, and so he's a trustee. Doesn't take very much of a Christian to make a trustee except in the country. In town a church wants a good business man for a trustee,"

"And who is the man that standards."

"And who is the man that stands in

"And who is the man that stands in the door and glares at people as they pass in and tries to keep tuem out?" asked the Poor Heathen.

"That is the sexton," replied the missionary. "He does not believe in opening the church for religious services at ail. He says that the church was built to have swell weddings in, and that for preaching and prayer meetings and preaching and prayer meetings and other side shows of that nature the trustees should hire a hall."

"Who is that very young man who pushes people out of the way that he may have room to pass in, and stoops very low when he enters the twenty foot door, and sits directly under the steeple lest he should strike his head when he stands up?"
"That," said the returned missionary,

"is the new Superintendent of the Sun day School. Taey are all that way at first. By and by, when he has forgotten every line of his beautiful speech; when he has started the wrong tune to an en-tirely strange hymn, and corrected him self by striking the right tune on a key so high that the chimes of Normandy couldn't ring second base to it; when he has flanked fair square and outright, on the first ten questions in his question box, he will know less by a ton than he does now and be a good, useful earnest and humble Superintendent. He's only young and new, like an August persim

"Here comes the owner of the church," the Poor Heathen said. "He locks as though he had decided to make pemmi can of the sexton and trustees and not hold any service to day." "No that is not the owner of the

church," the missionary said; "that is the leader of the choir."

"Who is that meek, timid little man

who is trying to creep in without letting the sexton see him, and who has jus taken off his hat to the leader of the

cacir?'
'Oa that is only the pastor of the church," the returned missionary re-"Will you go inside ?"

And the Poor Heathen said he would, because he rather guessed, from their looks, the sexton and the leader of the choir had made up their minds to settle that morning which of the two should take the church and run it.

What's the sense in saying that Catarrh cannot be cured when Dr. Sage's Catarrh Remedy is so sure and positively certain that the proprietors offer \$500 reward for a case of Ctarrh which tney cannot cure. A full pint of the medicine is made by dissolving one fifty cent package of the powder in water. Sold by druggists; 50 cents.

#### An Undoubted Proof

of the beneficial qualities of Burdeck Blood Bitters is found in the thousands of authen-tic testimonials published by the proprie-tors. The original letters being in their possession, they can furnish proof possession their genuineness at any time.

#### From Manitoba.

"I have been cured of chronic diarrhoa by the use of Dr. Fowler's Extract of Wild Strawberry. I used about twelve bottles of it and am now entirely free from the disease. William McLaren, Clearwater,

IT CAN DO NO HARM to try Freeman's Worm Powders if your child is ailing, fevarish or fretful.

ALL AGES AND CONDITIONS of people may use National Pills without injury and with

great benefit. A Single Scratch may cause a festering sore. Victoria Carbolic salve rapidly heals cuts, wounds, bruises, burns and all sores.

CARPET AND HOUSE FURNISHINGS.—R. 8
MUrray & Co. has always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public buildings and private howses with Veivel Carpets, Turkey Carpets, Brussels Carpets, Tapestry Carpets, Union and Wool Carpeis, Occor and Imperial Mattings, Nottlingham Lace and Damesk Curtains, Window Poles and Ornices, Oil Cloths from 1 yard to 8 yards wide. Linclemas cut to fit any size room, and any other article suitable for house furnishing.

M. 8. Murray & Co. 124 Dandas street and 125 Carling street.

#### Hay Fever.

Hay Fever.

I have been sfil cted with hay fever from early in August until frost. My eyes would run a stream of water and I sneemed continually I was advised to use Ely's Gream Balin. It has worked like a charm and I can say I am entirely cured.—Mrs. Emeline Jonnson, Chester, Conn.

I have been for several years a sufferer from hav fever and severe head colds. I have found nothing that can compare with Ey's Cream Balin. I would not see without it for any consideration. It is simply wonderful in its effect upon the nasal organs.—S. A. Burti, Wilmington, N. C.

