The Catholic Record.

VOL 7.

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CLERICAL.

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taken. Pursuing this course Our Most Holy Lord, since on the one hand many evils are still afflicting us on every side, and on the other hand there still abide and flourish in Christians that Faith which works through charity, and that almost measureless confidence with veneration in the loving Mother of God, wishes we should now all the more studiously and eagerly persevere with one mind in prayer with Mary the Mother of Jesus. For the certain hope rises within him that she who alone has destroyed all heresies in the whole world, shall, with the addition on our part of fruits worthy of penance, cause the pun-

ishing wrath of Divine justice to unbend, and shall bring to us safety and peace. Wherefore whatever His Holiness de-Wherefore whatever His Holiness decreed the last two years as to the month during which the solemnities of the Blessed Virgin Mary of the Rosary are celebrated, he commands and decrees this year likewise and the years to follow as long as this most afflicting condition of the Church and of States endures, and it is not size to the Church as diverging the state of the Church as diverged to the church as the church as diverged to th tion of the Church and of States endures, and it is not given to the Church to give thanks to God for the restoration of full liberty to the Supreme Pontiff. He decrees therefore and commands that every year from the first day of October to the second of the following November in all parochial churches of the Catholic world, and in all public oratories dedicated to the Mother of God, or even others to be chosen by the Ordinary, at least five decades of the Rosary of Mary with the Litany of Loretto be recited daily; and if it be in the morning that Mass be celebrated during the prayers, if in the afternoon the Blessed Sacrament be exposed for adoration and Benediction duly given. He desires also that where civil laws allow it the Sodalities of the Most Sacred Rosary conduct public display of religion.

fruits worthy of penance, cause the pun-

play of religion.

Renewing every indulgence formerly granted, he bestows an Indulgence of seven years and seven quarantines for each time to those who in the appointed days shall assist at the public recitation of the Rosary and shall pray according to the intention of His Holiness, and the same to those who shall with legitimate hindrance perform the above privately. To those who shall in the aforesaid time, perform the above ten times in the churches or with legitimate hindrance privately, and shall make sacramental privately, and shall make sacramental confession and communion he grants from the treasure of the Church a Plenary Indulgence. This Plenary Indulgence he likewise bestows on all those who

whether on the feast itself of the Rosary or any of the eight days following shall receive the sacraments as above and shall pray in any sacred edifice to food and His Most Holy Mother according to the intention of His Holiness.

Providing also for those of the faithful who live in the country and are occupied in October especially in work on the land, His Holiness grants that all of what is laid down above, together with the sacred Indulgences, may be deferred to the following months of November or December, according to the prudent judgment of the Ordinary.

On each and every one of these things Our Most Holy Lord has commanded the present decree to be issued through the Sacred Congregation of Rites and transmitted for faithful execution to all Ordinaries of places. The 20th day of August, 1885. D. Cardinal Barrolini, Prefect of the Sacred Congregation of Rites.

Lawrence Salviati,

one another; the same doctrine in Rome, China, Australia, and America. Our Lord as well as His apostles warned his disciples against listening to false teachers, bringing in doctrines of perdition conceived in their own brains, but not expressed in the Word of God properly interpreted. Yet if any member of the various denominations should interpret the Bible in a different sense from that recognized by the whole body, he would be told to retire from the Church. If the words of Christ, "This is my body," be taken in their literal sense by a Protestant, he would be charged with Romanizing or believing Catholic doctrine. These words of Christ have been interpreted in many different ways by Protesizing or believing Catholic doctrine. These words of Christ have been interpreted in many different ways by Protestant writers. Now Christ came upon earth to teach all truth, and He sent His Holy Spirit upon His apostles to confirm their minds in this truth and guaranteed that the teaching body of His Church should not teach error; hence he did not hesitate to say, "He that hears you hears me, and he that despiseth you despiseth me," and "He that will not hear the Church let him be considered as a heathen and a publican." He said to his apostles, "Go and teach all nations, behold I am with you all days to the consummation of the world." He did not tell his apostles to write out his Gospel and let each and every individual interpret it as he pleases. There are many parts of the Sacred Scriptures hard to understand. St. Peter, in speaking of the Epistles of St. Paul, said "That certain things are hard to be understood which the unlearned and unstable wrest, as they do also the other of their own destruction."

