

The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, JUNE 29, 1883.

NO. 246

NOW
is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house in the city.

Also the latest novelties in gentlemen's furnishings.

136 DUNDAS STREET.

Written for the Record.

Remembrance.

I pledged my faith to thee, my love,
I pledged my faith to thee,
And I pledged it in Germany,
Beyond the stormy sea,
The birds had fled the day to rest,
With day had ceased their strain,
The vesper hour had long since rung,
And night drew near again.

We wandered 'neath the turret gray,
My children, you and I,
And 'mid the whispering pines we've strayed,
And heard the night-bird's cry,
Beneath us lay the flowing Rhine,
Else in the far-off Germany,
And calmly glides a little boat,
Over the shimmering maze.

Above us stood the round tower old,
With portals gaping wide,
It cast a dark, unkindly shade,
Far out upon the tide,
And greeted those who pass by my side,
With hair of burnished gold,
Sweet guardian of the spot, thou seemest,
Cast in thy beauty's mould.

I took thy snow-white hand and said
In that romantic scene
That I would ever more be true
Come what might between,
And sometimes when I sit and think,
Thine image comes to me,
With the days of far-off Germany,
Beyond the stormy sea.

Montreal, P. Q., June 11th, 1883. J. A. S.

COLLEGE OF OTTAWA.

ORGANIZATION OF THE ALUMNI ASSOCIATION.

A Day of Happy Agency for the College.

As announced in our last issue the meeting of the Alumni of the College of Ottawa, called for the purpose of forming an Alumni Association, took place in one of the college study halls, on Tuesday afternoon, the 19th inst. The meeting, which was held in the old study hall, a room dear by a thousand sacred memories to every alumnus of the College, was very largely attended. There had been, as our readers will remember, appointed at the preliminary meeting of the Alumni of the College, held on the 25th of May last, a committee of seven charged with making arrangements for the meeting of the 19th inst., and with the framing of a constitution for the good government of the association proposed to be founded out of the former students and graduates of the College of Ottawa. That committee was composed of Rev. Father Whelan (chairman), Mayor St. Jean, Rev. Father Coffey, Messrs. J. A. Finlay, G. J. O'Doherty, J. L. Olivier and J. R. Latchford, the two latter acting as joint secretaries. Though every member of this committee may be said to have displayed the utmost zeal in carrying out the instructions of the meeting held on the 25th of May last, it will not, as indeed it cannot appear invidious, if we say that to the ceaseless exertions of the Rev. Father Whelan is mainly due the success that has so pre-eminently crowned the movement for the organization of an Alumni Association in connection with the College of Ottawa. Father Whelan, in the midst of pastoral labors that never fail to receive the fullest attention, labors of an extent and success known only to him whose worthy minister he is, managed to devote sufficient time to the work of the committee to bring its deliberations to a most happy issue, as witnessed the meeting on Tuesday, the 19th inst.

Among those present were Mr. J. A. MacCabe, M. A., Principal of the Normal School, Ottawa; Rev. M. J. Whelan, P. P., St. Patrick's, Ottawa; J. J. Curran, Q. C., M. P., Montreal; Honore Robillard, M. P., P. Russell Co.; Rev. J. F. Coffey, Catholic Record, London; Revs. A. J. Leyden, Burns, Gribbin, Richard, Cousineau, T. Cole, Gladu, Constantineau, Corkery, G. J. O'Doherty, barrister, Ottawa; M. J. Gorman, barrister, Pembroke; F. R. Latchford, F. J. McGovern, T. Ahearn, Manager Bell Telephone Co.; R. Quinn, collector of tolls, Suspension Bridge; Jas. M. Mullin, of the Free Press; E. Perreault, C. E.; E. J. Kennedy, P. J. Coffey, Secretary Liberal Association, Ottawa; C. A. Evans, Alf. J. Gow, of the C. A. R.; W. J. Lynch, Civil Service; E. Smith, Crown Lands department; J. P. Dunne, Jerry Mullin, Hy. Murphy, Richard Devlin, E. J. Fitzpatrick, R. Starrs, J. B. S. Gravelle, Alf. Bureau, A. A. Smith.

On the motion of the Rev. Father Coffey, Principal MacCabe took the chair, and Messrs. F. R. Latchford and L. J. Beland were called on to act as Secretaries. After a few explanatory remarks from the chairman, Rev. Father Whelan rose to submit the report of the committee of seven. The committee recommended the adoption of the following constitution:—

1. This Association shall be called the Alumni Association of the College of Ottawa.

2. The Association shall consist of all the former students and graduates of the College who sign the roll of membership or otherwise signify their intention of becoming members.

3. The annual membership fee shall be \$1.00.

4. A general meeting of the Association shall be held every year on the day fixed

by the College faculty for the conferring of degrees, or on any other day that may be decided on by the executive committee, and shall be followed by a banquet.

5. The Association shall at each annual meeting elect a President, Vice-Presidents to the number of twenty, two Corresponding Secretaries, two Recording Secretaries and a Treasurer.

The duties of these officers shall be those usually pertaining to such officers, subject however to special regulation by the Association as circumstances may require.

7. The Records of the Association shall be kept in English and French respectively, and the proceedings at the annual meetings and the meetings of Committees may be conducted in either language. All documents printed for the use of members shall be in both languages.

8. There shall be elected at the annual meeting an Executive Committee of seven members residing in or near Ottawa, of whom three shall constitute a quorum, and whose duty it shall be to make all necessary arrangements for the annual meeting and banquet.

9. This Constitution may be altered or amended by a majority vote at any annual meeting.

Father Whelan dwelt at some length on the various provisions of the constitution, replying satisfactorily to every question put him by the meeting. The proposed constitution was then gone over clause by clause and finally adopted without a dissenting voice. In its report the committee also recommended the choice of certain gentlemen as office-bearers for the current year. After the recommendation had been fully discussed the following gentlemen were declared elected.

Honorary President—The Right Rev. J. T. Duhamel, Bishop of Ottawa.

President—J. J. Curran, Q. C., M. P., Montreal.

Vice-Presidents—P. St. Jean, M. D., Mayor of Ottawa; Angus McDonald, M. D., St. Paul, Minn.; Rev. J. Keough, Hamilton, Ont.; A. A. Tallon, banker, Sorel, Que.; T. P. Moran, barrister, Aylmer, Que.; Very Rev. J. McGrath, Lowell, Mass.; Rev. A. Derbel, West Boylston, Mass.; L. Duhamel, M. D., M. P., Hull, Que.; J. A. MacCabe, M. A., Ottawa; J. E. Godin, M. D., Assemblyman, Salem, Mass.; Rev. J. F. Coffey, Catholic Record, London, Ont.; Honore Robillard, M. P., P., Rock Village, Ont.; Rev. O. Boucher, Boston, Mass.; Edward H. White, Cincinnati, Ohio; M. J. Gorman, barrister, Pembroke; Rev. J. P. Kelly, East Boston, Mass.; Jos. Lecote, M. P., St. Norbert, Man.; Jas. P. Leighton, merchant, Syracuse, N. Y.; John S. Concanon, B. A., Boston, Mass.; C. H. Evans, B. A., Luddington, Mich.

Treasurer—G. J. O'Doherty, Ottawa.

Corresponding Secretaries—F. R. Latchford, B. A., Ottawa; L. J. Beland, Ottawa.

Recording Secretaries—E. J. Lavenderie and W. J. Lynch, Ottawa.

Executive Committee—Rev. M. J. Whelan, Rev. G. Bouillon, Thos. Ahearn, J. L. Olivier, E. T. Smith, F. N. Desloges, Richard Devlin, all of Ottawa.

Mr. Curran, M. P., on taking the chair, was received with hearty applause. He returned the meeting earnest thanks for the honor done him by his selection of him as first President of the Alumni Association of the College of Ottawa. He would ever remember their great kindness in bestowing on him this high honor. He alluded to the representative character of the meeting, and said the attendance on that day augured well for the success of the Association. He spoke in feeling terms of the duty of the former students of the College towards their Alma Mater, and renewed his seat amid cheers.

Mr. Robillard, M. P., in very acceptable terms, returned thanks for the honor of the Vice-Presidency conferred on him. He had attended the College in its earliest days and ever felt that to the instruction he had received within its walls he owed whatever success he had achieved in life.

Rev. Father Coffey was then called on and said he had but to re-echo the sentiments so well expressed by the preceding speaker. He felt, like the chairman, deeply gratified to see there assembled so large and representative a gathering. He predicted a bright and useful future for the Alumni Association of the College of Ottawa.

Mr. M. J. Gorman, barrister, Pembroke, then took the chair and spoke in a happy vein of the brilliant promise of the first meeting of the association. He would never forget the honor done him that afternoon.

After the gentlemen present had signed the roll of membership the meeting adjourned. There was but one feeling expressed at the meeting in reference to the choice of officers, and that a feeling of the heartiest satisfaction. As our readers will at once perceive, the list of officers is in the best sense of the term fully representative. Of the honorary president of the association we need say but a word, and that is that his course, in all regards so successful, reflects the highest credit on the College. Bishop Duhamel's administration is no part of our purpose to speak. Suffice it to say that during the nine years he has yielded the crozier, the interests of religion and of education have been advanced to a marvellous extent. So rapid, indeed, has been the growth of Catholicity in the Ottawa Valley, that the diocese of Ottawa was last year divided, and the counties of Pontiac and Renfrew, with adjacent territory, erected into a Vicariate Apostolic. The diocese now

consists of a part of Lanark, and the whole of the counties of Carleton, Russell, and Prescott in Ontario, with Ottawa and Argenteuil in Quebec.

Of Mr. Curran, the President of the Alumni Association, we spoke in a former issue. His career has long been one of remarkable success. He has long been one of the ornaments of the legal profession in the province of Quebec, and although elected to parliament for the first time at the last general election, is a leading member of the Dominion House of Commons. Mr. Curran is an able and impressive speaker.

The list of Vice-Presidents included the names of well-known gentlemen from nearly every Province of the Dominion and several leading states of the American Union. We have, first, Dr. St. Jean, Mayor of Ottawa, who, though still in the prime of life, has several times received the highest marks of honor and confidence from his fellow-citizens. In 1874 he was returned to the House of Commons as one of the members for the city of Ottawa, but in 1878, he left bravely fighting. In 1882 he was again a candidate for the House of Commons in the Liberal interest but again defeated after an exciting contest. He has been for several years a member of the city council, having been last year and this year elected Mayor of Ottawa without opposition.

Dr. Angus McDonald, of St. Paul, Minn., is one of the most respected citizens and prominent physicians of the capital of Minnesota. Old Glengarry has no worthier representative abroad, nor the College of Ottawa a more devoted alumnus than Angus McDonald.

The Rev. Father Keough, of Hamilton, is one of the most respected priests of that diocese. He has had important charges confided to his care and in all has kept the good regard and confidence of those whom he has so well and ably served.

Mr. A. Tallon, banker, of Sorel, is one of the most successful business men of that district, and none better deserve the esteem in which he is held. Mr. T. P. Moran, advocate of Aylmer, may, without prejudice to any one, be termed the leader of the bar in the Ottawa district. He is a very able and capable lawyer, justly regarded as a coming man in his profession.

Of the Rev. Father McGrath, Provincial of the Oblate Fathers in the American Province, we would be glad, if space permitted us, to speak at length, as we hope we may before many weeks be enabled to speak of him. Meantime we will content ourselves with saying that Father McGrath's services to religion, both in Canada and the United States, can never be forgotten. As a pulpit orator he ranks amongst the foremost in America. The Rev. A. Derbel, of West Boylston, Mass., for many years returned to parliament as a member of the House of Representatives. He is a finished scholar and in every sense an able man.

Dr. Duhamel, M. P., Hull, Que. is a brother to the Bishop of Ottawa. In professional and political life he has been remarkably successful. He was first returned to parliament as member for the County of Ottawa in 1875, and re-elected at the general elections of 1878 and 1882.

Mr. J. A. MacCabe, M. A., is Principal of the Normal School, Ottawa. He also holds the prominent position of President of the St. Patrick's Literary Association of that city. Mr. MacCabe is a devoted and foremost educationist of the Dominion. He was graduated from the College of Ottawa as M. A. in 1876.

Dr. Godin for many years practiced his profession in Ottawa. Since his removal to Salem, Mass., a few years ago, he has been elected to the State legislature. Honore Robillard, M. P., P., belongs to an old and respected French Canadian family of the Ottawa district. At the last general election for the Ontario Parliament he was returned from the County of Russell. Rev. O. Boucher, of Boston, Mass., was for many years identified with the work of education in the College of Ottawa. He subsequently held the position of pastor of Pembroke, and has since held parochial charge under the Archbishop of Boston.

Mr. Edward H. White, of Cincinnati, is one of the most able and estimable of the Alumni of the College of Ottawa, and his election to a Vice-Presidency gives the honor to satisfaction. Mr. M. J. Gorman, of Pembroke, is a rising young barrister of the Ottawa county, who gives just promise of brilliant success in his profession. Rev. Father Kelly of East Boston, Mass., is one of the college graduates of 1879. He studied divinity in the seminary of Baltimore, and after a brilliant course was ordained priest in 1882. His name is revered amongst his fellow-students for his many estimable qualities of head and heart.

Mr. Lecompte, M. P., is a gentleman of ability and purpose. His constituents could not indeed have made a better choice of a representative. Mr. James P. Leighton, of Syracuse, N. Y., is one of the graduates of 1882, and already gives promise of decided success in the career he has chosen for himself.

Mr. John S. Concanon is a law student of Boston. He is a gentleman of energy, tact and ability, and will, there is no doubt, with these qualities, reach a prominent position in the legal profession.

Mr. C. A. Evans is one of the graduates of '83, and has met with such distinction in his college course as to justify high hopes of a brilliant future. Of the corresponding and recording Secretaries and the members of the Executive Committee we need not state that the city of Ottawa contains not citizens more highly nor more deservedly esteemed.

CONFERRING OF DEGREES.
The recreation hall was beautifully decorated for the ceremony of conferring the

degrees upon the graduates, which took place at seven o'clock.

In the absence of the President of the College, Rev. Dr. Talaret, the vice-President, Rev. A. Pallier, O. M. I., delivered the opening address, and extended a pleasing welcome to the audience, and especially to the members of the Alumni association.

Rev. A. Leyden, O. M. I., M. A., next read the list of graduates, and of those who passed the intermediate and matriculation examination, as follows:

Master of Arts—Rev. John J. Griffin, B. A., of Lawrence, Mass.; Rev. Augustin Doutherville, B. A., of Ottawa.

Bachelor of Arts—Thomas McGreevy, Quebec; James T. Farrell, Wolster, Aleicte Morin, Montreal; Modeste Guillet, St. Athanase, P. Q.; James McKeeble, Springfield, Mass.; James Cruise, Springfield, Mass.; Edward Walsh, Easthampton, Mass.; Eugene Dorgan, Lawrence, Mass.; John McBride, Nesqueh, N. H.

Commercial Diplomas—The following students having passed with success the examination of the highest class of the commercial course, have received the commercial diploma: John T. Crosby, Equinook, Pa.; Gerald A. Griffin, Port Hope, Ont.; Jas. Sheehy, Osceola, Ont.; C. E. Devlin, John A. Downey, James O'Reilly, Pittsburg, Pa.; John P. Smith, Francois Brunette, Ottawa, Ont.; Joseph Voizard, St. Leon, P. Q.; John McCarthy, Prescott; Chas. C. Carroll, Boston; George C. Tunstall, Alfred J. Blanchard, Montreal.

THE BANQUET AT THE RUSSELL.
The first banquet of the Alumni Association of the Ottawa College took place at the Russell last night.

The menu was of the very choicest character, reflecting the greatest credit on mine host Gouin. It may be here mentioned that the banquet for fourteen years it has been under the able management of Mr. F. T. St. Jacques, a former student of the College of Ottawa. If the Russell hold to-day its proud position amongst the most famous hostesses of the Dominion, it is very largely due to the general qualities and firm administrative powers of Mr. St. Jacques. His old friends and fellow-students wish him many long years of usefulness as manager of the Russell.

J. J. Curran, Q. C., M. P., occupied the chair, assisted by Rev. Father Pallier. All the members of the association who attended the meeting in the hall were present.

Letters of regret at being absent were read from the following former students of the college: John S. Concanon, B. A., Boston, Mass.; Chas. M. Crawford, M. D., Lowell; Rev. John Keough, Hamilton; John O'Sullivan, Littleton, N. H.; T. J. Cronan, New Haven; Augustus O'Grady, Northampton, Mass.; Rev. Charles Cahill, O. M. I., Mattawa; J. Crowley, Cambridge, Mass.; Wm. Crowley, Londale, I. I.; Ed. F. O'Sullivan, Lawrence, Mass.; Frank Nelson, Tribune, Hamilton, Ont.; James P. Light and Jno. B. Lighton, Syracuse, N. Y.; St. A. Delogies, Ottawa; G. Cahill, Mattawa; A. A. Tallon, Sorel; James Donahy, Montreal; C. J. Driscoll, Chicopee, Mass. Telegrams arrived during the banquet from Wm. Haggerty, Sydney Mines, C. B.; Ed. H. White, Cincinnati, Ohio; T. O'Hagan, B. A., Athabam, Ont., and Rev. P. McCarthy, Upper Wakefield, P. Q.

THE TOASTS.
The first sentiment was "The College of Ottawa," which was received with enthusiastic cheers. It was responded to by Rev. Father Pallier, who spoke of the harmony existing between Old France, Old Ireland, Young Canada, and Young America. Responses were also made by Rev. Father Talaret, Rev. Father Barry, Fathers Barrett and Leyden, C. J. Driscoll, Chicopee, Mass. Telegrams arrived during the banquet from Wm. Haggerty, Sydney Mines, C. B.; Ed. H. White, Cincinnati, Ohio; T. O'Hagan, B. A., Athabam, Ont., and Rev. P. McCarthy, Upper Wakefield, P. Q.

CATHOLIC PRESS.
Milwaukee Sentinel.
Sixty-five of the hundred and five Irish M. P.'s were elected a Home Rulers. Party of the sixty-five were elected as pledged supporters of Mr. Parnell. Many of these have broken their promises and their constituents await the first opportunity to relegate them to private life. In the event of a general election it is estimated that Parnell would go back to the House of Commons with seventy, (or according to the Parnellite chain, eighty) active supporters. Were it not for the high party qualifications for suffrage a large Parnellite party could be elected. If Ireland had universal suffrage, the supporters of Charles S. Parnell would sweep every constituency in the land with the exception of the Belfast and Dublin University seats. Among the Irish people, as distinguished from the foreign garrison and their parasites, there is but one political party.

Liverpool Catholic Times.
"Whence and whither?" are the two questions which the human mind never ceases to ask, and to these questions, after a lifetime of labor and thought, Mr. Herbert Spencer is unable to supply an answer. The depths of human knowledge have been sounded in vain; and the philosopher who rejects Christianity and the light of Revelation discovers only his own ignorance as to the primal causes. Mr. Spencer, at last, has to confess as much in the following words:—"That which persists unchanging in quantity, but ever changing in form, under those sensible appearances which the universe presents to us, transcends human knowledge and conception, is an unknown and unknowable power which we are obliged to recog-

nize as without limit in space and without beginning or end in time." Just so; that which transcends human knowledge, and is otherwise inconceivable, has been made known to us by Divine Revelation. Mr. Herbert Spencer's philosophy points to the necessity of a Divine Revelation, and illustrates once more the truths ever taught in the Catholic Church.

Freeman's Journal.
In London, on June 3rd, Mr. Gladstone assisted at the uncovering of a medallion in honor of Garibaldi. He spoke feelingly of the eminent qualities of Garibaldi, by which his name is inseparably connected with the name of the "great" Cavour and Victor Emmanuel. Mr. Gladstone, who applied coercion to Ireland, who is a champion of "constitutional law" and the rights of property against the conspirators bred of British tyranny, publicly honors Garibaldi, the disciple of Mazzini, a very Satan among the devils of secret societies! The spectacle of the representative of Great Britain publicly honoring a famous Carbonaro, and that of the press of Great Britain, in a spasm of virtue, condemning Carbonari in Ireland and rejoicing over their execution, ought to be suggestive to Americans who want to be right on the Irish question.