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### It is Absurd

For people to expect a cure for Indiges. tion, unless they refrain from eating what is unwholesome; but if anything will sharpen the appetite and give tone to the digestive organs, it is Ayer's Sarsaparilla. Thousands all over the land

testify to the merits of this medicine.

Mrs. Sarah Burroughs, of 248 Eighth street, South Boston, writes: "My husband has taken Ayer's Sarsaparilla, for Dyspepsia and torpid liver, and has been greatly benefited."

#### A Confirmed Dyspeptic.

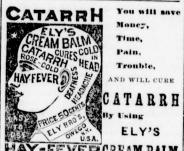
C. Canterbury, of 141 Franklin st., Boston, Mass., writes, that, suffering for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla and, by its use, was entirely cured.

Mrs. Joseph Aubin, of High street,

Holyoke, Mass., suffered for over a year from Dyspepsia, so that she could not eat substantial food, became very weak, and was unable to care for her family. Neither the medicines prescribed by physicians, nor any of the remedies advertised for the cure of Dyspepsia, helped her, until she commenced the use of Ayer's Sarsaparilla. "Three bottles of this medicine," she writes, cured me."

## Ayer's Sarsaparilla,

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.



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# Campbell's Compound

Cures Chronic Constination,

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arising from a disordered state of the Liver, Dyspepsia or Indigestion, Bilious Affections,

Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c. Children Like IT! Mothers Like IT! Because it is agreeable to the taste, does not occasion Nausea, acts without griping, is certain in its effects, and is effective in small doses.

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25 CENTS PER BOTTLE. Beware of Counterfelts and Imitations.

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For the cure of Serofula, Salt Rheum, Cancer, all Skin Diseases, Tumors, Enlargement of the Liver and Splear, Rheumatic Affections, diseases of the Kidneys, Bladder and Urinary Organs, oppressions of the Chest or Lungs, Leucorrhea, Catarrh, and all diseases resulting from a depraved and impure condition of the blood.

CAUTION .- Ask for "Dr. Channing's Davis & Lawrence Co., Limited, MONTREAL.

DIGESTIVE OR AFTER DINNER PILLS, TABLETS OR AFTER DINNER PILLS,
for enfeebled digestion, produced from want of proper secretion of the Gastric Jucc.
They give immediate relief in Dyspepsia and Indigestion.

DIRECTIONS.—Take once we will simmediately after cating or when sugering from Indigestion, Lump in the Throut or Fattleines.

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particulars apply to Morther Superior Box 303.

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#### Meetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION—the regular meetings of Londou Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third hursday of every month, at the hour of 8 o'clock, in our rooms, Castie Hall, albion Block. Richmond St. Members are requested to attend punctually. MARTIS O'MEANA, Pres., WM. COKCORAN, Sec.

NEW FALL WOOLENS.

The Latest Styles in Stripes and Plaid Suitings and Trouserings.

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Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instainment of interest, if he so desired. Fersons wishing to borrow money will, consult their own interests by applying personally or by letter to

low is it the demand is to great the children Lassie Cigar? Why to the children can be coming to stock of the shelves? It is it that the see Highland Lassie Cigars of which the children can be coming to the shelves? It is it that the see Highland Lassie Cigars of which the seek. The manufacturers, H. McKar & Co., L. John, have by straight dealing won the confidence of the trade, and the public my, rest assurred that the confidence will not be abused. The Nighland Lassie is made from the finest have to be confidence of the confidence of the confidence will not be abused. The Nighland Lassie is made from the finest have at made in Canada.

Electricity, Moliere Baths & Sulphur Saline Baths CURE OF ALL NERVOUS DISEASES.

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820 Dundas Street HAIR TONIC.—R. J. Kearney, Richmond street, Londou, prepares a Hair Tonte which is fast becoming a favorite remedy with those afflicted with elseases of the scalp or sparsity of hair. A trial will convince that this an excellent article.