derstood which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." (2d Peter iii. 6.) But some make this objection—"But it is said must there not be many men of many minds." Yes, but not in matters of faith revealed by Christ. St. Paul says, "Whereunto we are come that we be of the same mind, let us also be of the same rule," (Phil. iii. 16.) Also, "Be careful to keep the unity of the spirit in the bond of peace, one body, one spirit, as you are called in

one hope of your calling, one faith, one baptism, one Lord." (Eph. iv. 3, 4, 5) Another difference: The Protestants say that the Bible is the rule of faith: the Catholics say, No. The Protestants are not consistent in saying that the Bible is the rule of faith; they should rather say that the interpretation which they put on the Bible is their rule of faith. But a rule should be certain, which this is not; for St. Peter says, "That no Scripture is of private interpretation." The whole truth is, that all Protestants do not accept the Bible as the rule of faith: they formulate creeds of their own. The English Church has its Thirty-nine Articles; the Presbyterians have their Westminster Confession; the Methodists have their Book of Discipline, and so with other denominations; they have their own peculiar tenets of belief, arranged by themselves from their own peculiar interpretation of the Sacred text. HERN HOUSE,

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CALEDRAS.

CALEDR could not be saptized could not be saved, for St. Peter says, "Repent and be baptized each and every one of you for the remission of your sins." Therefore baptism when properly received remits sins. Another ditterence: The Catholic religion was instituted by Christ in the beginning; the Protestant religions were commenced by individuals, as can be seen in the histories of the various religions of all nations. The Methodists be seen in the histories of the various religions of all nations. The Methodists not long ago celebrated the 100th anniversary of their institution by John Wesley, a minister of the Church of England, Another difference: Protestants do not believe in anointing the sick in danger of death; Catho-lics do, and base their faith in this lics do, and base their faith in this sacrament on the words of the apostle St. James, (5th chap. 14th and 15th verse). "Is any man sick amongst you, let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." What consoling words and how great is the mercy of God to have prepared for the dying soul a sacrament so rich in grace. Another difference: Catholios believe that after this life there is a middle state between heaven and

prove all our positions. Another difference: Catholics retain 9 books of Scripture which the Protestants reject. Catholics believe that there are seven sacraments instituted by Christ, and that they convey sanctifying grace to the soul. These are Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. The Protestants Baptism and the Lord's Supper. Some Protestants do not look upon these sacraments as conferring grace on the soul and think that there olics believe that there are seven sacraments instituted by Christ, and that they convey sanctifying grace to the soul. These are Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. The Protestants profess to have only two sacraments, Baptism and the Lord's Supper. Some Protestants do not look upon these sacraments as conferring grace on the soul and think that there is no regenerating grace in the

them the holy spirit for the work of their ministry by the imposition of hands. This is called apostolic succession; that is, the last bishop or priest legitimately consecrated in the Church enjoys the powers committed by Christ to His apostles, except, indeed, the headship of the Church, an office conferred upon St. Peter and his successors the Popes of Rome.

cently, Mr. Broadhurst asked the Secre tary of State for the Colonies whether he tary of State for the Colonies whether he was aware of the introduction in the Quebec, Canada, Legislature of a bill respecting the administration of oaths which required that a Crucifix should be blaced in all Courts of Justice and Court Houses in the province, and that all persons administering oaths to witnesses should call upon them to lift their right hand in front of such Crucifix and to swear before the same; and whether the Legislature was competent to pass such

The Crucifix in Court.