Western Watchman.
"Entire Baptist churches are being gobbed up by the Mormons in Sweden," so says the Rev. Mr. Lijirath, a Baptist missionary in that country. The Baptists of the Netherlands were the original Mormons.

The Pope has appointed a sub-congregation to superintend the interests of the Church in Ireland. This means simply that Rome does not want to make mis-takes with regard to the state of ecclesiastical affairs in Ireland; nor does she wish to pass upon the grave questions arising in that country in a cursory and hap-hazard manner. A Roman sub-committee on Irish affairs means representation for Ireland at the papal court.

Boston Republic.
France wants no English interference in the Madagascar business, and although we believe France is wrong in invading Queen Ban's dominion, we applaud her ministry for accepting no mediation from a government that so recently and wantonly made war upon Egypt.

Here is another snub for Canada from the home government. Last week Gladstone, in answer to a question of Mr. O'Donnell, declared that no steps had been taken by England to ascertain the wishes of the Canadian people before Lansdowne was appointed their governor-general. This is equivalent to saying that nothing Canada could say would have prevented this notorious unit nomination.

Buffalo Union.
The Rev. Dr. Dix of New York has shown himself to be one of the truest friends of the women of America. By courageously exposing their sins he showed them some of the duties necessary for true happiness here and hereafter. Of the terrible vices undermining American society on which he touched in his recent series of lectures, should be enumerated the prevailing mode of courtship among our young people. Parents in this country are guilty of a most criminal blindness in allowing their daughters to keep company with whosoever they please, and in totally disregarding those safeguards which ordinary prudence should suggest. Every open society would be shocked at the late hours, the secret meetings, the public flirting which are regarded almost as the birthright of American girls. It is not surprising that ruin, murder, suicide are the result.

Boston Pilot.
Upwards of thirty years ago, the London Times prophesied that if the emigration and starvation policy were steadily pursued in Ireland, in another generation there would be no more Celts on the banks of the Shannon than there are Indians on the Hudson. Emigration, famine, fever, and political and social desolation have since been doing England's best in Ireland; but the Shannon still runs through a populous country, and there are more millions of Irish on the banks of the Hudson than ever the Shannon knew. Where is the gain to England?

A TIMELY WORK.
We are pleased to know that there is about to be issued a work which should find a place in the library of every Irishman, written by Mrs. McDougall, ("North") late correspondent in Ireland for the Montreal Witness. It is entitled, "The Days of a Life"—a story descriptive of the days of a life of an Irish landlord. Although a work of fiction it deals exclusively with facts that came under the writer's personal observation, and every character in the tale is taken from life. It is a scrupulously authentic and convincing argument in behalf of a reformation of the present condition of many of the Irish tenants. The author is an Irish Protestant lady, who has been for many years before the public as a writer of more than ordinary power. The book will contain 450 pages, on extra paper, and will be handsomely bound in cloth; price \$1.50 by subscription only.

This is a rare chance for lively book agents to make money, and all such we would recommend to write at once to W. Templeton, Gazette Office, Almonte, Ont.

Possession adds nothing to happiness; it only serves to convince us how foolish we were to build such hopes upon attainment.

Blessing the Shamrock.
 BY MILLS O'REILLY.

God's blessing and His holy smile
 On the green leaf of Erin's Isle
 On the shamrock immortal
 From Irish hills, though far away
 Through this bright western land we stray
 From every leaf there comes a ray
 Of the olden light—the olden day
 While gazing on the shamrock.

Saint Patrick found upon the sod
 This emblem of our triple God.
 And taught us to adore it
 The mystery of our creed divide,
 How One in Three distinct may shine,
 Yet Three in One, as leaves combine,
 And their joint blessings intertwine—
 'Tis a lesson from the shamrock.

And the three virtues which are dear
 To Irish hearts are emblemized here.
 Within our three-leaved shamrock—
 Fidelity, that knows no end
 To country, sweet-love, faith, or friend;
 Courage, that no reverse can bend;
 And hospitality—all loving
 Their types within the shamrock.

So may heaven's blessings, choice and chief,
 Beside each petal of thy leaf.
 Our own immortal shamrock;
 And mayest thou, in this western clime,
 As long ago, in Ireland's prime,
 The emblem of a faithful band
 In God and country, through all time,
 Our green and glorious shamrock.

And may our proud and ancient race,
 Uprooted from the dwelling place
 Where grew this votive shamrock;
 Still keep this sacred emblem true,
 Secure to memories dear and true
 Of the land where our kindred live
 In the green grass and blossoms
 Thick verdure of the shamrock.

God bless the old dear spot on earth—
 God bless the green land of our birth
 Where grew this votive shamrock;
 And blessings on this generous land
 Which welcomes with a lavish hand
 Each year, the sad and stricken band
 Of exiles from the silver strand
 Where grows the saintly shamrock.

TALBOT.
 THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY.

CHAPTER V.

Arrests were quite common at the time of which we write. It was often sufficient for imprisonment, for an unknown term, to wear a long beard, or a pair of square-toed boots. All foreigners were looked upon as dangerous characters, as bitter enemies of English rule in Ireland.

Many who came to Ireland, either for the purpose of foisting upon the beauty of its scenery, or for the purpose of regaining the vigor wasted in distant climes, were seized by order of the Government, or by order of its very zealous officers, and flung into miserable dungeons. There was, indeed, some reason for the man who cried out:

"Hurrah for Carrick, where there is neither law nor justice!"

So the whole town was astonished at finding Hall on the next day a free man. He was not forced to return to his country, one of the usual conditions for obtaining liberty from the hands of English justice. On the contrary, it was whispered by those who seemed to know something about all kinds of secrets, that the Chief of the Police had mistaken him for another man. It was also rumored around town that Hall was treated to a box of good cigars and some fine old Irish whiskey. This may be true—we doubt it ourselves. It is not the usual conduct of British officials in Ireland.

As soon as the liberated prisoner made his appearance on the street, Jack the Prophet thus addressed him:

"So you have suffered for justice's sake, do ye mind?"

"I guess I've suffered—I don't know for whose sake, though," said Hall with a grin.

"I suppose," said Jack, "there must be great excitement in the whole of America when the sad news of your arrest was proclaimed there, do ye mind?"

"I should think there was," said Hall, assuming an air of dignity—"still it did me very little good. Just him, my honorable friend, of a full-blooded, free-born, heaven-blessed American citizen, rotting in a dark, damp cell on the soil of Ireland, without rhyme or reason. I'll be wretched if I do not—if I do not take a note of this," and looking Jack square in the face, he thrust both hands in his breeches' pockets and drew out a large note-book from one and a pen from the other.

"I was once in America myself, do ye mind?" said Jack, who was rather anxious to lay claim to the honors of being an American citizen.

"In what part of America were you?"

"In New York City, and I passed some place called Staten Island," said Hall with a smile.

"Yes, I think it was Staten Island, do ye mind?"

"Well, never mind, old boy. How long did you hold out in New York?"

"I didn't—didn't hold out there at all, do ye mind?"

"What! didn't you tell me that you held out in New York?" cried Hall somewhat excited.

"I didn't talk at all about holding out, do ye mind?" said Jack, very much puzzled.

"Perhaps you don't fully understand me. How long did you live in New York?"

"Only twenty-four hours and some minutes."

"Only twenty-four hours! Did you go there to see what I look like? Was it to see what you leave our country so soon? Was it too small for you?"

"I left your country because I had no business there, do ye mind? What need was there of a new prophet in the United States. Every newspaper is the oracle of some great prophet, do ye mind? The H— and the T— and all the others—legion is their name do ye mind—can tell all about the past, present and future. They can tell the secret sins of men's minds; they can see clearly from their comfortable rooms in New York what is happening in the South Sea or around the North Pole; they see the dagger of the assassin in the mountains of Italy; they can hear the crackling of crockery in the streets of China. Most of the American politicians are prophets; they can foresee what will never happen, do ye mind?"

The Weaker Sex

are immensely strengthened by the use of Dr. R. V. Pierce's "Favorite Prescription," which cures all female derangements, and gives tone to the system. Sold by druggists.

"I'll bet my old hat that you didn't lose your time while in New York," said Hall, who seemed much amused by Jack's remarks.

"I didn't lose much time, but I lost a little sum of money, do ye mind?" said Jack in a tone of disgust.

Here Hall burst into a loud laugh, and clapped his hand against his thigh, which he had raised upon the ground for that purpose.

At this juncture a vast concourse of people came rushing along the street, and crying out:

"To the river!—the boat-race—a leg of mutton on a greased pole!"

"The Irish are a wonderful strange people; I can never understand them. I feel as if I had been dreaming ever since I came to this island. All the gods must have been engaged in making this race. What does all this mean, my dear and honored fellow-citizen?" said Hall to Jack with a smile.

"Come, march along with me, if you wish to partake of some unpolluted merriment, do ye mind?" was Jack's only response.

Hall and the Prophet, on their way towards the river, paid a visit to a public house, in which they took something both warm and strong.

Just as our friends arrived the excitement had reached a high pitch. The tide was "full in." The breast of the Suir was smooth as a sheet of ice. The yaws were used to stakes in the water, and the well-tarred cuts, and painted pleasure-boats danced upon the waters to the lively sound of the rich music that arose from all sides. During all this time some jolly boatmen in one of the yaws had been fastening a long, greased pole a few feet above the surface of the water, and parallel to it. To the end of the pole a leg of mutton was attached by a short cord.

"I'm bound to get that mutton," whispered Hall to Jack, "what must be done?"

"All ye have to do," said Jack, "is to walk upon that pole until you lay your hand upon the meat, and the mutton is yours, do ye mind?"

Before Hall had time to go and offer himself as a candidate for the mutton, our old friend Larry stepped up to the boatmen and asked them to let him try it.

A broad smile now ran from face to face. All strove to get nearer the pole, to see Larry's performance. A few of the young chaps—who are never very reverent for individuals of Larry's stamp—cried out with all their might, "let him on long legs." "Go in, old fellow." "The mutton is yours already." "Get on a man in the crowd can equal Larry on a greased pole." "I go halves, Larry."

Larry trod the gunwale of the boat with the pride of a Nelson. He smiled on the crowd as he walked over to the pole. But the moment he set his foot near the end of the pole, his smile died away from a face dark with some unknown passion. Larry's feelings were subject to no laws. This was the reason why his conduct was a puzzle and a mystery to all who knew him. As he placed his right foot on that terrible sleek pole, his heart began to grow faint—his eyes grew so dim that he could scarcely see the mutton which he had not imagined the cause of these strange feelings.

"The water," said he in a solemn tone, while he wiped away the big drops of perspiration from his forehead, "never before affected me in this way. Let me go, let me go," he exclaimed as he leaped away from the pole and jumped upon the quay, "hegor I fear it is me who has the hydrophobia—the terrible hydrophobia—three years ago, to-day I was eat alive, body and soul, by a mad dog."

"Make way, make way," cried the crowd in utter consternation. "Larry, poor boy, has the hydrophobia."

"Remember your duty to your country, do ye mind?" cried the Prophet, as Larry passed him in post-haste. The fugitive would not even throw a glance at the speaker.

"For a man who has the hydrophobia, he runs well," remarked a wit in the crowd.

"Ah, man, if Larry were as dead as a herring, with his two legs cut clean off, he would beat any man here running," said an admirer of Larry's fleetness.

"You remember how he ran away from the pealers the other day," chimed in another.

"Larry could beat a goat running," said another speaker.

No sooner had Larry's mastlike form disappeared in the distance than Hall stepped nearer the pole.

"I'll bet a five dollar bill with any man in the crowd that I'll get that mutton," he cried in a high shrill voice, at the same time thrusting his right hand in his breeches pocket.

"Hurrah for Mr. Wall! Hurrah for Mr. Wallington! Hurrah for Mr. Wall! Hurrah for Mr. Wall!" now echoed like thunder from both sides of the river.

When Hall placed his foot on the pole with great care and gave his toe a scientific move, a deep silence reigned; all eyes were fixed upon his square-toed boots. He lifted his left foot—he laid it down; he lifted the right—he laid it down. All admired his remarkable skill—science, they thought, is a grand thing. He gained a few steps on the meat.

"The prize will soon be his. These Yankees are wonderful fellows. It is a shame on our country to allow a foreigner to take that mutton, do you mind," were a few of the whispers that passed among the crowd of excited gazers.

He again lifted the right foot—the left unfortunately slipped; he flung his arms wildly apart in vacant space, and fell with a terrible splash in the water. Now peals of laughter were heard all around.

"These Yankees are not half as smart as they pretend to be," said one of Mr. Hall's first admirers.

"They are good for nothing but boasting," said another.

"By this disgraceful tumble our country has been delivered almost miraculously from a great humiliation, do ye mind," remarked a solemn tone in the boat.

Poor Hall, who did not know how to

swim, went tossing round like a sea-horse for a little time. The boatmen, seeing his danger, threw him a rope, which the unfortunate man seized with both hands, both his legs and his mouth. In a moment he was laid upon the locker of the yawl. It was some minutes before they could persuade him to let go the rope. The fear of death was in his soul. Power, it is said, will be for him if he had the hydrophobia, like Larry," said one in the crowd with a smile.

"You must not treat him too roughly now boys," said an aged gentleman; "he is a stranger among us. True Irishmen are always kind and good towards strangers. Besides, the Americans are our best friends. I love America nearly as much as I love Ireland. Think of all our friends and companions in America. Would we wish them to be treated badly? Surely not. Let them treat strangers well."

"It do you for you, Mr. Power, it is true that we should treat all strangers well, but more especially the Americans. Sure, they fought and beat, long ago, our own old enemy, England. The Americans are fine fellows, but the English are bucaughis," said a dozen voices, as our acquaintance, Mr. Power, concluded his advice.

Mr. Power was quickly lost in the crowd.

When Mr. Hall had fully recovered his senses, the Prophet thus spoke:

"You are more a wiser though a watter man, while the Suir would be pleased to see you here described—but we must forego the pleasure it would give us to gratify them for the present. As Jack and Hall left the quay before the signal-gun was fired at the cottage, we are reluctantly compelled to follow their example.

CHAPTER VI.

The Catholic priest is ever the friend of the poor and afflicted. The spirit of God that fills his heart makes him ever ready to sacrifice all the comforts and advantages of this life in order to assist the despoiled and unknown ones of Christ. The prison-cell, the desolate and gloomy garret of some poor tenement-house, the pestilential halls of city hospitals—these are the ordinary spheres of the Catholic priest's duty.

The priests of Ireland differ in no respect from those of other countries, except in this, perhaps, that the misfortunes of their people, in days gone by, called upon them for more than the usual amount of self-sacrifice and devoted generosity. With reason are the Irish people proud of their clergy. The priest was the poor man's friend in joy and sorrow.

"Who, in the winter's night,
 Sogarth Aroon,
 When the cold blast blew,
 Sogarth Aroon,
 Came to my cabin door,
 And on the chimney floor,
 Kneel by me, sick and poor,
 Sogarth Aroon?"

"Who, on the marriage-day,
 Made me the good cabin gay,
 And did both laugh and sing,
 Making our hearts to ring,
 At the poor christening floor,
 Sogarth Aroon?"

Father O'Donohue, the parish priest of Carrick, in the time which we write, was a real Sogarth Aroon. By nature and grace he seemed fitted—as far as poor man can be fitted—for his vocation. He was about thirty-six years of age, rather tall, and well-proportioned. His face was full, round and somewhat ruddy; his large and jet-black eyebrows, his lofty nose, made him dear to all. The little "everlasting" smile that played on his lip, and seemed reflected in his bright gray eye, was but a ray of the deep sunshine of his soul. His spirit of self-sacrifice, his love for the poor, his humility and kindness, his consoling and cheering words, made him dear to all. The little children playing on the street were wont to rush over to him in order to get his smile and his blessing. The poor, old people, too, thanked God the day they had the happiness of seeing Father O'Donohue. His presence was a joy to them.

Some days after the arrest of Mr. Hall, as the good Father was reciting some prayers in his library, Mr. O'Connell and his new friend, Mr. Kelley, entered his apartment. They were ushered in by a young lady whose picture might be hung on the walls as the most amiable and lovely faces of our female saints. She bore a striking resemblance to the good parish priest. The same air of nobility, softened by a look of virginal modesty, was plainly visible in her. Miss Kate O'Donohue—she was the only sister of the good priest—was then ripe with the beauty, accomplishments and virtues of nineteen years. After she had introduced the two young gentlemen, she retired with grace and modesty. A slight increase of the richness of the rose on her cheek was the only token given that her heart beat a little faster than usual.

When Father O'Donohue had finished his prayers, he welcomed with great warmth Kelley and O'Connell. It seems that the former gentleman had already visited him, as he appeared to need no introduction.

"My dear Mr. Kelley," began the good Father, after the three had been comfortably seated, "I have thought seriously over your plans; I have prayed, and even offered up the Holy Sacrifice of the Mass in order to obtain light to direct you, so that I am now prepared to give you my answer."

"I hope that it is favorable, Father," said Kelley, with a look of distrust.

"I am sorry to say," responded the priest, with much gravity, and in a tone full of fatherly affection, "that your project does not please me, Mr. Kelley. Ireland is not strong enough at present to cope with England, unless, however, we can never obtain any good result from secret organizations. When the tree is bad, good fruit cannot be expected. You may say that the ob-

ject of your society is good—namely, the redemption of Ireland. I grant willingly that the proposed object is excellent. But does the end justify the means? Besides, secret societies have very often many ends besides those known to the public, and even to the ordinary members. Be assured, my dear Mr. Kelley, that secret societies are a curse in all times. Look to France—look round the wrecked world, if you wish to view the fatal effects of the revolution. And revolution is the monster brought forth by the secret societies. I would die in peace if I saw Ireland free and prosperous. But I candidly avow that I would feel little pleasure in seeing some of the revolutionists at the head of affairs in this country. Let us recall the words of the great French orator, Vergniaud, and let us beware lest similar things may be said to us in the future.

"The blinded Parisians," he exclaimed, "presuppose that they are free. Alas! it is true they are no longer slaves of crowned tyrants; but they are the slaves of men the most vile, and of wretches the most detestable—men who continue to imagine that the revolution has been made for themselves alone, and who have sent Louis the First to the guillotine, and who may be enthroned at the Tuileries."

"May God save Ireland from the sway of the ungodly. May the crown of Ireland never be worn on an infidel head. This is my warm prayer. My dear Mr. Kelley, we must not forget that the banner of the Holy Church lies heavily upon all secret societies."

The good Father warmed up as a picture of the manifest evils arising from Freemasonry, Communism and Orangism crossed his mind. During his stay at Rome, Paris, and London, he learned much of the miseries, crimes and disorders which in our day disgrace those cities come from unlawful associations.

The two young friends seemed deeply moved by the thought that they had come there to solicit the aid, or at least the approbation, of the kind priest for a thing that he so strongly inhaled in his heart. Young O'Connell was already beginning to repent of the interest he had taken in the formation of a Fenian Circle in the town. Even Kelley seemed very sorry for having introduced such a topic as Fenianism for the good Father's consideration.

"I fear, Rev. Father," Kelley ventured to remark after a few minutes of silence, "that you do not fully understand how things are. The Fenian Brotherhood is chiefly composed of the best and most faithful Catholics of Ireland. I am—"

"Sister O'Connell," interrupted the good Father, "you see that it cannot be classified with such accursed societies as those formed by Orangemen, Freemasons and Communists. Even the best Catholics of Ireland already belong to it."

"I do not doubt," responded the priest, "that many excellent young men have joined the Fenian Brotherhood, but I am rest assured that they have been deceived by crafty wretches, and that a short time will be sufficient to make them repent of their action in this matter. I wish my poor countrymen would remember the words of the great O'Connell in his address to the people of Ireland in 1847:—"

Here the good Father stood up, and walked over to a little book-case, in the corner of his library, in which he had all the works relating to Ireland. He took out a few pamphlets of O'Connell's speeches and addresses. He then read the following passage:—"

"I wish to see the youth of Ireland would treasure them up as the words of their illustrious father. O'Connell is, indeed, the father of the Ireland of to-day."