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Bells of Pure Copper and Tin for Churches,
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New Fall Suitings.

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393 Richmond St. First Door North of the City Hall.

J. M. B. A.

Resolutions of Condolence.

Resolutions of Condolence.

Niagara Falls, Ont., August 30, 1888.
At a special meeting of Branch 18, C.
M. B. A., held at the hall in Niagara
Falls on the evening of the 27th August,
it was moved by First Vice President
Ford, seconded by Brother Thos. McKinty,
and unanimously carried;

It having pleased the good and wise God
to call our brother, James Roche, to
eternal rest, be it

Resolved, That, in the death of our
respected and deeply-regretted brother,
James Roche, our Branch has suffered a
sudden and unlooked-for loss; the community loses a young and deservedly
esteemed resident; while his true and
loving wife and children have suffered the
greatest of all earthly losses. Be it further

greatest of all earthly losses. Be it further Recolved, That the sincere and heartfelt sympathy of the officers and members of this Branch be respectfully tendered the widow and children of our late brother, with a fervent hope that our common Father will comfort and strengthen them in their hour of sill ction; that our charter be draped in mourning for the space of thirty days, as a small token of respect for the memory of our deceased brother: that a copy of these resolutions be ten-dered the widow of deceased, the same to be entered in our minute book, and published in the local papers and the official organ of the Society.

PATRICK KELLY, President. GARRETT O CONNER, Rec Sec.

officers of Branch 85 toronto, President—E. J. Reilly. First Vice-President—P. Curran. First Vice-President—P. Curran.
Second Vice-Pres.—John S. Spilling
Treasurer—M. Keilty
Financial Secretary—R. B. Teefy.
Recording Secretary—N. J. Clark.
Assistant Rec. Sec.—T. P. Brazill. Marshal-M. Ryan.

Guard—E. Killeen, Trustees, E. J. Reilly, P. Curran, M. Keilty, James Ryan, E. Killeen.

Written for the CATHOLIC RECORD A GLIMPSE THROUGH THE GRAT. ING.

A RELIGIOUS PROFESSION AT THE MONAS TERY OF THE URSULINES, THREE RIVERS

The morning of the Feast of the Assumption dawned rainy and cold. A dense mist hung over the St. Lawrence and shrouded the low green shore of St. Angela. On land the mist broke into fittul showers and pattered through the leaves of the beautiful old trees, which for so many generations have been the glory of the city of Three Rivers. Regardless, however, of mist and rain, a goodly number of persons might be seen hurrying in the direction of the old white monastery of the Ursulines, as at six o'clock the silver toned bell in its slender cupola rang out a summons to the Holy Mass. Within the tiny chapel, which was Mass. Within the tiny chaper, which was built under the fostering care of Monseigneur de St. Vallier, knelt various family groups, heads of households, young men and maidens, little children, and big ones, all anxious to witness the ceremony which was to take place behind the shrouded grat-ing, for on that day, commemorative of the one on which Mary was drawn from this earthly world to enjoy a perpetual con-templation of her Divine Son, two children of Mary were to renounce forever the ties which bound them to their home and kindred, and to solemnly consecrate themselves to work for God in the quiet cloisters of the old monastery of Within the sanctuary were Monseigneur

La Fleche, the venerable Bishop of Three Rivers, the Very Rev. C. O. Caron, Grand

Rivers, the Very Rev. C. O. Caron, Grand Vicaire, and four assistant priests, two of whom were brothers of one of the novices about to make profession.