In the English House of Commons, re-

By the state of the same; and whether he Legislature was competent to pass such an act without the approval of her Majesty; and, if not, whether her Majesty would be advised to withhold such ap-Mr. Healy, before that offensive ques-Catholics believe that after this life there is a middle state between heaven and hell where souls not good enough to go to heaven or bad enough to go to hell are detained for some time that they may be purified from the stains of sin, the guilt of mortal sin being forgiven in this life by true repentance, that they may be holy and pure enough to be engulfed in the infinite sanctity and purity of God. The Protestants say that

Mr. Healy, before that offensive question was answered, wished to ask the right honorable gentleman whether it was not the fact that all through France that method of taking oaths had been pursued, and that in a colony settled by French people they were only in this case carrying out a usual practice.

Colonel Stanley said it was the fact that a bill to that effect had been introduced into the Quebec Legislature. He was not, however, able to say whether it had gone beyond the first reading. The Colonial Legislature was competent to pass such a measure without the approval of the Home Government; and therefore he need not answer the last part of the question. In answer to the honorable member for Monaghan's question, he believed that throughout a great part of France, if not in the whole of France, the custom was that which the honorable member had stated. engulfed in the infinite sanctity and purity of God. The Protestants say that after death there is only heaven or hell to receive the soul. If this were the case few would be found holy enough without any purification from the stains of this wicked world to enter into heaven; but our merciful God wishing all to be saved has provided means by which the imperfect can be purified to enter heaven. We have not time in a short lecture to bring up proofs from the Sacred Scriptures to

Special solemnity and devotion marked the celebration of the patronal feast of the Church of St. Anne, Spicer Street, on Sunday. His Lordship the Bishop of Emmaus preached at the High Mass, which was sung by the Rev. Father McCamphill. The deacon was the Rev. Father Hills, the Rev. Father Buckley being subdeacon. His Eminence the Cardinal Archbishop of Westminster assisted at the evening service, and also preached Father Hills, the Rev. Father Buckley being subdeacon. His Eminence the Cardinal Archbishop of Westminster assisted at the evening service, and also preached from the words, "A gracious woman shall find glory." His Eminence dwelt at great length on the duties of parents to their children, pointing out the great carefulness with which they should watch over them. Their children were in great danger. First of all, as they grew up, all the sin that was in us by nature—the sinful temptations, the sinful thoughts, sinful imaginations, sinful inclinations—they were like seeds in the mind and the soul of a little child, and as the child grew up all these seeds would grow up, too, and would be the cause of danger, temptation, and perli. Well, there was another great danger. They had not only to fight against the sin that was in them, but against the sin that was round about them. Their children were in the world; the world was like the air they breathed, and the air they breathed was often tainted, and so they drank in fever and all manner of sickness. Their little ones would grow up in that atmosphere and drink in the fever and temptations of the world. Every little child that went over the threshold of its home went out into the streets where the air was tainted, where everything that struck the eye and the ear was tainted by some evil. And who would tell how soon these little ones might begin to learn what they saw and heard, and so become tainted and poisoned? Again, there was the danger of bad companions, and how great a danger that was, God only knew. Again, it sometimes happened that that which ought to be the greatest danger, and the cause of all rain. What was that? It was the home. The home of St. Anne was a holy home. If their homes were like that holy home, then their children would grow up in the fear and love of God. He trusted they had homes of that kind. They knew

was its greatest danger, and the cause of all ruin. What was that? It was the home. The home of St. Anne was a holy home. The home of St. Anne was a holy home. If their homes were like that holy home, then their children would grow up in the fear and love of God. He trusted they had homes of that kind. They knew

WHAT MISERABLE HOMES WERE TO BE FOUND in the city where they dwelt. Let them look at the home of the drunkard. What was the condition of the children of the drunkard? He knew it, and he would tell them why. It was because these poor miserable little ones were to be found in the Protestant schools of the poor law, where they were brought up without the knowledge of their faith. There was another reason why they should be careful of their little ones. It was this. The off-spring of all the lower animals as soon as they came into the world helpless and unable to do anything for themselves. From the beginning of the life of the cuild parents had to watch over it, to teach it to know what was true and what was false, and to instruct it in what was right and what wrong. In conclusion, his Eminence exhorted his true and what was false, and to instruct it in what was right and what wrong. In conclusion, his Eminence exhorted his hearers to take care to make their homes what he had been describing—the shelter and safety of their children. Let them allow no evil to come over their threshold. Let them lead the life of good Christians and Catholics, so that their children might learn of them all the day long. Let there never be heard under their roof an angry or unholy word. Let their homes be the best school in which their children could learn, and let them be careful as to whom they admitted into their homes. Heh ad reason to know that there were in this reason to know that there were in thi reason to know that there were in this great city dwelling places not worthy of the name of homes—hovels that were not fit for men to dwell in. He was aware of the existence of these things, but he wanted them to bear in mind that a home did not consist in a good house. There was