"Fellow-countrymen," wrote the Liberator, "we tell you nothing but the truth. We tell you that the Fenian Brotherhood has never been produced by Whiteboyism, Ribbonism, or any other species of secret association. Such associations are forbidden by the law of man; and as they are necessarily productive of crimes, they are more powerfully forbidden by the command of God."

"Fellow-countrymen, attend to our advice; we advise you to abstain from all secret combinations. If you engage in them you not only meet with our decided disapprobation in conjunction with that of your revered clergy, but you gratify the designs of the most bloodthirsty faction that ever polluted a country—the Orange faction. The Orangemen anxiously desire that you should form Whiteboy and Ribbon, and other secret societies; they not only desire it, but they take an active part in promoting the formation of such societies."

"They send among you spies and informers; first to instigate you to crime, and then to betray you to punishment. They supply their emissaries with money, and they send them to different parts of the country, holding out to the people the pretence of being friends and fellow-sufferers. The Orangemen are not far remote of such instigators; and it is quite natural that the Orangemen should adopt such means when the country is disturbed; it is the Orangemen's harvest. He is then employed in the constabulary force, and in the police, and he obtains permanent pay in the voluntary corps. He shares the rewards with the informer, and often keeps him to mark out his victim. He is able to traduce the people and the religion of the land. The absence of constitutional law enables the Orangemen to exert ruffian violence with impunity—and thus, by means of secret and Whiteboy Societies and outrages, the Fenian Orangemen are able to gratify his predominant passions of avarice, oppression and cruelty."

"You could not please the Orangemen more than in embarking in secret societies, Whiteboyism, and outrages."

TO BE CONTINUED.

Nothing so simple and perfect for coloring as the Diamond Dyes. For carpet, rug, better and cheaper than any other dye-stuffs.

Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no benefit until she tried Dr. Thomas' Electric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured. There are base imitations of this medicine for sale; see that you get Dr. Thomas' Electric Oil.

THE CROMWELL OF KERRY!

A VISIT TO THE KENMARE ESTATE OF LORD LANSDOWNE.

BY CHARLES RUSSELL, M. P.

As you drive along the main roads of the Lansdowne property, in the neighborhood of Kenmare, the appearance of the dwellings represent a marked improvement upon those on other estates in the country—for example, of Lord Ventry or Lord Bannry.

The Standard newspaper, by its Commissioner, writing in 1879, however, describes these houses as "whited sepulchres."

I will not endorse the strength of this language; but I do say that, in point of the social comfort of their lives, there is little, if any, difference between the state of the Lansdowne tenants and the others whom I visited.

For many reasons I was anxious to see Lord Lansdowne's tenantry. I wanted to see how a nobleman with ample means and credited with large views regarded his tenantry, and how his tenantry regarded him. I hoped to find proof that a high-minded landlord could, even under and in spite of the existing system, elevate his tenantry morally and socially.

I had noticed, too, accounts widely differing in the public press of the management of this estate. In the Daily Telegraph, for instance, on the occasion of his leaving the Government, it was written:

"In Lord Lansdowne the Ministry have lost a statesman of promise, whose accession is all the more important on account of his cause. For generations the Lansdowne estates have had a high fame as models of management, the liberality and justice of the noble owners having succeeded in producing what may be called English comfort on Irish soil."

In the Dublin Freeman's Journal, on the other hand, and about the same date, I read:

"To ordinary Englishmen the Marquis of Lansdowne only presents the spectacle of a great Whig magnate who has deserted his party. Irishmen better understand the motives of a man who has inherited the traditions of the most cruelly managed estate in all this afflicted land."

I cannot adopt either of these statements; but I must say that I failed to see any signs of "English comfort," and, so far as the sentiments of the district is concerned, the language of the Irish organ more closely approximates to the truth.

For other reasons this estate was interesting. Its history is typical of many estates in Ireland. In September, 1654 Dr. Petty came to Ireland as Physician-General to the English army. Until June, 1659, his salary was 20s. a day, and he had private practice. Within a few years he was the owner of above 50,000 acres in Kerry, and as he states in his will (a remarkable and interesting document), he had in Ireland, "without the county of Kerry, in land, reversions, and remainders, about £3100 more." In the same document he quite candidly adds that he dies "in the practice of such religious worship as I find established by the law of my country." He was a strong-minded able man—the author, amongst others, of the "History of the Down Survey" and of the "Political Anatomy." This was the founder of the Lansdowne Estate.

The management of these large estates is in the hands of Mr. Townsend Trench, son of the late Mr. W. Stewart Trench, to whom he succeeded. It is difficult to say how far the judgment of the community over their own powers as land agents were and are exercised in just or equitable terms. Unquestionably father and son were spoken of almost universally with fear and dislike—to use no stronger language. It was painful to notice the moral dread of agent and bailiff in which many of the tenants live. I noticed nothing like it elsewhere in Kerry. Their conduct may be misjudged, but assuredly no kindly recollection of the late Mr. Trench seems to survive, and no kindly feeling towards his son, the present agent, exists.

Lord Lansdowne, although he resides a portion of the year at Derreen, near Kenmare, does not seem to be generally known to his tenants. Those on the Iveagh portion of his property have hardly seen him since his visit there on the occasion of his attaining his majority. More than once, when—some harsh case being cited to me—I suggested to the tenants to appeal to Lord Lansdowne, the answer was always the same, "Oh, he leaves it all to the agent," or, "It's no use—it all rests with Trench."

Even plans conceived—and, I believe, kindly conceived—by landlord or agent—of emigration, for instance—are looked upon with distrust. Nor is this remarkable, for in the years of the Great Famine this estate was not only the scene of some of the most awful miseries of that awful time, but it was also the place from which a large emigration took place under the auspices of the late Mr. Trench, which has left to this day bitter memories behind it.

In his so-called "Realities of Irish Life," Mr. Stewart Trench describes, in a painfully graphic way, the state of things in Kenmare Union. He writes:

"At least 5000 people must have died of starvation within the Union of Kenmare. They died on the roads, and they died in the fields; they died on the mountains, and they died in the glens; they died at the relief works, and they died in their houses. So that whole streets and villages were left almost without an inhabitant, and at last some few, despairing of help from the country, crawled into the town, and died at the doors of the residents, and outside the Union walls."

It was at this time that the author, then succeeding to the management of these estates, set on foot his scheme of emigration; and, as he phily puts it—

"In little more than a year 3,300 paupers had left Kenmare for America, all free emigrants, without any objections having to be brought against them to enforce it, or the slightest pressure put upon them to go. Matters now began to right themselves. Only some fifty or sixty paupers remained in the House, chargeable to the property of which I had the care, and Lord Lansdowne's estates at length breathed freely."

He adds, in another place, that the rate of transportation of these emigrants amounted to a sum less than it would cost to support them in the workhouse for a single year. This, I believe, means, or

then meant, less than £4 per human being.

This is one point of view of the question. I do not doubt that this was a scheme approved of by the then Lord Lansdowne from humane motives. But its execution seems to have been grossly faulty. Its history is still told on the hillsides of Kerry and the traditions of the place kept alive the story of the Lansdowne Ward in New York hospital, where many of these ill-starred emigrants fell victims of disease and death.

It is curious that the present agent seems to have denied strenuously the existence of distress on the Lansdowne estate in 1879-'80, and to have refused to act upon any of the several relief committees established in the neighborhood. To Mr. J. A. Fox, the Government inspector, to Mr. Fletcher, a member of the Duchess of Marlborough's Relief Committee, and to the Rev. Canon Bagot, representing the Mansion House Committee, he is reported to have given emphatic denials of the existence of any distress in the district. Indeed, so far as I have been able to ascertain, the first occasion on which he admitted its existence was in April, 1880, when he applied to the Mansion House Committee for funds to promote a new emigration scheme.

I mention with pain one fact. Miss M. E. Cusack, known as the Nun of Kenmare, one of the sisters in the Convent of Poor Clares, in Kenmare (alady not less known for her active benevolence than for her literary work), in her printed expression of thanks to America for the funds entrusted to her for relieving the distressed tenantry, says, under the date of Easter Week, 1880:

"One land agent said to me that when he saw the distress coming he told his noble master that it would be the best thing for him had ever happened for his landlord—they would have their tenants at their mercy."

She adds:

"These same land agents were the principal cause of the distress being denied, for clearly if the distress were admitted, to demand rents, and rack rents, from the starving people, would have been too gross an act of inhumanity."

It can hardly be doubted to whom this language refers. I hope it may be shown to be the result of some grave misapprehension.

This lady, by her public appeals, collected a sum of about £15,000, which was in great part expended in South Kerry. She assured me that many tenants of Lord Lansdowne had been recipients of blankets, of three National Schools, attended principally by the children on Lord Lansdowne's estate, namely, those of Larch, Lehn, and Coppers (one of them being, situate outside the entrance-gate of Derreen House), she had to supply clothes to cover the children. She had done so, she told me, in consequence of statements made to her by the schoolmistresses, that for the sake of decency, they could not otherwise allow the children to attend the schools, even if their parents were willing to permit them to do so.

A gentleman conversant with the action of the Relief Committees in the town informed us that fully half of the relief which passed through the hands of the agent was given to Lord Lansdowne's tenants. He said:

"The people came crying to me for it; in fact, on his estate there were tenants who called on me personally between the dates of the meetings of the committee, asking me to give them money, and to give supplemental orders for meal."

He added that of these tenants many were living upon the produce of the seed potatoes supplied by charity. He added, further, that Lord Lansdowne had brought some forty tons of potatoes to Kenmare which had been sold at approximately one cent above the market price; that these were wholly insufficient to sow the land; and he finally added:

"My belief is, that were it not for the relief given by our committees, a great number of the Lansdowne tenants would have died."

This emphatic testimony received corroboration in several other quarters.

to the bareness of the land, he would not get the highest price. His profits from rearing and selling young stock would be about £6, and from the keeping of a few sheep about £5. He grew enough potatoes for sale. In addition to the potatoes raised he reckoned that he expended on Indian meal close to £17; on bolts, clothes, groceries, and like luxuries about £2; and in wages of servants, indoor and out, about £18, showing after the support of his family, a loss of some £30 a year. Pressed to explain this, and how, notwithstanding, he managed to live, he said he married a fortune of £100, all of which was gone, and he owed beside in the town nearly £100 more. He said that he had been getting out of debt in the good years, but was now sunk again, and another bad year would ruin him altogether. His family consisted of eight persons in all, including servants.

This case illustrates a state of things I fear very common in recent years, namely, where the tenant would, after the support of his family, be out of pocket even if he had the land rent free.

TO BE CONTINUED.

SERMON BY FATHER BURKE.

Opening of the new Dominican Church.

London Universe, June 9.

The beautiful church in Southampton Road, Havestock Hill, was solemnly opened on Thursday morning. The sacred edifice, now being opened, is the only church belonging to the Order of Preachers in London.

In a former issue of this journal we chronicled the progress of the new church happily completed, and, quoting from a pamphlet by the Very Rev. Provincial of the Order, Father Williams, we stated that Dominicans first came to England in 1221. We spoke of their presentation to the great Stephen Langton, Archbishop of Canterbury, and of their work in Oxford University. The establishments of Holborn House and Blackfriars and their destruction by Henry were described, as also the subsequent return of the fathers, and their ministrations at Lincoln's Inn Fields. The houses at Hincley and Woodchester were next alluded to, and it was related how in 1861 Cardinal Wiseman invited the Dominicans to return to London, and entrusted to their charge the Kentish Town mission. He desired that they should be permanently established in London, and himself selected the spot on which the priory and church now stand, telling Father Proctor to buy the ground and build there, "for one day there would be a flourishing congregation in that neighbourhood." The work was begun in 1863, and in 1867 the library was opened as a temporary chapel, but was eventually found far too small for the increasing congregation.

The scene within the magnificent cathedral-like church on Thursday was one that will long linger in the memory of those whose privilege it was to be present. Memory went back, for the moment, to the time when in England's happy days of Catholicity it was in this country a not uncommon thing to see long lines of holy monks, clothed in the venerable habits of their Order, wending their way through cathedral aisles to the sanctuary of God. As the grand organ pealed forth the melodious strains of the dedication hymn, the procession emerged from the sacristy at the Gospel side of the altar, and, passing down the aisle, passed up the centre of the nave to the sanctuary. The procession included over fifty members of the Dominican order, clothed in the usual habit of their congregation, followed by representatives of the religious orders of the Franciscans, the Capuchins, the Oratorians, Passionists, Redemptorists, Augustinians, Carmelites, Jesuits, the Order of Charity, the Pious Society of Missions, as well as a large number of secular clergy. Altogether there could not have been less than 300 priests, either present in the church or taking part in the procession. The end of the procession was graced by the presence of no less than seven Bishops. On the entrance of the procession the vast congregation rose en masse and joined in the dedication hymn. The music was followed by the reading of the Sacred Heart, which was beautifully rendered by a full choir. After the first Gospel, just as the clock was striking twelve, the famous Dominican orator, the Very Rev. Father Thomas Burke, ascended the pulpit, and took his text from the eleventh chapter of the Prophet Isaiah:

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the lion shall abide together, and a little child shall lead them. The calf and the bear shall feed; their young ones shall rest together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt nor shall they kill in all my holy mountain; for the earth is filled with the knowledge of the Lord, as the covering waters of the sea." The silver-tongued Dominican—the prince of modern orators—whose probable presence had been reported a matter of some doubt, owing to recent indisposition—showed no trace of the illness from which he had only recently recovered. In the course of an eloquent sermon, which lasted exactly three-quarters of an hour, the preacher said: May it please your Lordships, Very Rev. and Rev. Brethren, and dearly-beloved brethren,—What a contrast there is in the picture drawn by the Prophet Isaiah, in the words I have just quoted to you, and that other picture given to us by the Prophet Ezekiel. He came also in evil times as Isaiah did, but no fountain of mercy was vouchsafed to him. He saw faith waning, knowledge diminishing, and, as a consequence, crime of every kind increasing on the earth. Well might he cry out, "Cursing and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood; for there is no truth, and there is no mercy, and there is no knowledge of God in the land." Now, from this picture, drawn by the pencil of the Holy Spirit of God Himself, we can gather how necessary it is that the whole world should be filled with the knowledge of God. The knowledge of God is but the knowledge of His Divine Law and its obligations, the knowledge of man's relation to his Maker in time and in eternity. Clearly this knowledge is essential, and must come home to every man in order for his

salvation, for our Lord has said, "This is the will of my Heavenly Father, that all men be saved;" and this knowledge of the truth is for man's salvation. Where that knowledge is absent, there man rises against his fellowman, without pity, without remorse, and with no feeling of humanity to stay the uplifted arm, and save the soul unprepared to meet its God. Where that knowledge abounds, where it has found its way into every human mind, where it guides every man's heart, where every class of man is lifted up, his evil passions are subdued, his appetites controlled, gross ignorance is removed, THE WOLF AND THE LAMB LIE DOWN TOGETHER.

and the leopard, so savage by nature, plays harmlessly with the weaned child of the fold. Therefore it is that when the Son of Man came down from heaven and was made man, He came to give grace to abound where sin had abounded, and to give life where death had reigned before. Life, grace, and every other gift come to us through the Father of Lights. Therefore our Lord is said to be the best gift of His Eternal Father, who took the form of light, dispelling darkness, and knowledge dispelling ignorance. Therefore it is that He who gave it is called the Father of Lights. When he founded His Holy Church to be the living, undying, faithful messenger of God to man, the only true witness of Divine truth, then He founded that Church and endowed her with riches, pouring out His heart's blood for love of her, to make her without stain and without wrinkle or spot, worthy to be the bride of the Lamb, to spread on this earth the knowledge of God in every land, to every class of men, bringing it home to every human intellect and every human heart, that the world might be filled with the knowledge of God, as the ocean is filled with the covering waters of the ocean. If God never intended to reveal Himself—if he intended that man should know nothing about Him beyond direct revelation—why did He give man an intellect, ever craving after the infinite, no knowledge of which any human intellect has ever yet, nor ever will be able to apprehend or satisfy? If He did not intend to reveal Himself in that bright, but still imperfect, light of Revelation, why did He give us this strange, mysterious craving for that which is infinite loveliness, and which wearies us with

THE SIGHT OF ALL THAT FALLS SHORT OF GOD?

The Church, then, comes forth from the hand and the mind of her Divine Founder to spread the knowledge of God, and everywhere encounters these great difficulties which it is her mission to overcome and subdue. These three difficulties are ignorance, frailty, malice. St. Thomas suggests that every sin can be traced to one of these three taints. One sin in ignorance, not knowing the law—in weakness or in malice, ignoring it. The great sin of our day is the want of faith. The faith is coming to this, when the Son of Man cometh, shall He find, as you think, faith on the earth? As the great Cardinal, the chief pastor of our souls, whose absence we have to regret to-day, told us a few days ago, it is the tendency and great sin of our age. This awful independence of God, which will not permit His name to be mentioned, can be traced to one of these three great taints of sin. There are the ignorant who have never heard His word—the poor savage child of the forest and the desert, whose mind has never been illuminated by a solitary ray of even human knowledge. For him God has provided the zeal of missionaries who go forth with their lives in their hands, and abandoning all the luxuries and happiness of earth before its time, in their holy labour of love, as we read in the records of their apostolic career. If they find even the slightest element of civilization they rejoice, for it makes their work comparatively easy. The soil is broken, if ever so lightly, and the savage mind has begun to learn to think. How, then, this little knowledge assists the missionary, those who know who have experienced the rapture of meeting with it. Shallow philologists who say human knowledge is incompatible with a belief in God, and that the Church is afraid of the advancement of science. Wherever we read of savage nations converted to the faith, we find, hand in hand with conversion to a knowledge of Divine truth, goes the civilizing power emanating from the same apostolic mission.

THOSE WHO DENY GOD,

and yielding to the passions of the flesh, succumbing to their appetites, and attaching themselves to the material order of things, degrade the immortal soul within them, and, in spite of the supernatural, deprive themselves of the power of realizing the unseen. Such is man's nature, that the soul and body, united in him, must act one with the other. Either the soul, strengthened by grace, subdues the body, chastens and purifies the passions, until that body is fit for the glory that is to come; or the body gets the better of the soul, and makes it the handmaid of its vice, to point out the way to a bitter and degrading indulgence, till he can no longer understand the things that are of the kingdom of God. When we consider the unbridled luxury that is abroad, the wildest ideas springing up in the hearts of the young only to be come to, to be satiated by enjoyment, I think all this is accountable for a great deal of that infidelity which is the tendency of our unhappy age. As ignorance keeps the poor savage from the light, so on the other extreme too much human light keeps many a soul from recognizing the Divine. They give themselves with such a profound mental devotion to the researches of science that, in gazing on created life, they lose the faculty of perceiving the uncreated. As a man fixes his eye on the flame of the blast-furnace he himself has lighted, he becomes so dazzled as to be unconscious of the shining of the noonday sun; so the scientific man of our day, the devoted disciple of nature, of that inductive, experimental philosophy which has attained such wonderful results, gazes from the human light around him, and, inflamed by the success of his own researches into that system

IN THE PRIDE OF HIS HEART AND THE POLLY OF HIS MIND,

denies the existence of the Creator, because he has seen and discovered so much of the created. The Church of God is commissioned to give knowledge to the ignorant, to the weak the strength of her strong and tender hand, and to cleanse and

purify the tainted blood by the sacrament of Penance, and to sustain the trembling soul walking in the unaccustomed way of virtue, by feeding it with the food of angels. To the frail Church comes in so many ways as to make the attainment of heaven even easier than perseverance in sin. To the man of science she comes asking for only one shred or tittle of reason for his denial of the uncreated, the eternal and the unseen. She warns him that no one needs faith so much as the man who makes the pursuit of knowledge the object of his life. The man of faith who studies and investigates the profoundest mysteries of nature and her laws, expects to make strange discoveries; but he sees in all of them the evidence of the infinite power, wisdom and glory of God the Creator. To the man of science, the Church comes with the lesson of humility, and that man what this world may have taught him, she says: "Lift up thine eyes to the mountains, stay not always in the mine diving into the bowels of the earth. No matter how rich the gem that may come forth from the dark resource of nature, they are not rich enough for the man who looks above and behold the white light of His truth, by ten thousand testimonies of His truth,—of promises made and prophecies fulfilled even to the very letter. This is the Church's mission, and in many ways she carries it out. The voice of the preacher is never silent. The Church teaches the knowledge of God in her beautiful liturgy, rich, pouring out His heart's blood for love of her, to make her without stain and without wrinkle or spot, worthy to be the bride of the Lamb, to spread on this earth the knowledge of God in every land, to every class of men, bringing it home to every human intellect and every human heart, that the world might be filled with the knowledge of God, as the ocean is filled with the covering waters of the ocean. If God never intended to reveal Himself—if he intended that man should know nothing about Him beyond direct revelation—why did He give man an intellect, ever craving after the infinite, no knowledge of which any human intellect has ever yet, nor ever will be able to apprehend or satisfy? If He did not intend to reveal Himself in that bright, but still imperfect, light of Revelation, why did He give us this strange, mysterious craving for that which is infinite loveliness, and which wearies us with

THE SIGHT OF ALL THAT FALLS SHORT OF GOD?