The gospel side of the sanctuary is walled by an iron grating, before which usually hangs a thick black curtain. As the Bishop entered the sanctuary the curtain parted and was drawn to either side evosing to view the large bright. side, exposing to view the large bright choir of the nuns! and then we heard the notes of the Veni Creator, waxing louder and louder, as from the avant chaur the and louder, as from the avant chaur the large community entered in procession, each bearing in her hand a lighted candle and preceded by the cross bearer and chanters. When the nuns had taken their places in their brown stalls, the two novices approached the grating, where they knelt, holding their fisming candles, while the bishop began the ceremony of blessing bishop began the ceremony of blessing the two black veils which, strewn with flowers, had been placed upon the altar. After the blessing of the vells, the dea-con read from the gospel of St. Matthew, the 16th chapter and 24th verse:

"At that time Jesus said to his disciples, If any man will come after me let him deny himself and take up his cross and follow me, for he that shall save his life shall lose it; and he that shall lose his life for my sake, shall find it. For what doth it profit a man if he gain the whole world and lose his own soul? Or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His father with His angels; and there will be render to every man according to his works."

After these solemn words, the priest, who was acting as master of ceremonies, moved to the end of the altar nearest the nuns' choir, and in a clear voice gave out

the text of his sermon. It was a plous address, that of this ung priest, spoken with a depth of faeling and earnestness that, as he reached a certain point, became eloquence. His peroration was exceedingly graceful, and must have touched the hearts of all pre-

sent.

The effect was enhanced by the fact of After all, men and women are much

his being the brother of one of the two the same in the aucceeding centuries—novices who were about to make their the Ursulines behind their grating would yows. Surely the gentle lady, who sat novices who were about to make their vows. Surely the gentle lady, who sat listening to her son must have been a proud and happy mother on that day. Before her in the sanctuary she saw two sons, "priests forever according to the order of Melchisedech." Within the holy precincts of the choir were two dear daughters, one from a distant community, the other, the young, the fair, who knelt there, taper in hand, esger to consecrate herself to the same in the succeeding centuries—the under the succeeding centuries—the Universal the same in the succeeding centuries—the Universal the Universal the under grating would to duty as those of old; while as to the prelate whose beautiful face had smiled on his cloistered children, it needs no great amount of discernment to perceive that he is composed of the stuff of which martyrs were made. of the choir were two dear daughters, one from a distant community, the other, the young the fair, who knelt there, taper in hand, esger to consecrate herself to the service of her Heavenly Spouse, while around their mother's prie dieu were grouped as heautiful a band of children as could be found in all Canada.

At the close of the sermon, the two novices advanced to the grating, to which the bishop repaired, asking them in a distinct voice:

tinct voice:

"My daughters, what do you desire?"
The novices, kneeling, replied, "Although very unworthy, my lord, I humbly supplicate you to admit me to the holy profession." The bishop then asked them if they were sufficiently instructed concerning the laws of the monastery, the vows essential to a religious life, the rule and constitutions, and if they knew to what they bound themselves in making profession, to which came the answer low and sweet, "Yes, Monseigneur, by the grace of God."

The bishop then gave them his blessing.

Though the Usuline ladies pay either attention to the solid branches, yet the and, going to the altar, began the Holy Sacrifice of the Mass—the Mass of the Holy Ghost. After the Post Communion the Riessed Sacra. Holy Ghost. After the Post Communion His Lordship, bearing the Blessed Sacra-ment, approached the grating, repeating the Domine non sum dignus; then before the Sacred Host the kneeling girls, looking in their white veils and coifs and wrinples, like two fair doves, with downcast eyes, repeated the solemn formula which bound hem forever to the Institution of St. Ursula

Uraula.

"In the name of our Lord Jesus Christ and in honor of His Most Holy Mother, of our Blessed Father St. Augustine, of the blessed Saint Ursula, and Saint Angela, I, Sister—, called of the vow and promise to God, poverty, chastity, and obedience and to devote myself to the instruction of young girls, according to the rule of or.

A good st young girls, according to the rule of our Blessed Father Saint Augustine, and ac cording to the constitutions of this monsatery of Saint Ursula, according to the Bulls of our Holy Fathers, the Popes, Paul V. and Urban VIII., under the authority of the most illustratious and most reverend Louis Francois La Fleche, Bishop of Les Trois Rivieres, and in your presence Monseigeur, and that of the Reverend Mother, Sister called of Superior of this monastery of Saint Usula, in the yer of our Lord, one thousand eight hundred and eighty-eight, on the fifteenth day of the month of August."