consist in a good house. There was MANY A GOOD HOUSE IN WHICH THERE WAS NO HOME

to be found. By a good home he meant a home like that of the Holy Family. Let them see that children attended Mass on Sundays and days of obligation. Let them see that they attended the catechetical instruction on Sunday afternoon. Let them see that they attended school, and let them teach them to be dutiful to their teachers and loving and kind to their companions. Let them teach them to be industrious in learning their lessons, for next to their religion their learning at school was the most important part of their education. He wished too, that they were all enrolled in the League of the Cross, and he did not think that that wish would be in vain. He had one last word to say, and now he was speaking to all, but especially to the young men and young women. He would ask them to avoid all occasions of sin. Let them avoid all places of dangerous amusement. There were places in which he hoped not one of them would ever set foot. He would not say that it was unlawful for them to set their foot in a theatre or playhouses where what they lawful for them to set their foot in a theatre or playhouse. There might be theatres and playhouses where what they would hear might not be contrary to the law of God. Nobody was bound to set a foot in a theatre or playhouse, and if they took his advice they would enter neither one nor the other. There were also music halls and dancing halls in which they should never put a foot. He earnestly asked fathers and mothers to keep their children from all such places. Let them he also careful in the commanions their children from all such places. Let them be also careful in the companions they allowed their children to have. He would also ask parents to warn their chil-

DIFFERS WITH MISS CLEVELAND.

My home was in Chicago years ago, when its condition was most unsanitary. Cholera, slowly tracing its way westward from the seaboard like a sleuth-hound, appeared in the city. The death rate ran up rapidly day after day, and panic seized the people. All who could fled the country. Panic-stricken with the rest I besought my husband, with weak, cowardly tears, to seek for our little children and ourselves a refuge from the pestilence. He was a clergyman and duty compelled him to remain; nor could I change his purpose. He would seek a place of safety for his family but they must go without him. That was not to be thought of. Oppressed with vague, indefinite terror, with which it is impossible to reason, I decided to remain also, but to acquaint myself with the dreaded plague—to know what were its manifestations, what its preventives and what its remedies.

Early next morning I found my way to that part of the city where, amid poverty, ignorance and filth death was reaning a

Early next morning I found my way to that part of the city where, amid poverty, ignorance and filth, death was reaping a mighty harvest. Dead carts were clattering through the streets. From one house they gathered two; from another three; from yet another the entire family. Amid the squalor, the terror, the despair, the sickness and death of the ignorant people, mainly of foreign birth, the Sisters of Charity and Mercy moved like angels of healing. To some they administered remedies, to others they spoke in calm and assured tones, soothing their fright. They took in charge the orphaned children, rebuked the cowardly selfishness that stood aloof from the sufferers, and encouraged with divine hope the dying.

With such memories I should be a narrow bigot indeed if, because their religious belief is other than mine, I failed to do homage to this noble order of women, who have glorified the last fifteen centuries. These women, by the nomenclature of social science, are "superfluous women," because they are unmuried. Shall we talk such nonsense?

MARY A. LIVERMORE.

Correspondence of Catholic Record. LETTER FROM PEMBROKE.

His Lordship Bishop Lorrain has been away during the past few weeks administering the Sacrament of Confirmation in various Parishes of the Vicariate. He is accompanied by Father Dowdall.