The Church, then, comes forth from the hand and the mind of her Divine Founder to spread the knowledge of God, and everywhere encounters these great difficulties which it is her mission to overcome and subdue. These three difficulties are ignorance, frailty, malice. St. Thomas suggests that every sin can be traced to one of these three taints. One sin in ignorance, not knowing the law—in weakness or in malice, ignoring it. The great sin of our day is the want of faith. The faith is coming to this, when the Son of Man cometh, shall He find, as you think, faith on the earth? As the great Cardinal, the chief pastor of our souls, whose absence we have to regret to-day, told us a few days ago, it is the tendency and great sin of our age. This awful independence of God, which will not permit His name to be mentioned, can be traced to one of these three great taints of sin. There are the ignorant who have never heard His word—the poor savage child of the forest and the desert, whose mind has never been illuminated by a solitary ray of even human knowledge. For him God has provided the zeal of missionaries who go forth with their lives in their hands, and abandoning all the luxuries and happiness of earth before its time, in their holy labour of love, as we read in the records of their apostolic career. If they find even the slightest element of civilization they rejoice, for it makes their work comparatively easy. The soil is broken, if ever so lightly, and the savage mind has begun to learn to think. How, then, this little knowledge assists the missionary, those who know who have experienced the rapture of meeting with it. Shallow philologists who say human knowledge is incompatible with a belief in God, and that the Church is afraid of the advancement of science. Wherever we read of savage nations converted to the faith, we find, hand in hand with conversion to a knowledge of Divine truth, goes the civilizing power emanating from the same apostolic mission.

THOSE WHO DENY GOD,

and yielding to the passions of the flesh, succumbing to their appetites, and attaching themselves to the material order of things, degrade the immortal soul within them, and, in spite of the supernatural, deprive themselves of the power of realizing the unseen. Such is man's nature, that the soul and body, united in him, must act one with the other. Either the soul, strengthened by grace, subdues the body, chastens and purifies the passions, until that body is fit for the glory that is to come; or the body gets the better of the soul, and makes it the handmaid of its vice, to point out the way to a bitter and degrading indulgence, till he can no longer understand the things that are of the kingdom of God. When we consider the unbridled luxury that is abroad, the wildest ideas springing up in the hearts of the young only to be come to, to be satiated by enjoyment, I think all this is accountable for a great deal of that infidelity which is the tendency of our unhappy age. As ignorance keeps the poor savage from the light, so on the other extreme too much human light keeps many a soul from recognizing the Divine. They give themselves with such a profound mental devotion to the researches of science that, in gazing on created life, they lose the faculty of perceiving the uncreated. As a man fixes his eye on the flame of the blast-furnace he himself has lighted, he becomes so dazzled as to be unconscious of the shining of the noonday sun; so the scientific man of our day, the devoted disciple of nature, of that inductive, experimental philosophy which has attained such wonderful results, gazes from the human light around him, and, inflamed by the success of his own researches into that system

IN THE PRIDE OF HIS HEART AND THE POLLY OF HIS MIND,

denies the existence of the Creator, because he has seen and discovered so much of the created. The Church of God is commissioned to give knowledge to the ignorant, to the weak the strength of her strong and tender hand, and to cleanse and

was changed into the very heart's Blood of Jesus Christ our Redeemer. We Catholics not only believe in this mystery, but enjoy it. We feast upon it. By it we are reminded of the world of promise given in the Old Testament. The Lord hath given them bread from heaven, and man hath eaten the bread of angels. It is for us this evening, assembled in the house of God and before the altar-stone of sacrifice, to consider how great is this gift of His bounty to us. What induced Him to do it, and what are the effects that come from this gift of the Saviour's hands? We see in our Lord first the Almighty God, true God and true man, the Eternal Son of His Father, equal to Him in all things, the very figure of His substance, and the essence of His glory. In Christ a man, we are told, dwells the fullness of that Divinity corporally. From Mary's most pure and holy flesh and bone, Almighty God took the sacred humanity which He assumed to Himself—a humanity the most beautiful that ever God created—a heart the most benign and loving that ever throbbled in the bosom of man—a hand ever ready to relieve, and eyes that looked with pity on every form of misfortune, and weeping for the God and man Jesus Christ, who was God and man, united in two natures, but only one person, and that Divine. From that union of God and man in Jesus Christ flowed all the graces and all the mercies by which man's redemption was accomplished. They did not come from Him merely as God, for as God He could not suffer, and by His suffering come to us all these graces. They did not come from Him merely as man, for His sufferings as man could never have brought down all blessings to us. But as God and man—that wonderful espousal of His love—come all the graces and merits that follow from Christ. He prayed, and the very sound of His voice opened the treasury of heaven. He pleaded for us, and at sound of His Divine voice

THE BOLTS OF HEAVEN WERE DRAWN BACK,

He bled for us, and His blood flowed on the decree and washed out the writing of His Father that man should never enter heaven. In Holy Communion He gives us all that He is as God, for the fullness of the Divinity is there—all that He is as man, for the integrity of man there. So wonderful and so great in this gift, that poor selfish man cannot understand it, and cries out with the infidel Jews of old: "How can this man give us His flesh to eat?" We believe it, and we know it. We receive in Holy Communion all the graces and benediction reserved in the treasury of heaven for the elect of God. What was the motive of Christ in making us this gift? Surely it seems unnecessary, and a work of supererogation. We are told every day, by our separated Protestant brethren, that our Lord did enough on Calvary, and did no more. True! He did enough—His sacrifice was all sufficient to every necessity of man. True! But to satisfy the demands of a heart of infinite love—no. It was necessary that the love that absorbed His heart on Calvary, which sent forth a stream of blood and water from His dead heart on the cross, should still continue in our midst each morning, believing every stone of sacrifice with the blood of the Lamb. Why? First, to appease His own infinite love, to find a vent, as it were, for His love for man, and because He alone knew the vast necessity which man stood of union with God. The Holy Scriptures tell us it is bad for a man to be alone, for if he falls he has no one to raise him up. He who is alone is in danger and must fall; and because there are three enemies constantly surrounding him, any one of whom is more powerful than himself when alone. There is the world, with its false principles and debased notions, with all its adoration of wealth and success, and its toleration of sin and crime. There is the enemy of his own flesh, and the enemy beneath him, all the power of hell, the devil, who, as we have read in his day's epistle, "as a roaring lion goeth about seeking whom he may devour." How will man stand against these three if he be alone? How can he keep his mind free from false principles if he scarcely hears any other, or how can he sustain his horror of sin if it surrounds him on every side? How can he stand up against his own passions? Have they not subdued giants of old? Have they not proved stronger than the strongest? The man after God's own heart forgot himself for one moment, and, casting a lustful eye on a woman, became an adulterer and a murderer. How can man alone hurl aside the fiery darts of the evil one? Christ knew that through Him alone we sustain the fight and gain the victory over our enemies, and therefore, in His great love and in our great necessity, He makes Himself our food, taking the form of men's ordinary food, and comes to us so that we may cry out: "If the Lord is with me, who is against me?" Father Burke then proceeded to speak of the effects of Communion. He said that no matter how lowly or humble the individual or how contemptible in the eyes of the world, in Holy Communion we become the living temples of God, moving with God within us. We know that, though our souls are immortal, these poor bodies of ours, after undergoing their appointed career of labour and suffering, must go down into the grave, and resolve themselves into the dust out of which they were made;

OUR BONES SHALL BE HUMBERED IN DEATH,

and our eyes no longer seeing, and our lips no longer moving—all silent until the worm and the corruption of the grave consume us. But we also know that these bodies must rise again from their graves, whether for weal or woe; for good or for evil, these bodies in which we live will share in the immortal career. If worthy, they shall rise glorified bodies; if unworthy, they shall rise but to share the shame and ignominy, and be cast down into the flames of hell to feed the undying flames of the fire kindled by the breath of an angry God for ever. May we promise ourselves that this corruptible body shall rise incorruptible, shining brightly, and ready to look on the face of our God, let us hope so, for if we have hope, have we not the assurance—have we not the promise of God Himself—that this glory shall light us from the grave, that we shall be glorified for ever in the land of God's promise? Yes; for He has said, in

the words of my text, "I will raise him up at the last day." The poor sufferer, racked by pain and sorrow, receives, with agonizing tears, the Viaticum on his bed, and scarcely has he closed his lips on his God when he yields up his soul into the hands of his Maker, and Jesus goes down with him into his grave. That place is holy into which the sanctified goes down, and when the great day shall come, WHEN UNIVERSAL SILENCE SHALL PRE-

ON THE EARTH, WHEN AT THE SOUND OF THE

angel's voice every grave shall open and yield up its dead, the pious Catholic communicant shall hear the voice that Lazarus heard in his grave of old—the voice of the Redeemer—who shall say, "Open and let my child come forth to me," and with His own hands He shall raise us up and fold us in the embrace of His love and carry us to His everlasting joy. How bright and well-assured is the promise, for we have it on the word of Him who is Eternal Truth, "I will raise him up at the last day." Perhaps there are some here who do not believe in this mystery, and who, beholding the Blessed Sacrament, see nothing but the sacramental species. If there be even one, to whom I say: It happened once that the apostles were on the bosom of the lake Genesareth, when there came a storm; the horizon around them was hazy heavy with clouds, and far away they saw a luminous kind of cloud, at which they were alarmed. St. John, who was in the boat, and whose keen, flashing eye was the first to discover the presence of the Lord, saw in the cloud the figure of Christ. He turned to Peter and said: "Simon, it is the Lord;" and then he cried out: "Lord if it be Thou, command me to come to Thee." From across the waters the voice came, and He walked on the waters as if it were the adamant rock. To my unbelieving brother I say this, in a few moments the candles will be lighted on that altar, and in the centre you will see exalted a light luminous thing—nothing more—and I ask you to say, "Lord, if it be Thou, command me to come to Thee," and I will lay my hopes at His feet, and before His Sacred Heart. The waters of doubt will become hardened as the adamant rock, and you may cast yourself out of the boat of your passions and your sensuality, to find yourself locked in the arms of Jesus Christ, who will hold and uphold you until that day when He shall come to fulfil His own Divine promise, and in His mercy "raise you up at the last day."

A MARVEL OF PHILANTHROPY.

HOW A POOR ITALIAN PRIEST IS ARGUING CATHOLIC FRANCE.

Recently quite a stir was created in Paris by the presence of Don Bosco, an humble Italian priest, who has under his charge 160,000 poor children, and for whom he came to solicit alms in the busy cynical French capital. "Don Bosco's reputation for sanctity," says the London "Apostle," and the fame of his gift of miracle, have attracted to him, and for long before his arrival there, had eager curiosity to know where he would stay, and how he was to be seen. When he did come the crowd that besieged his door all day long and flocked to hear his mass, to-day at one church, to-morrow at another, induced the apt but somewhat cynical remark, "Why, my tenor, think this Don Bosco was a man to give a good deal of trouble to the Paris of to-day, the Paris of M. Paul Bert and M. Jules Ferry, there are still people as eager to see a poor priest, reputed a great servant of God and of the poor as to secure places at the opera. Don Bosco's miracles may be as many and as declared as many trustworthy witnesses testify to be—beneficial—but the miracle that no one attempts to dispute is the work of redemption he is accomplishing, not for Italy alone, but for any other country where he has carried his magnificent apostolate. At the present moment his seminarians, recruited from the most destitute and forsaken classes, number 80,000 boys in Italy, and as many more in other countries. He educates and supports this large population entirely by means of gratuitous gifts, and the manner in which he opens the hearts and purses of strangers to his petition on behalf of his children is in itself a miracle that may well command admiration. He preached in the Madeleine on a recent Sunday to a congregation so large that the church doors had to be closed at 2 o'clock although the sermon only began at 7, and his appeal, made in bad French, with a feeble and to most present an unintelligible voice, was answered by a collection of £4000 sterling, over \$20,000." And yet we are told that Catholicity is dead in France.

Advice to Consumptives.

On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is a serious disease of the lungs; therefore use the great anti-scorbutic and blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

The soothing and restorative effects of Ayer's Cherry Pectoral are realized at once in all cases of cold, cough, throat or lung troubles, while its far reaching and powerful healing qualities are always demonstrated in the most serious pulmonary disorders.

Mr. W. R. Lazier, Bailiff, &c., Belleville, writes: "I find Dr. Thomas' Edection Oil the best medicine I have ever used in my stable. I have used it for bruises, scratches, wind puffs and cuts, and in every case it gave the best satisfaction. We use it as a household remedy for colds, burns, &c., and it is a perfect panacea. It will remove warts by paring them down and applying it occasionally."

"ROUGH ON RATS."

Cleats out rats, mice, fleas, roaches, bed-bugs, ants, vermin, chipmunks, &c.

For the Catholic Mirror. The Finding of the Holy Cross.

BY ELEANOR O'DONNELLY.

"Thou written, dear, in this ancient scroll, This book of the buried ages, That the Empress Helen, (sainted soul) In one of her pilgrimages—

Came, with her court, to Calvary's height (By inspiration bidden), To seek the long lost Cross of Christ, By pagan hands there hidden.

They sought, they found—'tis written, dear, In this ancient book between us, The Cross of our Lord lay hidden there, Under an image of Venus!

Under the feet of a goddess lewd, (The queen of a love polluted!) O darling! pray that the Lord may raise Like a scarlet rose, was rooted.

Red with the drops of the Precious Blood, A treasure, pure and lowly— O Heavenly Love! Thy blessed Root Was hid in the clay subsoil.

We shudder, dear, as we ponder here The sin of that profanation; But why should infidel hearts revere Our symbol of salvation?

Ah! 'tis Christian crime, (the while,) When, under the shrine of a Venus vile, They bury the Cross of Jesus.

Godless of passion and sensual sin! Till the purest and holiest of men Lie hidden under her altar!

And the days of the present reproduce The deeds of a past unawful; O darling! pray that the Lord may raise Our age from a curse so awful!

O pray that the grace of the Crucified, From the wrath of God may screen us, And, against His cross we'll hide Under the altar of Venus!

A WORKING BOYS' HOME.

THE NOBLE CHARITY WHICH REV. FATHER ROCHE HAS UNDERTAKEN TO ADMINISTER IN BOSTON.

The home for working boys, which was opened at No. 113 Elliott street, on Monday, May 25, supplies a want long felt in Boston. The home was established with the approval of His Grace Archbishop Williams, and will be under the personal supervision of Father D. H. Roche, late of Winchester. It is designed to benefit the little new-born, orphans and working-boys of all descriptions, under the age of 17, who have no homes, and are at present compelled to board out at prices which take the most part of their little earnings. To these Father Roche's home will offer good board and lodging at merely nominal cost, rating in proportion to the wages which they receive, from 10 cents to \$1.75 per week. The home is located in a substantial brick building just above Tremont street, on Eliot, and contains 19 rooms, divided into reading rooms, sleeping rooms, chapel, dining room, office and kitchen. Besides these the home is provided with bath rooms, a good cellar for coal, wood, etc., and ample yard space just back of the house. The rooms, or a large number of them, are already fitted for occupancy, and are provided with all necessary household appliances, everything about the establishment having a neat, comfortable and homelike appearance. Young boys making their homes in this institution will be sure to receive wholesome food, plenty of clean and comfortable clothing, and the best possible entertainment and the best possible supervision. The meals will be served according to the necessities of the boys, some of whom will doubtless go to work earlier than others; and all whose hours of labor will allow of it will retire to rest at 9.30 in the evening. The reading rooms will be furnished with light, and good reading matter, chess, dominoes, and other games for the amusement of the boys in their leisure hours, and everything will be done to make the home as truly homelike as possible. Mass will be celebrated every day in the chapel, and on Sunday religious instruction will be given to the Catholic inmates, the inmates of other denominations being required to attend services at their own parishes. Father Roche has given up his parish at Winchester, terminating his connection with it May 28, and will devote his whole time and attention to the interests of the home. The furniture, oil cloths, settees, tables, chairs, kitchen and dining room furniture, and a considerable amount of provisions, have already been contributed to the home by kind friends who recognize the worthiness of the charity which Father Roche has undertaken to administer. Of course the receipts from the boys will not be sufficient to meet all the expenses of the institution, the rent of the building alone being \$1,200 a year, but it is confidently expected that the charitable people of Boston will not be slow to realize the power of one man who, like Father Roche, has given up his parish to inculcate into their young minds good moral principles, or tend to mould their characters so that they may grow up good and useful citizens. At present there is no instruction in Boston which provides for the class which in the absence of this home will reach, it being a kind of intermediary between the Home for Destitute Catholic Children and the House of the Angel Guardian. Father Roche, therefore, has a vast field in which to carry out his good work, and it behooves all Catholics, or the charitable of all denominations, to support him in his undertaking.

A good Baptist clergyman of Bergen,

N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years after he was told that Hop Bitters would cure him, because he was afraid of and prejudiced against "Bitters." Since his cure he says one need fear but trust in Hop Bitters.

Bad Blood results from improper action

of the Liver and Kidney. Regulate these important organs by the use of that grand purifier Burdock Blood Bitters.

The concentrated power and curative

virtues of Ayer's Sarsaparilla render it the most reliable and economical medicine that can be used. It contains no dangerous or harmful ingredients, and may be safely administered to patients of all ages. When you are sick the best medicine that can be obtained is none too good, and is the cheapest, whatever its cost.

WELL'S "ROUGH ON CORNS."

Ask for it. Complete, permanent cures Corns, warts, bunions.

per human
of the ques-
was a scheme
Lansdowne
its execution
faulty. Its
the hillsides of
place
Lansdowne
where many
fell victims
resent agent
tiously the ex-
Lansdowne
has refused to
relief commit-
to the Duke
committee, and
representing
tee, he is re-
denial of
as in the dis-
have been able
ation on which
was in April,
the Mansion
to promote a
Miss M.
of Kenmare,
arent of Poor
not less known
than for her
ed expression
the funds ex-
the distressed
ate of Easter
one that when
he told his
d be the best
for the land-
er tenants at
were the prin-
being denied,
were admitted,
rents, from the
"be from this
to whom this
may be misap-
ic appeal, col-
000, which was
South Kerry.
tenants of Lord
ipients of blan-
ts; and that,
nools, attended
on Lord Lans-
of them being
ce-gate of Der-
pully clothes to
and done so, she
of statements
Misses, that
they could not
to attend the
nts were willing
with the action
in the town in-
of the relief
and yet I believe
to me for it; in
ere tenants who
between the dates
committee, asking
them supplies
tenants many
vidence of the
y. He added,
ne had brought
to Kenmare
him for cash at
market price; that
nient to sow the
nd;
it not for the
mittees, a great
tenants would
y received corro-
quatters.
estimates which
y Griffith's val-
nt. Indeed, tak-
more, I found
rally exceed the
out 50 per cent.
and yet I believe
few in which
the land, pay the
red to themselves
of clothing for
e normal food of
described it to be
nts of Lord Lans-
ood have many
not always), as-
ndford, built new
er close buildings,
proximate more
on. This I will
that in one house,
and that on this
of bacon hanging
as struck with
with greater com-
omplimented the
resumed was his
better manage-
pity and to the
ver could afford
cent, out of the
you afford it?" I
satisfactory. He
with a pension of
of a tenant who
than the rest, we
aining, as accu-
profit-and-lost a
widow, another
subject
by the tenants—
on the occasion of
her son wanted
the treupon, with
transferred into
at the office for
promised con-
nt being raised.
married without
name remaining
23; the valuation
contained grass
ated the profits
of butter, which
Owing he said,

The Catholic Record
Published every Friday morning at 456 Richmond Street.
Rev. JOHN F. COFFEY, Editor.
THOMAS COFFEY, Publisher & Proprietor.