After pronouncing their vows the novices received Holy Communion from the hand of the Bishop, who then returned to the altar and continued his Mass. This finished, His Lordship divested Mass. This finished, His Lordship divested himself of his chasuble, donned a cope and again walked to the grating, where he intoned the Veni Sanctus Spiritus, in which he was joined by the kneeling choir of nuns. Then followed prayers and singing Oh! such sweet singing—it seemed as if the very souls of these holy nuns made melody. During the singing the newly-professed, hailed as "Spouses of Christ." approached the grating, before which they knelt, as the choir sang knelt, as the choir sang

"Accipe coronam quam tibl dominus præparavit in æternum,"
to which replied the young professed,
"Suscipe me, Domine, secuadum eloquium
tuum, et vivam: et non confundas me
"Respectations mea."

This they sang three times, after which the Bishop placed their black veils upon their heads, and solemnly blessed them in their heads, and solemnly blessed them in the name of the Father, who created them; in the name of the Son, who suffered on the cross for them; and in the name of the Holy Spirit, who in the form of a dove descended upon Christ in the waters of Jordan—to each of which blessings the choir sang Amen.

Then followed more beautiful and holy words and singing, awest singing

Then followed more Deautiful and holy words and singing, sweet singing such as could scarcely be surpassed, and the Bishop commenced the Te Deum, which was taken up by the choir; while the clear notes rose heavenward, the young professed lay prostrate upon the floor, their arms extended in the form of a cross, and their choir cloaks spread around them in heavy folds. This fin-ished, the Bishop sprinkled them with holy water, and the Mother assistant came noisy water, and the Mother-assistant came forward to help them to rise, and conducted them to the superior, before whom they knelt, and who cordially embraced them, after which they passed from stall to stall, receiving and giving the Kiss of Peace. The Mother assistant then conducted the stall of the ducted them back to the grating, and gave to each her lighted taper. There they stood, facing the world for the last time. During the slow exit of their eisters in solemn procession there they stood with downcast eyes and a holy look of inward peace upon their fair young faces, and the priests retired, and those from the outer world entered the sanctuary, and still the young professed stood on. the young professed stood on, while those who loved them foundly regarded them, motionless, like fair carven images of two sweet saints, until the musical notes died away in the distance, when the Superior and assistant, coming towards them, they made a deep reverence to the Blessed Sacrament and resistant.

ment and retired beyond our vision. It was a solemn ceremony, an im-pressive sight, a sight which has been witnessed by dwellers in Three Rivers for two centuries, for vows have been made and received in those walls when civilization in America was young, when the great Frontenac ruled in Canada, and the Iroquois were a power in the land.

Monseiguer de Saint Vallier, the second Bishop of Quebec, has offered up mass on you gilded altar, and Jesuit martyr priests and zealous Recollect Friars have ascended its steps to make intercession for the living and the dead. Beneath this altar, too, lie the mortal remains of the holy old Abbe de Calonue, brother of the great Finance Minister of France and once Vicar General of Cambray, who after a chequered career, which saw him conducting a newspaper in England, and ministering to the Acadians in Prince Edward Island, finally came

to Three Rivers as chaplain to the Ursulines, a position which he held until his death in 1822.

martyrs were made.

These and other thoughts filled my mind as I knelt on after the others had dispersed, lost in a reverie, until a light footfall was heard, and a wnite hand, stretching across the iron grating, drew the black curtain between the sanctuary and the choir.

A. M. P.

URSULINE ACADEMY CHATHAM,

Classes will be resumed at the Ursuline Academy Monday, Sep. 3rd. We trust the coming year will be one of happiness and prosperity for both the teachers and pupils of this excellent institution. Judging from the past, we predict that such will be the case, as in no educational establishment of the province do students receive a more thorough or practical training.

sation is not incompatible with a truly refined one.

It is with mingled sentiments of regret and pleasure that we learn that three of our venerated Mothers are to leave their cloistered home for Muskegon, Mich., to commence a foundation of their order in that flourishing city. With feelings of regret, because our gratitude and love regret, because our gratitude and love would retain them amongst us, and with feelings of pleasure because we rejoice at the prospect of enabling these devoted religious to extend the field of their Chris-tian labors.

A FRIEND OF THE INSTITUTE.

good story reaches us from Rome At one of the colleges much frequented by English Catholics a discussion arose after dinner between one of the fathers and one of the gueste, a Presbyterian minister, the Rev. Gideon Marsh. Mr. and one of the gueste, a Presbyterian minister, the Rev. Gideon Marsh. Mr. Marsh stoutly denied that St. Peter held any sort of primacy among the apostles, and maintained there was no evidence of his ever having been in Rome at all. Each of the disputants seemed very happy about himself, and the Rev. Gideon, though hard pressed, explained that nothing would convine him that St. Peter held any supremacy. At this point a well known peer, who had hitherto taken no part in the discussion, suddenly broke in, and, in his abrupt way, said: 'But, Mr. Marsh, try and put yourself for a moment into the place of St. Peter. Suppose our Lord had said to you, 'Thou art Marsh, and upon this morass I will build my Church,' wouldn't you think?—but the end of the sentence was lost in laughter.

A DISTINGUISHED German officer, Major Ernst Von Oer, who has been tutor to the son of Prince George, heir presumptive to the throne of Saxony, has entered into a religious order. At the battle of St. Quentin, on 19th Jan., 1871, when all his superior officers were killed or wounded, he, being then Captain Von Oer, took charge of the entire Saxon detachment, and filled the post with great Oer, took charge of the entire Saxon de-tachment, and filled the post with great ability and courage. He was much be loved by his soldiers, on account of his kindness, harsh words never escaping from his lips.

It is stated by the Weekly Register that the Pope's next Encyclical will be addressed to the Eastern Christians and will aim at the reconciliation en masse of

CANADA'S GREAT FAIR.

Since its inception in 1879, the Toronto Industrial Exhibition has proved a continued series of successes, and the one for the present year, to be held from the 19th to the 22nd of September, promises to again threed series of successes, and the one for the present year, to be held from the 10th to the 22nd of September, promises to again surpass in every respect those that have passed. Already applications for space in all departments are more numerous than ever before. A liberal Prize List and a long programme of first class and novel special attractions is what the Toronto Fair offers, and success is always the result. Special exhibits will be sent from Manitoba, British Columbia and many other sections of the Dominion. The special attractions already contracted for are the best that money can secure, and there will be plenty to see, both to instruct and amuse every day of the Fair. Programmes containing full details will be issued early in August, and will be sent free to any one desiring them. Prize Lists can also be secured by intending exhibitors on their dropping a post card to Mr. Hill, the Secretary, at Toronto. All entries have to be made before the 18th of August. The people of Ontario seem to have set down the time of the Toronto Fair as the occasion of their annual holiday outing, and the railway companies recognizing this fact have decided on giving eneaper fares than ever before for this great exhibition, which is so popular with all. It will be opened on the litt Sept. by Lord Stanley, the new Gov.

THE WESTERN FAIR -One of the great and permanently-established institu-tions of the country is the Western Fair, annually held in London. The grounds are large and well adapted for the purpose the buildings elegant and commodious, and the management everything that could be desired. The Fair to be held the present season promises even to surpass all the great ones of past years. The thousands who come from a distance will not only be afforded the satisfaction of viewing a great agricultural Fair, with very many added attractions, but will likewise have the pleasure of strolling through the prettiest city in the Dominion. See advertisement in another

THE PRACTICE OF HUMILITY,-The above forms the title of a very neat volume from the press of Benziger Bros., 36 and 38 Barclav street, New York. It is written by His Holiness Pope Leo XIII. and translated from the Italian by J. F. X O'Connor, S. J. It is got up with red line margin, in white maroquette, and mailed to any address at fifty cents.