Annual subscription..... \$2.00
Six months..... 1.00
Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

Mr. THOMAS COFFEY, Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov., 1882.
DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday reading, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations. Yours faithfully, JAMES VINCENT CLEARY, Bishop of Kingston.

Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, JUNE 29, 1883.

DELIBERATE MISREPRESENTATION.

In their comments on the Papal Circular and the attitude taken by the Irish Catholic people in regard thereof, the secular and infidel press of the day has shown a spirit of bitterness in regard of the Papacy that can only be ascribed to true diabolical malignity. As an instance of their purpose of deliberate misrepresentation we cite the following from the Chicago Tribune:

"The whole truth about the matter is, that the Pope has been astonished by the revolt, not only of the Irish-Irish, but of the American- Irish and the Australian and Canadian Irish, against his attempt to act as the Pontifical Viceroy of England over them. He has apparently not been informed that there have been National schools in Ireland, and that daily and weekly papers are being read by the people; that the letter and the newspaper from America are important factors in the education of the Irish in Ireland. The result has been that Leo and Simeoni and Jacobini ventured too far, and have had to retreat hastily and in disorder.

"The Irish people have certainly gained by the whole affair. They have shown themselves independent of clerical control—that they can think and act for themselves. They have served notice on Leo and his Italian Cardinals and English and Italian advisers that they are no longer dupes, nor mere dumb, driven cattle.

"The Pope and his advisers have made themselves but a laughing-stock. They who have boasted of their victories over the Czar and the Emperors, over Kings, Princes, and courtiers, have been forced to retreat before an undisciplined peasantry, led by a cool-headed gentleman, who is not of their faith. The Irish may well be excused for their jubilations over their victory."

Here we have it falsely assumed that the Irish people the world over have revolted against the Papacy. Our readers are well aware that no portion of the Irish people have revolted against the Papacy. The Holy Father knows more of Ireland than the blatant scribe who speaks so glibly of schools and daily and weekly papers. The Holy See has made no retreat, for, after all that has been said on the subject, it has never been shown that it ever became guilty of any undue aggression on the Irish people.

The Tribune also assumes that the Irish have gained by showing themselves independent of clerical control. The Irish people have never been slaves to clerical control in the general secular acceptance of that term. There has been, and there is yet, we are happy to say, a close alliance between the priests and people of Ireland and a hearty submission on the part of the latter to their ecclesiastical superiors.

In the closing paragraph above

cited the writer does wilful injustice to the people of Ireland and to Mr. Parnell. The latter never placed himself at the head of the Irish people in opposition to the Vatican. He knows too well his duties and responsibilities as leader of the Irish nation to assume a position so utterly indefensible.

VON MOLTKE'S TOUR.

Field Marshal Von Moltke's tour through Italy is creating the deepest interest, not unmingled with distrust, in France. The German general is being received by the Italians with an enthusiasm indicative of their real feelings towards France. At Genoa, we are told that the Italian officers overflowed with politeness and attention towards Von Moltke, and at San Remo the population gave unrestrained expression to their enthusiasm, and this, it is said, in spite of the extreme reserve of the Marshal himself. During his excursion, principally along the route to Corniche, the Marshal took notes freely and made observations on the strategic situation. The Italian people have followed every incident of his course with the very liveliest interest, and there has been amongst all classes a veritable and unceasing excitement arising from the various conjectures offered as to the object of Von Moltke's visit to Italy. On the other hand, while the French authorities appear indifferent in regard of this journey which has taken place under their very eyes, the French people have shown a very marked solicitude as to its real purport, and no little bitterness is felt by them towards the Italians for their outspoken manifestations of welcome to Von Moltke, the author of the greatest of French military humiliations.

LIEUT. GOV. DEWDNEY.

We have always taken very deep interest in the government of our North West Territories, and advocated with all the strength at our command the fair and generous treatment of our Indian tribes in that vast country. Our attention has been often called to the conduct of Lieut. Governor Dewdney on account of various charges made against him, but we have thus far abstained from any reference to him which might be construed into a personal attack. We have no personal acquaintance with the Lieut. Governor, we know him only in his public capacity. Knowing him in that capacity, we really feel that his conduct has been at times such as to call for enquiry if not condemnation.

The Winnipeg Times, the leading Conservative organ of the North West, and one of the very best informed journals in the country, advances certain grave charges against Mr. Dewdney that call for immediate investigation.

"He," says the Times, "is evidently a philanthropist. His delight is to advance the interests of the savage and promote the welfare of the more wretched white man under his sceptre. For example, when Long Lodge, Chief of the Assiniboines, who were camping last summer near Indian Head, complained that the contractor's bacon, costing the Canadian taxpayer nineteen cents per pound, was not suitable to the Indian palate, the Indian feeding always on buffalo meat; when Long Lodge offered to accept half a pound of steer beef costing a York shilling per pound dead-weight in place of a pound of bacon costing nineteen cents; when Long Lodge said the bacon was 'hurting his people because it was not their food'—Mr. Dewdney said 'the Indians should eat that bacon or die and be damned to them.' This was not said in haste, but at His Honor's leisure. He did not say it because his friend the contractor, who happens to be in a land syndicate with him, had 90,000 pounds of that bacon to dispose of, but because he wished to indoctrinate the savage with the tastes of the average white man. Mr. Dewdney, let Piapot bear witness, is the Indian's friend. To the white man also he set a noble example. He teaches the raw settler a new code of morals. He shows him by precept and example that in these degenerate days it is not necessary for

a man holding a trust not to abuse it. He illustrates in his own walk and life the modern principle that every man should fight for his own wallet. He is in this great country the most signal exemplar of the science of how to get along regardless of the means or methods of locomotion."

GOLDWIN SMITH AGAIN.

Professor Goldwin Smith's article in the Nineteenth Century for June, entitled "Why send more Irish to America?" is a compound of malignity, mendacity and inconclusiveness. Mr. Smith is possessed of an intense hatred of the Irish people, which he makes no effort to conceal. He hates them because of their fidelity to their religion, and maligns them because of their successful resistance to British despotism. He fears the Irishman in America, who by means of his freedom, has made himself a political power. Therefore, while arguing in favor of the depopulation of the old land, he does not favor Irish emigration to America. He would have the Irishmen who remain in Ireland kept in fetters and the Irishmen sent abroad transported into a degrading servitude. But neither Mr. Smith nor the whole army of literary parasites who defame the Irish race can prevent the Ireland in America from growing into such commanding influence as to force Britain into a concession of Ireland's just demands.

FROM THE EAST.

Every day brings further evidence in support of the view that the treaty of Berlin completely failed to settle the Eastern question. From Bulgaria recently came the news that the British diplomatic agent had severed his relations with the government of that country. And we are further told that other foreign representatives share the views of the British, looking on the present administration as without authority. The situation of that unfortunate country is thus summed up. The erection of the Principality of Bulgaria by the Congress of Berlin was with the double object of keeping the territory in question out of Russia's direct grasp and stopping the horrible atrocities which can give an excuse for a bloodier war. The present lamentable condition of Macedonia is notorious. Oppression and cruelty meet the eye in every part of that ungodly province. The Porte has not made the slightest attempt to execute the promised reforms, and those provisions of the treaty of Berlin which were intended to afford relief to the people are as much a dead letter in Macedonia as they are in Armenia. The territorial assumptions of Russia have likewise suffered little obstruction by the exaltation of Prince Alexander to the Bulgarian throne.

An outbreak of war in the East at some early date will not give any surprise. The Turk must go and Russian interference effectually dealt with before the East can enjoy security or peace.

A SECOND SUEZ CANAL.

The existing canal across the isthmus of Suez having proved inadequate to meet the enormous demands of the ever-growing trade with the East, a project for the construction of a second canal has been set on foot. There is little doubt of its success. At a recent meeting of the Suez canal company in Paris a proposal from M. de Lesseps, to examine into the project for the construction of the second canal, was unanimously adopted. M. de Lesseps assured the meeting that the English directors were giving loyal assistance and predicted that a second canal would be built. He stated that the improvements now being made at the cost of thirty million francs would suffice for a traffic of ten million tons yearly, and added that a year ago he had decided to undertake the building of a second route, and could have carried on the

work within the company's own lands, but could do it much more rapidly and conveniently if the Egyptian government would grant fresh concessions. There can be little, if any, doubt that these concessions will be obtained and that the world will be soon benefited by a second Suez canal.

EXERCISE FOR GIRLS.

Parents who send their daughters to boarding schools are very apt to attach blame to the regimen of these schools for their children's physical weaknesses and frequent failing health. The Scientific American now comes forward with the theory propounded by an American female physician, that the cause of the breaking down of the girls in institutions of learning is the lack of proper physical care before entering. "Experience," says this writer, "shows that in the boarding schools where exercise is compulsory the students improve in health, but college is not a place for invalids, and those with weak constitutions and nervous prostration are likely to become ill. Girls have not as vigorous a physique as boys, but they are capable of greater endurance, and with proper care can sustain as thorough a course of mental training with benefit rather than detriment to their health."

MINERAL WEALTH OF SPAIN.

One of the Spanish peninsula's greatest sources of wealth is its mineral possessions. The Spanish mines are, however, as yet but very feebly developed. Coal and iron are especially abundant, and employ in their mining a considerable number of the inhabitants.

According to statistics made for 1880, Bilbao is at the head of the iron ore exporting provinces of Spain. In 1880 the exportation was about 1,350,000 tons of ore; after this Murcia, Santander, and Almeria come, with about 375,000 tons.

Oviedo produces more than half of the coal of Spain. Cordova and Palencia produce only 75,000 tons; then Sevilla comes with about 25,000 tons, and then Leon, Gerona, Ciudad Real, and Burgos, with a great deal less. In 1880, 2,597 mines, ninety-three fields, and two escorialas were explored, which is ninety-three fields and two escorialas more than in 1879. The number of workmen employed was 52,495 men, 1,222 women, and 6,188 boys. The number of steam engines used was 372, with 8,893 horse power, which shows an increase of fifty-eight engines, with 1,632 horse power, as compared with 1879. The production of iron ore of 1880 compared with 1879 shows an increase of 905,000 tons; that of manganese ore, 208 tons; that of coal, 80,000 tons.

With good government and internal peace there is no reason why these mines should not be fully developed and made a veritable source of wealth to the nation.

BASE METAL IN HIGHER EDUCATION.

Under the above title a well known and clever lady journalist treats in a late number of the American, of an interesting phase of the educational problem.

"Ample precautions," says this writer, "are now universally in vogue to keep pure the filthy lucre said to be the root of all evil; but little care is exercised in protecting from the debaser and the counterfeiter the source, next to virtue itself, of all good in this world,—knowledge. In that commonwealth everything has a chance of passing for coin which has a stamp upon it; and the most efficient alloy is brass."

She then calls attention to the alarming fact that in America at the present time a man need know little more than the English pioneer to enter any of the professions and make money in it, adding, however, that the fifth number of the "statistical abstract of the United States" throws a flood of light on the counterfeits that have taken the place of the honest, learned, simple and sincere academy, institutions with high-sounding names and rigid pretensions surpassing even those of the great medieval universities. The writer then proceeds to show that by the census "there are three hundred and sixty-two higher institutions of learning in the United States,—an increase of sixty-four in ten years. The instructors in them number 4,360, and the students 62,435. The estimated value of the grounds, buildings and apparatus is forty million

dollars; and their libraries are valued at two millions and a half. The receipts from tuition were about two million dollars in 1881, and a sum slightly in excess of this accrued from productive funds. It is noteworthy that of these temples of letters, many of them "universities," and none of them less than a "college," California has eleven, Tennessee nineteen, Illinois twenty-eight, Iowa eighteen, Missouri sixteen, Indiana fifteen, Kentucky fourteen, and Ohio thirty-six, against twenty-seven in New York. The more splendid spot is the District of Columbia; it boasts of no less than five."

But amongst such a large number of colleges very few accomplish the real work of a college. It is well known indeed that the spurious universities and colleges spoken of by the writer in the American work serious injury. None will gaisny or dispute her words that they "flower the standard and injure the reputation of learning; they spread shallow pretension, and send into indigence and seclusion genuine scholarship; they shield fraud behind the lecturer's desk, and enthroned charlatanism in the pulpit; they are crowding incompetency and criminal ignorance into medicine; they are robbing the plow, the forge, the mine, the tailor's goose, and the barber's brush, of highly available recruits. They are imposing on the judicial bench men who would honor the bench of the carpenter; and into ribbons and laces, hosiery and hair goods, their failures drop back, to crowd out women and starve their own families. These 'shams' attract by their trumpets and tinsel an immense number of boys whose welfare would be promoted by keeping them in agriculture or apprenticing them in the useful arts; and their pernicious influence has rendered almost dishonorable the following of any mechanical avocation."

Turning to the comical side of the question this observant writer very justly observes that to read the curriculum of many of these colleges is to be provoked to hearty laughter. They profess, of course, to teach everything; one, for instance, promises the student in the preparatory department a knowledge of orthography, spelling, etymology, prosody, grammar and rhetoric, while the category of sciences and tongues imparted in the higher forms is perfectly appalling. These colleges all have, of course, professors, but many of these professors never saw the interior of a college. How true in fact are the words of the writer we are citing.

"Indeed, the very term, 'professor,' has lost its intrinsic value and traditional significance, and is now magnanimously applied to the chiropodist, the manieure, the dancing-master, the juggler, the dog-fancier, and the pugilist. The honorary 'degrees' of some of these mints of base coin are scattered about with a freedom singularly consistent with their worth; the D. D.'s include nearly everybody; with good preaching lungs, and the LL. D.'s are not restricted to persons well acquainted with Vattel, or even with Lindley Murray. But, while this is very ridiculous, it is also very pitiable; for it promotes dishonesty, intellectual, moral and commercial."

One of the very worst effects of this system of sham education is the overloaded course of study adopted for the public schools. If indeed the so-called university can make an A. B. in two years, an A. M. in three and an LL. D. in twenty-four hours, the primary schools must likewise exhibit a similar false activity. The instinct of emulation is one of the strongest in man, and, as a result, in the limited time given him for school work, the American child must be crammed with some little of everything and nothing solid or enduring of anything in the field of knowledge.

"The result is everywhere visible. The boys leave the public schools with the worst possible handwriting, with not enough arithmetic to compute interest, and with no practical understanding of English grammar. The time they should have spent on these fundamentals of knowledge, has been frittered away in absurd efforts to become Crichtons. They have been given counterfeits of even the clam-shells. Their money is not current beyond the realm in which it has been coined out of sounding brass and tinkling cymbals."

Admitting the premises of the writer in the American, none can dispute the conclusion that it is high time that educational reformers proceeded earnestly to purge the country of the sham universities and colleges, and to eliminate from the primary schools the supererogatory studies which bar the way of knowledge. In Canada there is a manifest tendency to the evils set forth in the American existing in the United States. These evils have in fact assumed in this country very large proportions, and their immediate removal should be regarded as an imperative necessity if we wish to escape the gravest evils.

—Rev. Father Corcoran, P.P. of Parkhill, leaves on next Monday for a visit to Ireland and Rome. He will be absent about three months. Father Miller of Toronto replaces Father Corcoran during his absence. We wish the rev. gentleman a pleasant and safe voyage.

NOTES FROM THE NORTHLAND.

On my arrival in St. Paul, the beautiful and stirring capital of Minnesota and of the great American North West, I found that I had been preceded by a very distinguished party from Canada bound for Winnipeg. The party consisted of Monsignor Dulamel, Bishop of Ottawa; Monsignor Grandin, Bishop of St. Albert, N. W. T.; the Rev. Father Soulier, O. M. I., of Paris, France, visiting the Oblate Fathers of America; the Rev. Dr. Talaret, President of Ottawa College; the Rev. Father Michel, of Buckingham, P. Q.; the Rev. Father Dugas, of St. Boniface; the Rev. Father Le Clerc, Chaplain of the Penitentiary of St. Vincent de Paul, P. Q.; the Rev. Fathers Anell and Blaise, of the Oblates, who are going to the diocese of St. Albert. Besides these were six lay brothers of the order, eight sisters of the Faithful Companions of Jesus, from Liverpool; two grey nuns, from Paris, France; two Sisters of the Holy Name, from Montreal; Senator A. Girard, of St. Boniface; Hon. J. Royal, of St. Boniface, and Dr. F. X. Girard, a prominent physician of Montreal, who has been appointed physician of the Trustees Treaty No. 7, and who will locate at Fort McLeod, N. W. T.

This party arrived in Winnipeg on Friday, the 1st of June, and on the Sunday following Bishop Duhamel of Ottawa delivered in St. Mary's Church, Winnipeg, in his usual trenchant style, a very instructive sermon in English. Last Sunday, June 10th, he took the pulpit of St. Boniface to preach in the French tongue. The occasion was one of universal solemnity even for that historic cathedral. Mgr. Grandin, Bishop of St. Albert, celebrated pontifical high mass, His Grace Archbishop Tache assisting at the throne, in the presence of a numerous clergy and a vast concourse of laity. I need not here repeat the observations that upon a brief visit to St. Boniface some months ago suggested themselves to my mind and afterwards found place in the columns of the RECORD. The cathedral itself, its chaste and simple decorations, the well kept cemetery so devotional in its neat and reverential adornment, the good and pious people of St. Boniface all suggest to the observer thoughts that fail not of happy and lasting impressions. The very mention of St. Boniface brings back one's thoughts to other days and other times when it stood alone as the representative in the North West of a civilization more enduring than that which, with all the glitter and tinsel of human wealth and mere material glory, has since invaded that country. How times have changed since Whittier sang of the Red River lines that ever recur to the memory of all who have ever heard the sweet bells of St. Boniface:

Out and in the river is winding, The links of its long, red chain, Through belts of dusky pine-land And gusty leagues of plain. Only, at times, a smoke-wreath, With the drifting cloud-rack joins— The smoke of the hunting-lodges Of the wild Assiniboines! Drearly blows the north-wind From the land of ice and snow; The eyes that look eastward watch, And heed the hands that row. And with one foot on the water, And one upon the shore, The Angel of Shadow gives warning That day shall be no more. Is it the clang of wild geese? Is it the Indian's yell? That leads to the voice of the north wind The tone of a far-off bell? The voyager smiles as he listens To the sound that grows apace; And he knows the vesper ringing Of the bells of St. Boniface— The bells of the Roman Mission, That call from their towers twain To the boatmen on the river, To the hunter on the plain.

How true to fact are the lines that follow! How suggestive of considerations raising us to hopes that should animate the true Christian spirit: Even so in our mortal journey The sinner north winds blow; And thus upon life's Red River Our hearts as oarsmen row. And when the Angel of Shadow Rests his feet on wave and shore; And our eyes grow dim with watching, And our hearts faint at the oar; Happy is he who heareth The signal of his release In the bells of the Holy City, The chimes of eternal peace!

During my stay in St. Paul I had occasion to meet gentlemen, some of whom years ago had lived in the Canadian North West. Our conversation often turned on events connected with the transfer of that country to Canada and on the eminent services then rendered to his country by the Archbishop of St. Boniface. Need I make any apology for introducing here a page or two of history bearing on that eventful time?