At Neustadt, on 2nd inst., the wife of Jacob J. Weinert, 2nd Vice-President, C. M. B. A., of a son, At Ottawa, on the 28th of August, the wife of P. J. Coffey, Esq., County Registrar, of a daughter.

MOUNT ST. LOUIS INSTITUTE.

This is the name given by the Christian Sherbrooke street, Montreal. The building is a handsome gray stone structure 250 feet by 60 feet. It occupies a picture que site on the elevation known as Mount St. site on the elevation known as Mount St. Louis. All improvements tending to promote the health and comfort of the students are introduced. The vast play grounds attached afford every opportunity for physical development. We see by the prospects, just issued, that the course of studies embraces three departments—the preparatory, the business and the scientific. It covers the ground usually gone over in the best business college, and prepares the student for matriculation in science.

Boys are entered in the preparatory department from the age of seven years up. Here they are prepared for the bustness or scientific departments, or for the study of the humanities. In the business department an essentially practical system of instruction is followed. A bank with addenda in the most improved systems renders the student familiar with all the forms of commercial papers and proceedings. In the scientific department special attention is given to the high mathematics and the natural sciences. Facilities are afforded the student for practical work in the laboratory or the field.

The students of the several departments have access to alibrary containing a choice selection.

have access to a library containing a choice selection of standard authors and periodi-cals. The Institute has the nucleus of a cabinet of natural philosophy and geology.

A laboratory and an industrial museum

are open to the students. There is also a collection of casts and lithographs for drawing set apart for their use.

Under the guidance of the Christian Brothers, whose methols of teaching have distinction in all parts of the world, this institute will prove an immense advantage for young men who want to fer the for young men who want to fit them selves for commerce or science.

KNEITL-DIXON.

The Catholic Church of Port Lambton Ont, was the scene of a very brilliant wedding on last Tuesday morning, August 28 h, at 7 o'clock. The contracting parties were Mr. E J. Knettl. of the city of Stratford, and Miss Annie Dixon, a fair

and accomplished lady of Port Lambton.

Mr. Jac. D xon acted as groomsman and Mrs. J. Ouellet, of Detroit, as brides maid. Promptly at the time appointed the bridal party proceeded up the airle to the sweet strains of Mendelssohns march, and were met at the sauctuary by Rev. Father Dixon, brother of the bride, who performed the ceremony which made the happy couple husband and wife. We wish them a long life of happiness.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH. CATARRHAL DEAFNESS

The microscope has proved that these diseases are contsgious, and that they are due to the presence of living parasites in the laternal lining membrate of the upper air passages and custachian tubes. The emment scientists, Tyndall, Huxley and Beate, endores this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an Irritant remedy weekly, and even daily, thus keeping the delicate membrane in a constant state of irritation accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is no absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before an application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which they know nothing, by rem-dies, the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. These remedies are a specific for catarrhal troubles peculiar to females.

Mr. Dixon sends a pamphlet desoribing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 332 King street west, Toronto, canada.—Scientific American



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DIOCESE OF KINGSTON.

JAMES VINCENT CLEARY, S. T. 1 by the Grace of God and favor of t Apostolic See, Bishop of Kingston.

To the Reverend Clergy Religious Communicand Faithful Lasty of the Diocese: By an Eucyclical Letter, dated East Sunday, 1888, Our Holy Father, Po Leo XIII. has decreed that Sunday, 30 of next September shall be a day

solemn and universal commemoration the Sculs in Purgatory.

1. The Pope will celebrate Mass on the day for the souls of the faithful departe and he enjoins on all Patriarchs, Arc and ne enjoins on all Patriarchs, Arc bishops and Bishops to do likewise in the Cathedral churches, observing the ri prescribed in the missal for All Sou Day, and surrounding the Mass with fulle

2. His Hollness wishes the same to done by all priests in their respecti churches: and to all who shall celebra Mass for the dead on that Sunday he gran the indulgence of the Privileged Altar.