Everyone in Canada remembers the excitement caused in the older Provinces when the bleak and chilling breezes of November, 1869, were broken in upon by news of something in the form of an insurrection at Red River, then part of the great North West, for whose annexation to the Dominion the government of Canada had been for some time in active negotiation. The negotiations had been completed, but the territory not been formally made over to the Dominion. Throughout the entire negotiations there had been question only of Canada on the one hand and the Hudson's Bay Company on the other, with no reference at all to the ten thousand inhabitants of the Red

River country no existence who fully and unjustly it really was of surveys over the Autumn of 1869 Canada under the run lines at various methods upon the Red River and intended into wanted a "feder good people of tent with the scientific apportion amongst them, on the mere of science were bes a rudeness and in on the part of ment then having ever in the N scientific element was in the colon body—little bodi "loyal" Canada who were a re name, had assum menacing attitude. The con less adventurers with alarm at ward to dispos and forfeiture of the North West Canada. Instead of allying their all cause for alarm dian government ing act of folly despatching to Macdougall, Governor about to be cr West Territories country actually declared that it dian Confederat eager for gubern ous to enter at for Red River w ment formed o people of the co ernment. Mr. M matters to a cri that neither he ernment could that before they tion to Canada to be solemnly anteed. Events other, Mr. M authority he h and ill-advised River people or a view to the re the assertion of Macdougall final tempt to enter t Ottawa. The incensed and ex impossible to te minate result o tated by an unne on the part of Canada which ha against the very sue. Archbishop T city where it bel Canadian deland to negoci Rupert's Land a tories. Negotia ended without that a civilized country. The was placed bef ment in May, session the rep Canadian Legis act entitled "A government of North West Canada." Parliament r well as the dele got or did not lating for a pe their laws, thei country for settle subjects, proud jealous of the im ple, that they a is not even th them of the m their country r Governor and C left as ignorat the rest of the the courtesy to their future n new political o new direction t immediate caus has given occas only the Hon. legated to Eng Honorable the His Excellency was the Canadi branches of th consequently it When the tro ernment and p their eyes insti St. Boniface th Geological C illustrous prela consecrated the rather his who and its people, no other man them as no oth sooner had the results of wh action he had p

River country no more than if they had no existence whatever. To carry out this folly and injustice, for folly and injustice it really was of the very worst description, surveyors were in the Summer and Autumn of 1869 despatched from old Canada under the charge of Col. Denis to run lines at variance with those simple methods upon which the territory of the Red River settlements had been apportioned into holdings. The surveyors wanted a "scientific frontier," but the good people of Red River, quite content with the equitable even if unscientific apportionment of land prevailing amongst them, looked with no great favor on the men of science, who in addition to their extreme devotion to the interests of science were besides sometimes guilty of a rudeness and insolence almost incredible on the part of men acting for a government then having no jurisdiction whatever in the North West. Besides the scientific element of disturbance, there was in the colony a little but very noisy body—little bodies are nearly always—of "loyal" Canadians. These Canadians, who were a real disgrace to that sacred name, had assumed an insolent and even menacing attitude towards the half-breeds. The conduct of these few soulless adventurers filled these honest people with alarm at the approaching union with Canada. They actually looked forward to dispossession from their lands, and forfeiture of their civil rights when the North West should be annexed to Canada. Instead of taking some means of allaying their discontent and removing all cause for alarm on their part, the Canadian government committed a culminating act of folly and short-sightedness by despatching to the Red River Mr. William Macdougall, who had been selected for the Lieut. Governorship of the first Province about to be created out of the North West Territories, to take possession of the country actually before the Crown had declared that it formed part of the Canadian Confederation. Mr. Macdougall, eager for gubernatorial honors and anxious to enter at once on his duties, set out for Red River with a ready-made government formed of entire strangers to the people of the country they purposed governing. Mr. Macdougall's coming brought matters to a crisis. The people resolved that neither he nor his ready-made government could enter their country, and that before they consented to its annexation to Canada their rights would have to be solemnly acknowledged and guaranteed. Events then rushed on each other, Mr. Macdougall assuming an authority he had not, issued menacing and ill-advised proclamations; the Red River people organizing themselves with a view to the resistance of aggression and the assertion of their just rights. The period was indeed critical. But Mr. Macdougall finally had to abandon his attempt to enter the country and returned to Ottawa. The Red River people were incensed and excited, and it was just then impossible to tell what might be the ultimate result of the embroglio precipitated by an unaccountable short-sightedness on the part of the government of Canada which had been previously warned against the very course it saw fit to pursue.

Archbishop Tache fixes the responsibility where it belongs when he says: Canadian delegates were sent to England to negotiate for the acquisition of Rupert's Land and the North West Territories. Negotiations were conducted and ended without it being brought to mind that a civilized population inhabited the country. The report of the delegates was placed before the Canadian Parliament in May, 1869. During the same session the report was accepted, and the Canadian Legislature made and passed an act entitled "An Act for the temporary government of Rupert's Land and the North West Territory when united with Canada." Parliament assembled at Ottawa, as well as the delegates sent to England, forgot or did not know that they were legislating for a people that had their rights, their laws, their habits, and their aspirations for settlements inhabited by British subjects, proud of such a privilege and jealous of the independence it affords. At Ottawa, so little is made of this people, that they are not even mentioned, it is not even thought worth while to inform them of the measures adopted relative to their country and to themselves. The Governor and Council of Assiniboine were left as ignorant of what was going on as the rest of the community. No one had the courtesy to inform them that Canada, their future master, was planning their new political organization and giving a new direction to their affairs. Such is the immediate cause of our troubles. Who has given occasion to them? It was not only the Hons. Cartier and McDougall delegated to England; it was not only the Honorable the Privy Council, advising His Excellency the Governor General; it was the Canadian Parliament, the three branches of the Canadian Legislature; consequently it was Canada.

When the trouble broke out, the government and people of Canada turned their eyes instinctively to the Bishop of St. Boniface then in Rome attending the Ecumenical Council. This learned and illustrious prelate had, it was well known, consecrated the best years of his life, or rather his whole life, to the North West and its people. He understood them as no other man understood them, loved them as no other man loved them. No sooner had the Canadian government, the results of whose previous ill-informed action he had plainly foreseen, called on

him to leave the Eternal City than he set out to assist in bringing to a term the unhappy state of things then existing in the Red River settlement, and which could never have had existence had his advice been followed by men acquainted with his foresight and disinterestedness. Before Bishop Tache reached Canada, Mr. Howe, then Secretary of State, addressed a letter to the Very Rev. J. B. Thibault, begging of him in the interests of peace to proceed to the North West. This distinguished clergyman had consecrated the greater part of his life to the North West. For six and thirty years he had exercised the apostolate amidst the people of that vast country. He loved the country and its people, and when invited by the government of Canada to proceed thither from Quebec, where he had been enjoying a few months needed rest, Vicar General Thibault at once, forgetting age and infirmity, animated solely by deep love of country, proceeded to the Red River country, where his presence had an excellent effect in calming the excited state of the public mind there.

The letter of the Honorable the Secretary of State, to the Very Rev. J. B. Thibault, V. G., contains the following passages which cannot now be read without interest.

Ottawa, Dec. 4th, 1860. Sir, I am commanded by His Excellency the Governor General to convey to you in the form of instructions for your guidance the grounds of the hope entertained here that your mission of peace and conciliation will be entirely successful. "Had the Queen's Government or the Dominion initiated the rash and reckless conduct of some of those who have taken part in this disturbance, there would ere this have been bloodshed and civil war in Rupert's Land, with the prospect of the flame spreading along the frontier as the fire spreads upon the prairie. Fortunately calmer counsels have prevailed both in England and at Ottawa. The Proclamation of the Queen's representative, with copies of which you will be furnished in French and English, will convey to her people the solemn words of their Sovereign, who, possessed of ample power to enforce her authority, yet confides in their loyalty and affectionate attachment to her throne."

"I think it unnecessary to make more than a passing reference to the acts of folly and indiscretion attributed to persons who have assumed to represent the Dominion and to speak in its name, but who have acted on their own responsibility and without the knowledge or sanction of this Government. "In undertaking at this inclement season of the year, so long a journey in the public service, you display, Venerable Sir, a spirit of patriotism which I am commanded to assure you, is fully appreciated by the Queen's representative and by the Privy Council.

"(Signed,) JOSEPH HOWE." TO BE CONTINUED.

IRELAND'S STRUGGLE FOR THE FAITH.

XII.

No sooner were the articles of Mellifont made known throughout the island, than deep and general satisfaction was manifested by the Catholics. But their joy was unfortunately destined to be of brief duration. James II. of Scotland, who succeeded Elizabeth on the throne of England, was the first monarch who held the sceptres of the three kingdoms. James, the son of the unfortunate Mary Stuart, and her second husband Henry Darnley, was born in Edinburgh on the 19th of June, 1566. At the early age of thirteen months he was crowned king, his royal mother having been forced to resign the crown in his favor. From his birth he was placed under the tutelage of the Earl of Marr. His education, the charge of which had been confided to Alexander Erskine, brother of the earl, was principally directed by the Protestant philosopher Buchanan, who, acting on the principle that the sovereign should be the most learned man in his kingdom, made of his pupil a vain and empty pedant. James took the actual direction of his kingdom in 1578, and in 1589 married the princess Anne of Denmark. Surrounded by factions imbued with the most hostile and bitter feelings in regard of each other, James from an early age had recourse to dissimulation and treachery in order to maintain his own position. He himself professed Protestantism, but held out hopes to the Catholics that when he should succeed to the British Crown he would befriend them. The two principal factions in Scotland were the English and Spanish parties. The former was Protestant, the latter Catholic. With the first James sided to all outward appearances, but kept up constant communication with the latter. He also maintained friendly relations with the Catholics of England, with the evident purpose of strengthening his claims to the English succession in case they might be disputed. There is little doubt, however, that he was warmly attached to the constitution of the state Church of Britain, for the reason that it vested the sovereignty with spiritual supremacy. James looked with delight upon the opportunities which such a position would give him for the display of that theological learning of which he fancied himself possessed. The most glaring act of infamy attached to the many such acts which characterized James' Scottish reign, was the abandonment of his noble but unfortunate mother, to effect whose release from English dungeons

he made no effort, and whose death he sought in no wise, as became a son and a sovereign, to avenge. By this inhuman and unfeeling conduct James forfeited all claim to the respect of Europe and the confidence of his fellow-men. Cobbebt takes a very accurate if forcible view of the Scottish prince who succeeded Elizabeth:

"The 'maiden' Betsy, who had, as Whitaker says, expired in sulky silence as to her successor, and had thus left a probable civil war as a legacy of mischief, was, however, peacefully succeeded by James I., that very child of whom poor Mary Stuart was pregnant when his father, Henry Stuart, Earl of Darnley, and associates, murdered Rizzio in her presence, and which child, when he came to man's estate, was a Presbyterian, was generally a persecutor of Bess, abandoned his mother to Bess's wrath, and amongst his first acts in England, took by the hand, confided in and promoted, that Cecil, who was the son of the Old Cecil, who did, indeed, inherit the great talents of his father, but who had also been, as the world knew, the deadly enemy of this new king's unfortunate mother.

James, like all the Stuarts, except the last, was at once prodigal and mean, conceited and foolish, tyrannical and weak; but the striking feature of his character was insincerity. It would be useless to dwell in the detail on the measures of this contemptible reign, the prodigalities and debaucheries and silliness of which, did, however, prepare the way for that rebellion and that revolution, which took place in the next, when the double-distilled 'Reformers' did, at last, provide a 'martyr' for the hitherto naked pages of the Protestant Calendar. Indeed, this reign would, as far as my purposes extend, be a complete blank, were it not for that 'gun-powder plot,' which alone has caused this Stuart to be remembered."

Another writer says of James that although he was sole ruler of Great Britain, the political power of the government increased so slightly during his reign that the greater Britain had less of prestige than the England of olden times.

James was, says Lingard, an able man but a weak king. The vivacity of his intelligence and the soundness of his judgment were nullified by his credulity, favoritism and indecision, which had characterized him from early youth. A good adviser himself, he had neither the courage nor resolution required in a sovereign. His speeches often enunciated sound political maxims, but his course of action was more frequently marked by deplorable imprudence. If his flatterers could, on account of his maxims, call him the Solomon of Great Britain, it would be much more correct, judging him by his conduct, to term him, in the words of the Duke of Sully, the wisest fool in Europe. Rohrbacher, the famous church historian, clearly points out the weaknesses of James' domestic policy. He very plainly declared, according to that author, to the Parliament of England, as well as to that of Scotland, that he alone was sovereign, and that if he consulted the peers and commons it was through pure condescension. But despite his eloquence the doctrine was unfavorably received both in Scotland and England. So long as he contented himself with claiming spiritual supremacy, with the right of making such religious innovations as he pleased, all was well enough, but the public mind of Britain at once revolted against the king's claim to levy taxes without the popular consent expressed through the nation's representatives in Parliament assembled. History, according to this able and judicious writer, proves that the chief qualities of James were want of application to business and love of distraction. Twice a week he witnessed the cruel sport of cock-fighting. Every day he spent several hours in the pleasures of the chase, and after the fatigues of this pastime indulged to excess in the pleasures of the table. The most important public matters were left over without examination and without action. Foreign ambassadors as well as his own ministers were unable for weeks at a time to procure an audience. Such were the chief traits of the monarch, who, without the slightest manifestations of opposition, succeeded Elizabeth on the throne of Britain, in the year of grace 1603.

Notwithstanding his known weaknesses, and especially his pusillanimity in regard of his unfortunate mother, who deservedly held the highest place in the affections of the Catholics of the three kingdoms, James' accession to the throne was hailed with joy by all, but especially the Irish Catholics. They looked upon it as certain that the new sovereign would confirm the articles of Mellifont, but in this, as we shall see, were doomed to the bitterest disappointment. In May, 1603, Lord Mountjoy, upon whom James conferred the title of Lord Lieutenant, visited England, accompanied by O'Neill, O'Donnell and Maguire. He confirmed the first in his earldom of Tyrone, made O'Donnell earl of Tyrconnell, and Maguire Lord of Enniskillen. But James, by these marks of favor bestowed upon Irish Papists, as well as by his cordial reception of English Catholics at his court, and his friendly communications with the courts of France and Spain, gave alarm to the Puritans, as the ultra-Protestant party began to be designated. A murmur of discontent ran through the professors of the reformed religion throughout the three kingdoms, and the weak-minded monarch, seized with fear, publicly declared his utter detestation of Popery. The gun-powder

plot, the product on the one hand of dis-appointment on the part of a few English Catholics, and on the other of the unbridled fanaticism of the Puritans, which galled the persecuted Catholics to excess, gave James an opportunity of inciting the minions of Protestantism to further persecution of the Catholics. The gun-powder plot, though by no means the result of a general conspiracy amongst Catholics, was made the justification for barbarous enactments against the professors of the ancient religion. That it could not have been countenanced by Catholics in general, but was actually nursed by Cecil himself, James' most trusted minister, is made evident by Cobbebt, who, with a good word for the plotters themselves, says that the King and Parliament escaped from the feelings of humanity in the conspirators:

"Amongst the disabilities imposed on the Catholics," continues the same writer, "they had not yet, and were not until the reign of Charles II., shut out of Parliament. So that, if the House were blown up, Catholics, Peers and members, would have shared the fate of the Protestants. The conspirators could not give warning to the Catholics without exciting suspicion. They did give such warning where they could; and this led to the timely detection; otherwise the whole of the two Houses, and the king along with them, would have been blown to atoms; for, though Cecil evidently knew of the plot long before the time of intended execution; though he took care to nurse it till the moment of advantageous discovery arrived; though he was, in all probability, the author of a warning letter, which, being sent anonymously to a Catholic nobleman, and communicated by him to the Government, became the ostensible cause of the timely discovery; notwithstanding these well-attested facts, yet by no means appears, that the plot originated with him, or indeed, with any but Catesby, of whose conduct men will judge differently according to the difference in their notions about passive obedience and non-resistance."

The Irish Catholics who had entertained the hope that James would confirm the treaty of Mellifont were soon undeceived. The Protestants of Ireland were determined, now that the Catholic princes of the North had laid down their arms, that Popery should be crushed out and the door opened to new confiscations. It has been the fashion of certain Protestant writers to hold up to reprobation the rapacity of early Spanish adventurers in South America, but their rapacity, merciless as at times it may have been, cannot bear comparison with the odious policy of robbery and extermination pursued to the bitter end by English Protestant planters and undertakers in Ireland, a policy that set at naught every principle of justice as well as every dictate of humanity.

MOUNT HOPE ORPHAN ASYLUM.

We cannot too strongly urge upon our people the good work they will be performing by attending the picnic at Mount Hope on the 2nd. The self-sacrificing Sisters of St. Joseph have devoted their lives to the work of supporting and teaching the poor little ones bereft of parents. Should we not, then, lend a helping hand on occasions such as this. Many attractions have been provided to render the day a pleasant one for those who attend.

EDITORIAL NOTES.

—The melancholy intelligence reached us by telegraph last Tuesday of the death of Archbishop Blanchet, of Oregon.

—The congregation of St. Peter's Cathedral, in this city, had the pleasure on last Sunday of listening to an earnest, powerful and practical discourse from Rev. Father Durkin, son of our esteemed fellow-citizen, Mr. M. Durkin. It affords us no little gratification to know that another of our London boys has become such a distinguished priest, reflecting honor alike on the city of his birth and on the noble Order of St. Dominic.

—The people of Stranraer, Scotland, are rigid Sabhatarians. On a recent Sunday, from the fishing grounds there came a steamer having on board 8000 boxes of fish, weighing about eighty tons. All this valuable food was to have been forwarded at once by special train, to catch the limited mail at Inverness for London. The Sabhatarians, however, assembled in full force, armed with sticks and clubs, and prevented the fish from being landed. The intolerant crowd persevered in their armed opposition till after midnight, when it was too late to catch the train. The whole consignment was therefore lost, and the poor fishermen have had their labor in vain.

—At the recent meeting of the Presbyterian Assembly held in this city the report presented on French evangelization was a most doleful one. It was considered that "the amount of money spent on this work is out of all keeping with its character and result." "Rev." Mr. Dondiet gave the startling information that "much capital spent on inferior soil would not yield anything like little or no capital expended on rich soil." Hear, hear. It is therefore to be hoped that the \$32,000 spent annually on the poor soil will be devoted to working up better land in the future.

—The following paragraph from the Mitchell Advocate, whose editor is a Pro-

testant, may be studied with profit by those unreasoning bigots who are ever ready to give countenance and encouragement to characterless scamps who dub themselves ex-priests and ex-monks:—"The Orange Sentinel denounces 'ex-priest Loranger,' who has been gulling some of the brethren. If some people did not let their bigotry run away with them such impositions would be impossible. Any tramp who abuses Catholics can always make a living out of these bigots. Loranger, like Widdows, we believe, was never a priest."

—One of the strictly Conservative English papers says:—"To bestow peerages and thousands of pounds for such exploits as the bombardment of Alexandria and the defeat of Arabi is hurtful to the honor and dignity of the two services. To boast of either of those deeds is unworthy of a nation with such a history as ours. And though so much has been said of the declining spirit of Englishmen in late years, we really doubt whether it may or may not be true when we think of the convulsions of delight and hysterical exultations into which the country was thrown by the bombardment of Alexandria and the battle of Tel-el-Kebir. There was nothing to be ashamed of in either action, but can it really be that the British navy and the British army are proud of such exploits? An army of 30,000 Englishmen, horse, foot and artillery, proud of beating a mob of half-armed, half-disciplined Arab peasants without officers! A British admiral vain of a bombardment little more perilous than firing so many shot and shell at Sheeburness! It does not seem credible, yet the fact is that the Admiral and the General are treated as if one were a Nelson after the battle of the Nile and the other a Wellington after Talavera."