3. The Holy Father earnestly exhort the latty to receive the Sacraments Penance and the Blessed Euchariet d voutly in suffrage for the dead; and to swho comply with this condition, he give by Apostolic authority, a Plenary Indugence for those suffering souls.

The Holy Catholic Church is declared

in the ninth article of the Apoetles' Cree to be the "Communion of Saints." Th is a sweet and most consoling doctrine our holy religion. By it we who pursu our pilgrimage through the desert of th sinful and weary world, contending wi the passions of corrupt nature, the ev influences of manifold vicious exampl and the snares and assaults of the devi are united in charity and active sympath are united in charity and active sympath with "the spirits of the just made perfect (Heb xit.), among whom are many of or own dear relatives and friends. Wrejoice with them for their having attained the "unfading crown attained the "unfading crown glory;" whilst they, from their high place in heaven, look down encouragingly upous and, as a "great cloud of witnesses ove us" (Heb. xii. 1), watch with eagerner our successes and failures amid the tria of life, interceding for us all the while the second of the compassion of these unglorified spirits, who, though the passed away from this earthly reene in the passed away from this earthly scene in the charity of God, are still indubted to H charity of God, are still indebted to H justice for venial faults unabsolved o penance unfuffilled, and consequently ar detained in that prison beyond the potals of death, of which the Saviour sai with solemn adjuration, "Amen, I say thee, thou shait not go out from them till thou pay the last farthing" (Matt. v 26) It is the Church Militant, the Church Triumphant and the Church Suffering all three constituting by unity of life in the mystic body of Christ, the One, Holy Catholic Courch, considered in relation to Catholic Courch, considered in relation to the warfare of her children in the flesh the glories of her victorious heroes in heaven, and the purgatorial pains through which many of her faithful warriors ar sing, who fell beside the standard o the Cross, breathing loyalty to God and this Church in their death struggle, but ar not yet sufficiently purified for admission to the Holy of Holies, of which it is writ ten, "There shall not enter into it any

THE SAVIOUR S COMPASSION FOR THE SOURCE
IN PURGATORY.
When Our Blessed Lord had consummated the work of Redemption in the
last agonies of His crucifixion, whereby He made atonement superabundantly to His Father for the "sins, offences and neg ligences" of all men, both the living and the dead, His first thoughts were directed the dead, his irst moughts were directed towards the suffering souls in Purgatory. To them He hastened instantly, to announce the accomplishment of long. expected Redemption and impart to them as the Fathers and Doctors of the Church teach us, the first fruits of His purchased grace by a Plenary Indulgence, with a promise of participation in His triumph when He would "lead captivity captive" (Eph. iv. 8) on the day of His Ascension into the glory of the heavens. So it had been predicted by the prophet Zachary, apostrophizing the Messiah many ages before: "Thou also, by the Blood of thy Testament, wilt send forth thy prisoners out of the pit wherein is no water." (Zach. ix. 11) His dead body was hauging yet warm upon the cross. when His ing yet warm upon the cross, when His human soul, subsisting indissolubly in the Divine Person, "descended into hell," the abode of the dead, declared by St. Paul to be in "the lower persons the contract." be in "the lower parts of the earth" (Eph. iv. 9) "He came," says St. Peter, "and preached to those spirits who were in prison; who in times past had been incredulous, when they watted for the patience of God in the days of Noe." (I Pet. iii.) What an awfui idea of the rigours of divine justice and of the grave penalties ait upon sin, even after the remis sion of its mortal guilt, is here suggested to Christian minds by this brief sentence of the Prince of the Apostles! Those myriad spirits, throughout their life-time upon earth, had sinned freely by indulgence in the evil practices of an evil age. They "had been increevil age. They "had been incredulous," the Scripture says, inso-nuch as they had refused credence to Noe's denunciations of the vengeance of

thing defiled " (Apoc xit. 27.)
THE SAVIOUR'S COMPASSION FOR THE SOUL