—The Rev. J. Jessopp tells the following anecdote: The late Mr. Alexander the eminent architect, was under cross examination at Maidstone, by Sergeant, afterwards Baron, Garrow, who wished to detract from the weight of his testimony, and, after asking him what was his name, proceeded: "You are a builder, I believe?" "No, sir, I am not a builder, I am an architect." "They are much the same, I suppose?" "I beg your pardon, sir, I cannot admit that; I consider them to be totally different." "Oh, indeed! perhaps you will state wherein this great difference exists?" "An architect, sir," replied Mr. Alexander, "conceives the design, prepares the plan, draws out the specifications—in short, supplies the mind; the builder is merely the brick-layer or the carpenter. The builder, in fact, is the machine; the architect the power that puts the machine together and sets it going." "Oh, very well, Mr. Architect, that will do. And now, after your very ingenious distinction without a difference, perhaps you can inform the court who was the architect of the Tower of Babel?" The reply, for promptness and wit, is not to be rivalled in the whole history of rejoinder. "There was no architect, sir, and hence the confusion."

—Bishop Wigger, of the diocese of Newark, N. J., in the course of a recent address on the subject of temperance, said he "considered that, next to the corruption of morals, the greatest evil in this country is intemperance. During the past twenty years, there have been many earnest workers in the temperance cause, and yet drunkenness is on the increase! The reasons for the spread of the abhorrent vice, despite the strenuous efforts to stem its tide and eradicate the evil from the land, are threefold. The principal reason is, the extreme views enunciated by so many intemperate temperance advocates outside the Church of God, which here and there have been adopted and promulgated by Catholics. In the estimation of these fanatics, it is a sin to use wines or malt or fermented beverages in any form. Sensible men, however, realize the futility of such views; and many persons, from ridiculing the fanatical doctrines, will oftentimes ridicule the cause which fanatics misrepresent. Another reason for the growth of intemperance is the fact that, not infrequently, members of temperance societies are renegades to the obligations which they have pledged themselves to uphold. They will secretly indulge in intoxicating drinks, whilst pretending to be total abstainers. One member of a temperance society, who is seen under the influence of liquor, will do more harm, and give greater scandal, than a score of unfortunate drunkards. The public will often be too willing to judge of a whole class by the acts of one hypocrite. One of the most contemptible creatures on the face of God's earth is a hypocrite. The third reason for the increase of drunkenness may be attributed to the fact that many members of temperance societies unfortunately imagine that temperance comprises all the virtues! These persons should remember that Almighty God requires many other things of them—that He not only abhors drunkenness, but strictly forbids cursing, swearing, blasphemy, immorality, and injustice towards our fellow-beings. He exhorted the delegates to become practical Catholics—discharge the duties of their state in life with fidelity, and observe the commandments of God and the laws of His Holy Church."

RECEPTION OF BISHOP LORRAIN AT PORTAGE DU FORT.

The first pastoral visit of His Lordship Bishop Lorrain, Vicar Apostolic of Pontiac, at Portage du Fort, was celebrated with more than usual éclat. His Lordship was accompanied from Bryson by a great portion of the population of that place and of Calumet Island, and was met at the confines of the village of Portage du Fort by the entire Catholic community, headed by farmers and the brass band of the village, under the able leadership of Professor Fraser. Main and Church streets were handsomely decorated with arches and bunting for the occasion. His Lordship made a most favorable impression on the people of Portage du Fort. He was accompanied by the Rev. Mr. de Repentigny of Montreal, who, although having a French name and in reality a French Canadian by birth, spoke English very fluently and delivered several very eloquent sermons in that language. His Lordship remained over at Portage du Fort from Saturday, the 16th, until Monday, the 18th, and administered the sacrament of Confirmation to some 50 children. Two addresses were presented to His Lordship on his arrival, one in English by Mr. C. E. Honey, Barrister, and another in French by Mr. Rougier. The English address was as follows:

To the Right Rev. Narcisse Zephrin Lorrain, Bishop of Cytheria and Vicar Apostolic of Pontiac. May it please Your Lordship. It is with hearts overflowing with joy that we, your children of the congregation of St. James, of Portage du Fort, hasten to welcome your Lordship on this, your first visit to our mission. This is certainly an ever memorable occasion for us all—an occasion which ought to strengthen and fortify our faith in the great promise of our Divine Master: "Behold I am with you all days even to the consummation of the world." Whilst on the old continent, and even at the very centre of Catholicity, we see our holy church persecuted and seemingly abandoned to the fury of the times, on this side we have the satisfaction of seeing her acquiring new territories and consolidating her authority on ground which but a short time before had witnessed the first footsteps of civilized man. The appointment of your Lordship over this new Vicariate Apostolic, which was hailed with much enthusiasm by so many Catholic hearts, affords us further tangible evidence of the divine vitality of our holy church.

The mission which lies before your Lordship in this Vicariate Apostolic is a grand one indeed—greater, we might say, than any other in the ecclesiastical Province of Quebec, and one which will require great natural attainments, combined with apostolic virtues. We feel, however, that our holy father the Pope, in appointing your Lordship over this new vineyard, made a most excellent choice. The noble qualities of mind and heart which were displayed by your Lordship in other positions eminently qualify you for the onerous duties of this new see; and the characteristic motto: "non vacuo labore," which figures on your coat of arms, indicates to us that you will prove adequate to the task. In conclusion, we would ask your Lordship's blessing on our humble parish of St. James, of Portage du Fort, that this small church may grow and the true faith flourish amongst us. We ask your blessing for your zealous and well-beloved pastor, that he may be ever animated with the desire for the salvation of souls, and we ask your Lordship's blessing for ourselves and families that we and they may always prove faithful and true to the doctrines of our Holy Church and united in the bonds of Christian charity.

The address in French was couched in a similar strain; to both of which his Lordship replied in appropriate terms.

DEATH OF ARCHBISHOP WOOD.

The Most Rev. James Frederick Wood of the Archdiocese of Philadelphia, died at the Archbishop's residence about 12 P. M. Wednesday the 20th inst. For some months he has been a sufferer from Bright's disease of the kidneys, but Tuesday morning there were indications of blood poisoning, which so alarmed the physicians that the clergy immediately attendant upon the Archbishop, who were at the commencement of the St. Charles Borromeo Seminary at Overbrook, were summoned at once. In the meantime Father Elcock heard the Archbishop's last confession, administered the holy communion, and anointed him. When Vicar-General Walsh returned from Overbrook he was appointed administrator of the diocese. All day the dying prelate had been in a semi-unconscious condition, and there was a reaction until he breathed his last, just before midnight. The Archbishop was a convert to the Catholic faith. He was born in Philadelphia April 27th, 1813, of English parents, and subsequently spent five years of his youth in England, returning in 1827. He went to Cincinnati and became clerk, and afterwards cashier, in the Franklin Bank. In April, 1836, he was received into the Catholic Church by Archbishop Purcell, and next year he resigned his position as cashier and went to Rome to study for the priesthood. He entered the college of the Propaganda, and after nearly seven years of study, during which he was appointed by the authorities of the college Prefect of Discipline, was the 25th of March, 1844, ordained priest. He returned in October following, and was appointed assistant rector of the cathedral at Cincinnati. After filling this position for ten years he was appointed pastor of St. Patrick's Church there. While filling that office he received the bull appointing him Coadjutor Bishop of Philadelphia, with the right of succession. Twenty-one years after his reception into the Catholic Church he was consecrated Bishop under Archbishop Purcell. On the death of Bishop Neuman, in 1860, Bishop Wood succeeded to the title and full administration of the Diocese of Philadelphia.

In Archbishop Wood's death the Church loses a zealous prelate and his flock a faithful shepherd. R. I. P.

The Very Rev. N. Congiato has been elevated to the dignity of superior-general of the Society of Jesus in California. Father Congiato, S. J., was formerly rector of St. Joseph's Church, San Jose, Cal.

A Child's Heart. Give me thy heart, oh, little child! Just for the golden hour...

HALF HOURS WITH THE SAINTS.

The 40 Martyrs of Sebaste.

REWARD AND PUNISHMENT.—During the persecution of Licinius, in the year 320 of the Christian era, forty soldiers of the garrison of Sebaste...

MORAL REFLECTION.—Such an example is a confirmation of the words of the Gospel, which a Christian cannot have too much in mind...

Saint Eulogius.

GOOD COUNSEL.—Eulogius, born of one of the first families of Cordova, was directing the ecclesiastical school of that town...

MORAL REFLECTION.—No one should hide away the talent which he has received, nor put under a bushel the light intrusted to his safe-keeping...

St. Gregory the Great.

GRATITUDE AND HUMILITY.—Nothing hits true greatness so much as humility. The greatest of the popes the Church has possessed has furnished the world with both the proof and the example...

MORAL REFLECTION.—I will make myself lowlier before the Lord, said the wise King David.

The mother of Chas. L. Ainsworth, 41 Vandell Block, Indianapolis, Ind., says she finds Burdock Blood Bitters a very efficacious remedy for Liver Complaint.

Mr. H. F. MacCarthy, Chemist, Ottawa, writes: "I have been dispensing and jobbing Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for the past two years, and consider that there is no better preparation of the same kind in the market...

CONSTIPATION, Indigestion, Biliousness, all depend on improper or irregular action of the Liver. Arouse the Liver to a healthy action by taking Burdock Blood Bitters.

THE CATHOLIC CHURCH.

Her Organization a Public and Perfect Society.

The Church has a system of laws which is called "Canonical Right." The word canon in the Greek signifies a rule. When the Church passed a decree which was in every sense a law, and as such a law as is the law for the suppression of duelling...

A body of laws supposes at once a power of authority which gave that body of laws existence. When there is no authority there can be no law. Nor does it follow that one having power to issue private laws should have power to issue public laws...

Our Divine Lord gives this sovereign, universal power to St. Peter just as we should expect the Sovereign Lord of all the whole earth to do it. We know that He meant to create St. Peter; He meant to put him in His own stead in the world. If this was not His intention, then His words are very misleading...

THE TRINITY OF JURISDICTION.

"Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; I will give to thee the keys of the Kingdom of Heaven; whatsoever thou shalt bind on earth shall be bound also in Heaven; and whatsoever thou shalt loose on earth shall be loosed also in Heaven."

THE APPOINTMENT OF A REPRESENTATIVE.

Our Divine Lord gives this sovereign, universal power to St. Peter just as we should expect the Sovereign Lord of all the whole earth to do it. We know that He meant to create St. Peter; He meant to put him in His own stead in the world...

THE NATURE OF THE CIVIL STATE.

What gives to the supreme legislature of, for instance, Great Britain, a supreme power over the rights and properties of Englishmen? The Queen, with her Parliament, is able to pass laws affecting every member of the community, and in many cases, when these laws are carried into effect, the rights or privileges of individual persons are interfered with...

MORAL REFLECTION.—I will make myself lowlier before the Lord, said the wise King David.

The mother of Chas. L. Ainsworth, 41 Vandell Block, Indianapolis, Ind., says she finds Burdock Blood Bitters a very efficacious remedy for Liver Complaint.

Mr. H. F. MacCarthy, Chemist, Ottawa, writes: "I have been dispensing and jobbing Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for the past two years, and consider that there is no better preparation of the same kind in the market...

CONSTIPATION, Indigestion, Biliousness, all depend on improper or irregular action of the Liver. Arouse the Liver to a healthy action by taking Burdock Blood Bitters.

THE REV. GEORGE W. PEPPER.

The Rev. George W. Pepper, of Wooster, Ohio, delivered a very eloquent address before the Given Post of the Grand Army of the Republic in an address on Sunday evening, May 27. As usual the thoughts of the Methodist minister, whose tongue so often articulated words in favor of Irish freedom, were clothed in language of rare oratorical grace...

As well might the fashionable imbeciles and poisoned peas, brought up by British gold, attempt to wrap the waters of the ocean in their pocket handkerchiefs, or to tie up the winds of heaven in their neckties as to check the hearty and passionate sympathy of this Republic for the great love of the people crushed to dust by their villainous rulers...

THE SUMMER HEAT HIGH.

The summer is now upon us with its fierce heat, and one can easily enjoy the happy lot of the winner of the capital prize of \$5,000 in the 1888 Grand Monthly Drawing of the Louisiana State Lottery...

CAUTION!

Each plug of the Myrtle Navy is marked T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

URSULINE ACADEMY, CHATELAIN, ONT.—Under the care of the Ursuline Ladies. This institution is pleasantly situated on the Great Western Railway, 50 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, ONT.

GALT CARD CO. Ladies' & Gent's Chromo Visiting Cards. 50—Fine Chromo Cards—50—12 Gilt Edge Cards, very fine, with a surprise picture on front, with name, 50 cents.

DIAMOND DYES.

Best Dyes Ever Made. DRESSES, COATS, SCARFS, HOODS, YARNS, STOCKINGS, CARPET RAGS, RIBBONS, FEATHERS, etc.

WELLS, RICHARDSON & CO., Wellington, N.Z.

SAFE CURE FOR THE KIDNEYS, LIVER & URINARY ORGANS.

There is only one way by which any disease can be cured, and that is by removing the cause whatever it may be. The great medical authorities of the day declare that nearly every disease is caused by derangement of the kidneys or liver.

For Diabetes see WARNER'S SAFE DIABETES CURE. For sale by all dealers. H. H. WARNER & CO., Toronto, Ont. Rochester, N.Y. London, Eng.

THE GREAT CURE FOR RHEUMATISM.

And all complaints of a Rheumatic nature. RHEUMATISM is not a sovereign remedy for "all the ills that flesh is heir to," but for NEURALGIA, SCIATICA, RHEUMATISM, and complaints of Rheumatic nature.

IT IS A SURE CURE.

RHEUMATISM acts directly on the Kidneys; it is therefore an invaluable medicine for those suffering from KIDNEY COMPLAINTS. The Rheumatic Manufacturing Co's., NIAGARA FALLS, ONT.

HEADACHES. Are generally induced by Indigestion, Pual Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System.

Ayer's Pills.

To stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the head, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthy condition, they insure immunity from future attacks. Try Ayer's Pills.

Dr. J. C. Ayer & Co., Lowell, Mass.

CALL AT J. S. DEACON'S

Boston Boot & Shoe House, For Ladies' & Gent's Ordered Boots and Shoes and Fine Goods of all kinds. 138 DUNDAS ST.

CATARRH.

To any suffering with Catarrh of Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Painless Cure. A Home Treatment. No charge for consultation by mail.

FITZGERALD, SCANDRETT & CO.

ARE AMONG THE LEADING GROCERS IN ONTARIO. An immense stock of Goods always on hand, fresh and good. Wholesale and Retail. A CALL SOLICITED.

FITZGERALD, SCANDRETT & CO. 169 DUNDAS STREET, 4th Door East Richmond St.



SAFE CURE FOR THE KIDNEYS, LIVER & URINARY ORGANS.

There is only one way by which any disease can be cured, and that is by removing the cause whatever it may be. The great medical authorities of the day declare that nearly every disease is caused by derangement of the kidneys or liver.

THE GREAT CURE FOR RHEUMATISM.

And all complaints of a Rheumatic nature. RHEUMATISM is not a sovereign remedy for "all the ills that flesh is heir to," but for NEURALGIA, SCIATICA, RHEUMATISM, and complaints of Rheumatic nature.

IT IS A SURE CURE.

RHEUMATISM acts directly on the Kidneys; it is therefore an invaluable medicine for those suffering from KIDNEY COMPLAINTS. The Rheumatic Manufacturing Co's., NIAGARA FALLS, ONT.

HEADACHES. Are generally induced by Indigestion, Pual Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System.

Ayer's Pills.

To stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the head, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthy condition, they insure immunity from future attacks. Try Ayer's Pills.

Dr. J. C. Ayer & Co., Lowell, Mass.

CALL AT J. S. DEACON'S

Boston Boot & Shoe House, For Ladies' & Gent's Ordered Boots and Shoes and Fine Goods of all kinds. 138 DUNDAS ST.

CATARRH.

To any suffering with Catarrh of Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Painless Cure. A Home Treatment. No charge for consultation by mail.

FITZGERALD, SCANDRETT & CO.

ARE AMONG THE LEADING GROCERS IN ONTARIO. An immense stock of Goods always on hand, fresh and good. Wholesale and Retail. A CALL SOLICITED.

FITZGERALD, SCANDRETT & CO. 169 DUNDAS STREET, 4th Door East Richmond St.

TO ORDER

- Blue Serge Suits, - \$12 50
Scotch Tweed Suits, \$15 00
Scotch Tweed Suits, \$16 00
Scotch Tweed Suits, \$18 00

PETHICK & McDONALD, 393 RICHMOND ST. REMOVAL.

Thomas D. Egan, New York Catholic Agency, has removed to the large and specially fitted up offices at No. 42 Barclay Street.

With extended facilities and experience this Agency is better prepared than ever to fill promptly and satisfactorily all orders for any kind of goods, and to look after any business of personal matters entrusted to it.

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 42 BARCLAY ST., N. Y.

MENEELY BELL FOUNDRY. Favorably known to the public through the Catholic Church, Fairbanks, Fire Alarm and other bells; also Clocks and Public Bells.



SUTHERLAND'S RHEUMATISM CURE.

And all complaints of a Rheumatic nature. RHEUMATISM is not a sovereign remedy for "all the ills that flesh is heir to," but for NEURALGIA, SCIATICA, RHEUMATISM, and complaints of Rheumatic nature.

IT IS A SURE CURE.

RHEUMATISM acts directly on the Kidneys; it is therefore an invaluable medicine for those suffering from KIDNEY COMPLAINTS. The Rheumatic Manufacturing Co's., NIAGARA FALLS, ONT.

HEADACHES. Are generally induced by Indigestion, Pual Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System.

Ayer's Pills.

To stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the head, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthy condition, they insure immunity from future attacks. Try Ayer's Pills.

Dr. J. C. Ayer & Co., Lowell, Mass.

CALL AT J. S. DEACON'S

Boston Boot & Shoe House, For Ladies' & Gent's Ordered Boots and Shoes and Fine Goods of all kinds. 138 DUNDAS ST.

CATARRH.

To any suffering with Catarrh of Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Painless Cure. A Home Treatment. No charge for consultation by mail.

FITZGERALD, SCANDRETT & CO.

ARE AMONG THE LEADING GROCERS IN ONTARIO. An immense stock of Goods always on hand, fresh and good. Wholesale and Retail. A CALL SOLICITED.

FITZGERALD, SCANDRETT & CO. 169 DUNDAS STREET, 4th Door East Richmond St.

THE CO. BAKING FIRST

And all complaints of a Rheumatic nature. RHEUMATISM is not a sovereign remedy for "all the ills that flesh is heir to," but for NEURALGIA, SCIATICA, RHEUMATISM, and complaints of Rheumatic nature.

IT IS A SURE CURE.

RHEUMATISM acts directly on the Kidneys; it is therefore an invaluable medicine for those suffering from KIDNEY COMPLAINTS. The Rheumatic Manufacturing Co's., NIAGARA FALLS, ONT.

HEADACHES.

Are generally induced by Indigestion, Pual Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System.

Ayer's Pills.

To stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the head, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthy condition, they insure immunity from future attacks. Try Ayer's Pills.

Dr. J. C. Ayer & Co., Lowell, Mass.

CALL AT J. S. DEACON'S

Boston Boot & Shoe House, For Ladies' & Gent's Ordered Boots and Shoes and Fine Goods of all kinds. 138 DUNDAS ST.

CATARRH.

To any suffering with Catarrh of Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Painless Cure. A Home Treatment. No charge for consultation by mail.

FITZGERALD, SCANDRETT & CO.

ARE AMONG THE LEADING GROCERS IN ONTARIO. An immense stock of Goods always on hand, fresh and good. Wholesale and Retail. A CALL SOLICITED.

FITZGERALD, SCANDRETT & CO. 169 DUNDAS STREET, 4th Door East Richmond St.

LATEST CABLE NEWS.

London, June 19, 1883.—All eyes are now turned towards Monaghan, where everything seems to promise a victory for the party of Irish Self-Government.

The action of the convention has caused dismay in the Whig ranks, as it is clear that Ulster is rallying to the National cause.

The present condition of Ireland is deplorable. The "yeoman terror" is in full swing. Secret investigations are in progress in the King's County, Kerry, Mayo, and Galway.

Mr. Bright's attack on the Irish "rebel" party was caused by Radical anger at the damage inflicted on England by the tactics of the Parnellites in obstructing the execution of its legislative programme.

Mr. Chamberlain feels that the Cabinet is going to pieces, and bids boldly for the Birmingham Radical Revolutionary leadership, with a programme of manhood suffrage, equal electoral divisions, and payment of members of Parliament.

BISHOP JAMOT IN HASTINGS.

On Saturday, his Lordship Bishop Jamot visited Hastings to administer the sacrament of Confirmation to a large number of people from the village and surrounding country met his Lordship at the station, and escorted him to St. Mary's church.

To his Lordship Rev. John Francis Jamot, Bishop of Peterborough.

May it please your Lordship:—We, the Catholics of the parish of Hastings, approach your Lordship on this festive occasion with feelings of great joy and happiness.

We, the Catholics of the parish of Hastings, approach your Lordship on this festive occasion with feelings of great joy and happiness. It brings us joy indeed, to see once more in the head of the church in this diocese, and our feelings are those of unalloyed happiness, as we had a glad welcome to the distinguished Prelate whom God's providence has appointed our ecclesiastical chief and who governs with ever kindly yet masterly hand, the episcopal diocese of Ontario.

Your purpose in visiting us, namely, to administer the sacrament of confirmation to our children, is one dear to every Catholic heart. Small indeed would be his claim to the possession of a Catholic conscience, and smothered must be the feelings in the breast of him who can view with cool indifference the efforts every day put forth, for the education of our Catholic youth.

And in this respect we are happy to say, that we have done something in the past towards furthering this noble end. Our school, though modest in proportions and unassuming in management, is under the fostering care and ever watchful eye of our zealous and devoted pastor, Rev. Father Quirk, doing a great work. Many amongst us remember that thirty years ago there was neither Catholic church nor school in Hastings. Since then behold the change! To-day a neat and well-conducted school is playing a noble part in diffusing the principles of good, sound, Catholic education in our midst; and to-day, also, we extend a hearty welcome to your Lordship in one of the most beautiful and substantial church edifices in your extensive diocese.

In this connection we feel it incumbent upon us to give public expression to our feelings of filial affection for our esteemed pastor, who, for many years, has labored so zealously and so indefatigably with the single aim of our spiritual advancement and success. To him more than to any other (under God) belongs the credit of our present happy and prosperous condition.

His labors have been unceasing, and next to the church, the schools and education of the youth have ever occupied a prominent place among his most anxious thoughts.

We rejoice then, to-day, to see your Lordship here amongst us, to re-affirm, as it were, those principles of Catholic education imparted to our children, and to stamp them with the divine approval in the sacred rite of Confirmation.

And here we wish also to tender to your Lordship personally, and to the high office you so worthily fill, our deepest esteem, submission, and respect. Your Lordship's personal worth is not unknown to us. We are aware of the great and distinguished service you have rendered for long years to the cause of holy faith and civilization in Northern Canada. Your Lordship's career as an evangelist in the wilds of our country, and which your generous humility would fain obscure, will yet, we fondly believe, form matter for history, which, when written, will place the revered name of Right Rev. Dr. Jamot among those which occupy a bright niche in the temple of missionary fame.

In conclusion, and before asking the blessing of your Lordship on ourselves and our families, we beg to make known our profound respect and veneration for the Holy See—for the saintly occupant of the chair of Peter, whose devotion and sufferings in the cause of truth and justice have shed lustre on the papacy, and it may be said, with a pardonable pride, have often served to brighten the eye, and quicken the pulse of every true Catholic.

Signed on behalf of the congregation of St. Mary's church, Hastings.

Timothy Coughlin, Ex-mayor, John Collins, J. P., Philip Kennedy.

His Lordship replied at some length, thanking the people for the kindly manner in which they received him. Loyalty and devotion to their pastors, said he, have ever been characteristic of Catholics. The pastors love and respect the people, and the people nobly reciprocate those feelings.

In conclusion, his Lordship said he was most happy on this occasion, with joy in his heart and a blessing on his lips for all.

On Sunday his Lordship administered Confirmation to 120 children in St. Mary's.

His Lordship visited the separate school on Monday, when the following address was presented to him by the pupils:

To the Rt. Rev. Francis J. Jamot, Bishop of Peterborough:—May it please your Lordship:—We had not hoped until very lately that on the occasion of your Lordship's episcopal visit we should be thus specially honored.

But candor and a sincere interest in the moral and spiritual, but also for the intellectual well-being of even the little ones of your flock.

We regret however that our accommodation is not more appropriate, for we could wish to afford your Lordship a more fitting reception. But candor and a sincere interest in the moral and spiritual, but also for the intellectual well-being of even the little ones of your flock.

The kind notice your Lordship has taken of us will set as an incentive to further efforts in the acquisition of knowledge and virtue, and thus we hope to merit in some degree the approbation of your Lordship.

We humbly ask that your Lordship may vouchsafe us your blessing before departing, and we shall be forever grateful.

Signed on behalf of the school, Annie Brennan, Annie Tracy, Lillie Graham.

His Lordship goes to confirm in Norwich on Tuesday. J. M. M.

ST. CATHARINES SEPARATE SCHOOLS.

J. F. White, Esq., separate school inspector, paid his annual visit to the separate schools of St. Catharines recently.

The separate schools of St. Catharines have always been ranked high, owing doubtless to the energy and vigilance of the Rev. Dean Mulligan, and those entrusted with their management, but no period of the existence of the schools have they been in a more flourishing and satisfactory condition than at present.

The inspector, who was assured, from much to praise, little to censure. The schools are taught by fifteen teachers, three Christian Brothers and twelve Sisters of the community of St. Joseph. There are upon the rolls about 487 names, with an average attendance of 363, approximately as follows: St. Joseph's school, on roll 77, average attendance 70; boys' school in convent, on roll 76, average attendance 66; St. Bridget's school, on roll 121, average attendance 90; St. Mary's school, on roll 87, average attendance 77; St. Ann's school, on roll 51, average attendance 27.

The subjects on which the pupils were examined embraced reading, arithmetic, dictation, geography, grammar, English literature, history, mental arithmetic, geometry and French. While the results in the whole were eminently satisfactory, there were several subjects in which a marked excellence was shown. The French translation was exceedingly well rendered, and the English reading fluent, with good expression and correct pronunciation.

The answering in arithmetic showed that the pupils were well understood, the explanation of the work, when asked, being given lucidly and instantaneously. The proficiency in English grammar and literature was especially commended by the inspector. He declared, to the extreme gratification of the teacher, that, taking into account the youth of the pupils, it was one of the best classes he had ever examined on such subjects. English composition, too, was quite satisfactory. Some choice specimens of map drawing, needlework and fancy, were exhibited and met with much praise. The personal neatness and neatness of the different classes, and their well cultivated voices varied the proceedings by rendering several beautiful selections of music.

An invaluable result of the inspector's visit this year was the inauguration of a high class in connection with the separate school system. Thirty-eight candidates presented themselves for examination, which was a written one and occupied two days. The subjects on which they were examined for admission into this class were English, arithmetic, geography, grammar and dictation. The complete results will not be known before the end of this month, as the papers have not all been examined; but from a partial examination the inspector anticipates that a large percentage will pass. This examination displayed the admirable and thorough teaching of the sisters, and on the part of the pupils a most intelligent grasp of the subjects taught them. At the commencement of the next term the successful competitors in this examination will constitute the first high class, which must prove very beneficial to the schools, establishing a rivalry among them, and affording a stimulus and a goal for fresh activity and application.

Mr. White's position is no sinecure. He is a gentleman well qualified for his responsible duties, and thoroughly conversant with the various subjects on which he questions. His examination is clear, intelligent and to the point. The material interests of the schools, for we are pleased to hear, escape him, for he devotes special attention to ventilation, seating, school apparatus, maps, text books, etc. Under his inspections the separate schools of the province are certain to improve in usefulness.

"Notes on Ingersoll."

By Rev. Louis A. Lambert.

The latest and most crushing answer to Ingersoll's infidel arguments. It pleases all: Catholic and Protestant, Jew and Gentile, are equally delighted with Father Lambert's terrible extirpation of the "Modern Voltaire." Three editions in three months: the fourth now in press. Clergymen of all denominations are ordering large numbers for distribution amongst their flocks. Price, elegantly bound in

cloth, 50 cents; paper 25 cents. Address, Buffalo Catholic Publication Co., St. Stephen's Hall, Buffalo, N. Y.

A liberal discount to the trade. A million copies can be sold.

BRANTFORD LETTER.

It is expected that quite a number from the city will attend the House of Providence picnic at Dundas on the 2nd. Father Lennon, on Sunday, advised all who were disposed to leave town for pleasure on that date that they could not spend the day more pleasantly than by attending the picnic, and in doing so they should have greater enjoyment in knowing that they were assisting a good object.

The institution, he said, provided a home for several from almost every district in the diocese of Hamilton.

The school children have prepared an entertainment which will take place on Friday evening of this week. They expect, as a result, to be able to contribute materially towards the improvements of the church.

Quite a number of new members have been added to the C. M. B. A. branch here recently.

Mr. Owen Hargadon has rented his cooper shop in Ayrd and returned to the city. He speaks of starting in business here.

Mr. R. A. Purcell left a couple of weeks ago for her new home in Lincoln, N. W. S. Mr. Patrick Ryan has put in a stock of type, etc., and will open a job printing office in a few days.

Mr. John Smith died on the 3rd inst., aged 28 years.

CHATHAM LETTER.

Next Thursday the boys of St. Joseph's school will picnic at McGregor's grove. The pupils under the care of their teachers, Mr. O'Hagan, Miss McBrady and Miss Dune, will proceed to the grounds in the morning, where games and other recreative sports will take place. Prizes will be awarded to the successful contestants.

Friday the girls will hold their picnic under the supervision of the nuns in the beautiful grounds of the Ursuline Convent.

It is expected that quite a contingency of Chatham people will attend the Bothwell picnic Tuesday, the 26th.

Last Sunday Rev. Fr. Innocent preached an excellent sermon in French appropriate to the feast of St. John the Baptist.

Monday being the festival of the patron saint of our beloved pastor, Rev. Father William, the teachers and children of St. Joseph's school gave a complimentary greeting to Father William in the exhibition hall of the school.

We had the pleasure of meeting in town this week the good pastor of Wallaceburg, Rev. Fr. Ryan.

The academic year of the Ursuline Convent closes Wednesday, the 27th. Mothers, be ready to receive your tidal wave of daughters.

The Separate school closes some day next week.

ST. MARY'S ACADEMY, WINDSOR.

The annual commencement of St. Mary's Academy, Windsor, took place on Wednesday evening, the 20th inst., at St. Ignace's Hall. The hall was brilliantly decorated for the occasion, and lighted by nearly one hundred tiny lamps arranged in emblematic designs. At 7 o'clock a grand overture, "La Dame Blanche"—sixteen hands, four pianos, was played, during which time Monsignor Bruyere, L'Abbe Casgrain, Very Rev. Dean Wagner, Father St. John, and a number of the neighboring clergymen from Detroit, Sandwich, Maidstone, Belle River, L'Amoreux, etc., took their seats, whilst a large invited audience of ladies and gentlemen from Detroit and Windsor filled the Hall. The overture was followed by a vocal quartet, a French essay, "L'Amoreux" by Miss Lizzie Jacquemain, and an instrumental piece, Duo Concertant.

Then came the conferring of gold medals, Miss Jacquemain of Detroit winning the gold medal for Christian Doctrine, presented by Monsignor Bruyere, and the gold medal for French literature, presented by Very Rev. Dean Wagner. The gold medal presented by L'Abbe Casgrain for success in the French language. Each of the four graduates, Miss Nina Stueck of Hubbertstown, Mich., Miss Rachel Emard, St. Hubert, Quebec, Miss Clara Lemay, Amherstburg, and Miss Nana Williams, Windsor, were presented with gold medals. Miss Louise, Montreal, Windsor, and Miss Annie Doolin, St. John's, Mich., each received a gold medal for proficiency in music, and a certificate for the same from the Professor, Miss Lizzie Hale of Lyons, Mich., received the gold medal for French literature, presented by Very Rev. Dean Wagner. An Operetta, "The crown of virtues," followed, then an essay by Miss Stueck, "Virtues embodied in flowers," then a duet, a French dialogue, "La nouvelle Evee." Miss Lemay chose for the subject of her essay "Influence of the Gospel on civilization." Miss Williams' subject was "The Saviour's life." Miss Doolin and Miss Dooling each gave a musical solo from Mendelssohn's Barthelemy. A vocal duet "Quis est Homo" was rendered by Miss Madden and Miss Eastman, whilst the brilliant Miss Jacquemain assisted by three other young ladies, gave a German song with good effect. Then came "The march of the Violette" twenty-four hands, four pianos. After the distribution of silver medals, ribbons of honor and premiums, Miss Rachel Emard delivered the Valedictory. The entertainment closed by a short address from Father Ferguson, who in his bright extemporary way thanked the clergy and the audience for their presence, eulogized the talent, lady-like deportment, and success of "the rose-lad garden of girls," whom he called upon to ever cherish with grateful love their Alma Mater, dear St. Mary's, as well as Mother Superior and the good Sisters of Jesus and Mary who so nobly labored to cultivate the higher gifts that God had given.

Windsor, June 21st, 1883.

At Mount Hope, on July 2nd, a grand party will be held in aid of the Orphans. Don't fail to go.

He who dallies with temptation, will soon learn to love evil.

CATHOLIC NOTES.

Bishop Ryan of St. Louis has been invited to Rome to take part in the coming conference of archbishops in that city. He will be absent two or three months.

Pope Leo XIII. has recently received as a votive tribute to Peter's Pence from five Catholics, not of Italian nationality, gifts amounting to two million francs.

The first Catholic college on the North American Continent was founded by the Jesuits, in Quebec, in 1635, long before Harvard was even thought of.

Mary Anderson, one of the fairest as well as ablest and purest actresses on the American stage, and a devout Catholic, has left for Europe to fill a long engagement.

La Voce Della Verita, June 3rd, announces that the Princess Massimo has laid at the feet of the Holy Father the usual offering of ten thousand francs, in gold, on behalf of the Count de Chambord. The Holy Father beheld with emotion this act of devotion on the part of the august exile.

The new Catholic diocese of Grand Rapids, of which Bishop Richter has charge, contains twelve religious institutions, seventeen parochial schools, two hospitals, one orphan asylum, forty-one stations, and thirty-four priests. The Catholic population is about 45,000.

The first Catholic church in Philadelphia, Pa., was built in 1729. A handful of Irish Catholics, brought over by a Miss McCawley, worshipped in it. In 1832 there is a magnificent cathedral, besides forty-four churches, fifty-three chapels, two colleges, twelve convents, twenty-two academies, thirty-six parochial schools, and fourteen hospitals and asylums. In the whole Archdiocese there are 253 priests and a Catholic population of 300,000.

Bishop Whipple, of the Episcopal Church, in a recent conversation said: "The Roman Catholic Church in Minnesota has taken a decided stand in favor of temperance, mainly through the efforts of Bishop Ireland, and for this it deserves great credit. That its efforts have been successful is mainly due to the fact that the Irish, who form the bulk of the communicants, are among the most thrifty and respectable citizens of the State."

The Holy See, with characteristic wisdom and charity, directed that Monsignor Vannutelli, the Extraordinary Papal Nuncio delegated to convey the Pope's congratulations to the Czar on his coronation, should so time his arrival in Moscow as to avoid the necessity of being present in the city during the time of the religious ceremonial. The Papal Nuncio could not, of course, take part in the religious services of the Schismatic Church, and therefore it was more courteous and more charitable to delay his arrival in Moscow until the evening of the day of the coronation.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

Canon Case, whose death is announced, will be much regretted both by members of the Roman Catholic Church, to which he of late years belonged, and of the Episcopal Church, of which he was a distinguished cleric in early life. He was educated at Brasenose College, Oxford, and was a prominent member of the early Tractarian Ritualistic School. He was for some time curate of All-Saints, Margaret Street, London, and, like many of his fellow-workers, of which he was a distinguished cleric in early life.

DR. HOLMAN'S PAD CURES MALARIA, DYSPESIA, NERVOUS AND SICK HEADACHES.

It is also a sure PROTECTOR against Yellow Fever, Sea-sickness, Typhoid, Bilious and Intermittent Fevers, and will cure Chronic Diarrhoea, Summer Complaint, Cholera, and all other ailments of the stomach and bowels. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest drug store, send for Pamphlet and order by mail. Dr. Holman's Pad Co., P. O. Box 2112, 93 William St., N. Y.

Remember this. If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

If you are constive or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints.

If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a cure to Hop Bitters. If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in the use of Hop Bitters.

If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, epidemic, bilious, and intermittent fevers—by the use of Hop Bitters.

If you have rough, pimply, or sallow skin, bad breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood and sweetest breath, health, and contentment.

In short, they cure all Diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys, Bright's Disease. \$500 will be paid for a case they will not cure or help. That poor, bedridden, invalid wife, sister, mother, or daughter, can be made the picture of health, by a few bottles of Hop Bitters, costing but a trifle. Will you let them suffer?

The church choir gave its best selections in its best style, under the leadership of P. Ouellette, Esq., a member of the Branch. Nearly every member except those residing at a distance from town, or away on business, turned out, and together with those from Windsor and on members of the Chatham Branch, formed a long file of members and occupied considerable space in the church.

This turnout has caused the objects and principles of the C. M. B. A. to be discussed with considerable interest by those who witnessed it. The sermon was highly appreciated by the members, and enjoyed by all.

The Rev. Father Crispen, assistant priest here, very kindly volunteered to take Father Molphy's place at Maidstone Cross, to enable him to attend the invitation.

The Branch feels itself greatly indebted to the Rev. Fathers Molphy, Ryan, and Crispen, to the members from Windsor; to the choir, and all its friends who rendered assistance on this occasion.

BRANCH No. 3, Amherstburg.

LOCAL NOTICES.

"Visit to London"—Specialists From the International Throat and Lung Institute, 173 Church Street, Toronto, will be at the Teumseh House, London, the first Thursday, and two following days of every month, next visit being July 5th, 6th, and 7th. We make a specialty of treatment of catarrh, croup, diphtheria, bronchitis, asthma, consumption, and all the diseases of the head, throat and lungs, using the spirometer, the wonderful invention of M. Sonville, of Paris, ex-ordie surgeon of the French army, which conveys the medicines directly to the diseased parts. Consultations free. For information write, enclosing stamp, to 173 Church St., Toronto, or to Phillips Square, Montreal.

We can truly say that Dr. Holman's Liver Pad was the first article of the kind introduced to the public which has proved to be a radical cure for all malaria, chills, fever and dumb ague. Holman's Pad has a power to reach and regulate the liver and stomach that no other treatment possesses. Every day adds new testimony to the correctness of Dr. Holman's absorption theory. Most people take too much physic. Every dose of medicine taken into the stomach is a blind experiment. Try Holman's Pad, which is nature's way.

SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and pastpapers, the latest styles and finest assortment in the city. Children's pictures a specialty.

Pride of the Valley again to the front. Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

TEABERRY is very fine—Makes your Teeth as white as mine: Try "TEABERRY" and you will see it's not what I said to be.

DR. HOLMAN'S PAD CURES MALARIA, DYSPESIA, NERVOUS AND SICK HEADACHES.

It is also a sure PROTECTOR against Yellow Fever, Sea-sickness, Typhoid, Bilious and Intermittent Fevers, and will cure Chronic Diarrhoea, Summer Complaint, Cholera, and all other ailments of the stomach and bowels. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest drug store, send for Pamphlet and order by mail. Dr. Holman's Pad Co., P. O. Box 2112, 93 William St., N. Y.

Remember this. If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

If you are constive or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints.

If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a