The Convent and Separate Schools are in full scholastic blast again, and give excellent promise for the coming year. At the midsummer high school entrance examination seven pupils from the separate schools successfully passed—Charles Tallon winning the special prize offered by Thomas O'Hagan, M. A., for excellence at the examination. The girls of the separate school are under the able tuition of the Grey Nuns, a religious community well-known in the educational works of the Province; while the boys are taught by Mr. Long, a zealous and devoted teacher, who is assisted in his work by Mr. McDonald and Miss Dowdall—both painstaking and earnest teachers. by Mr. McDonaid and Miss Dowdail— both painstaking and earnest teachers. As an evidence of the thorough work which is being done by Mr. Long in the school, it may be recorded that Charles Tallon took 91 marks in arithmetic out of

Tallon took 91 marks in arithmetic out of a possible 105.

At the July examination for teachers' certificates, Miss Wallace, a pupil of the Convent, obtained a third class certificate.

Mr. P. Ryan, B. A., a graduate of Ottawa University, and during the past year an ecclesiastic in the Montreal Seminary, is spending his holidays with his parents in Pembroke.

Two of the most enthusiastic members of the Ottawa College Alumni Association

of the Ottawa College Alumni Association are Pembrokites—M. J. Gorman, L.L.B., a rising barrister of the town, and T. O'Hagan, M. A., the modern language master in the high school.

Catholics number more than 8,000,000 American citizens, who have over 7,000 churches, 3,000 schools, 700 colleges and academies, and 400 hospitals, asylums, and other institutions. We are the largest religious denomination in America. COSTANDIST CANADALLY ACCUPANT

WADLOCK'S PRACEFUL REPOSE.

Josiah Allen's Wife, in Petersen's Magazine They have been havin' a female lectures here to Jone-ville, as pretty a girl as I ever see in my life; and it was a pretty lecture, too—dretful pretty. The name of the lecture was "Wedlock's Perfect and Peaceful

Repose."
A pretty name, I think. And it was a beautiful lecture—very, and flowery. It affected some of the hearers awfully; they was all carried away with it. Josiah Allen wept like a child durin the rehearsin of it. I myself didn't weep, but I enjoyed it, some of

I can't begin to tell it at all as she did, in I can't begin to tell it at all as she did, in such a lovely flowery way, but I can probable give a few of the beads of it. It ain't no ways likely that I can give the heads half the stylish eloquent look that she did as she held 'em up; but I can jest give the bare heads.

She said there had been a effort made in some directions to speak against the holy state of matrimony, and she felt it to be her duty as well as her privilege to speak in its

I liked it fust rate, I can tell you, when she went on like that; for no livin' soul can aphold marriage with a better grace than an she whose name was once Smith.

I love Josiah; I am glad I married him.

But, at the same time, my almost devoted love doesn't make me blind. I can see on every side of a subject; and although, as I said heretofore and prior, I love Josiah Allen, I also love mejumness, and I could not fully

agree with every word she said.

But she went on perfectly beautiful—1 didn't wonder it brought the school-house down—about the holy calm and perfect rest of marriage, and how that heaven was never the state of th invaded by any rude cares—how man watched over the woman he loved—how he shielded her from every trouble; kep' labor and sorrow tur, fur from her—how wimmen's maiden life was like a oneasy, roarin', rushin' river that swept along discontented and onsatisfied, meanin' and lonesome, until it swept into the calm sea of repose—melted into union with

the grand ocean of rest—marriage.

And then, oh! how calm, and holy, and And then, oh! how calm, and holy, and sheltered was that state! How peaceful, now caruffled by any changes. Happiness, peace, calm. Oh! how sweet, how deep, was the ocean of true love in which happy united souls bathed in blus-ful repose.

It was dretful pretty talk—middlin' affectin'. There wasn't a dry eye in Josiah Allen's head; and I didn't make no objections to it. I was willin' he should give yent to his

to it; I was willin' he should give vent to his feelin's Only whou I see him bu'st out a weepin', I just slipped a pocket-handkerchief round his neck, and pinned it behind, not knowin' whether he had one with him or not, and knowin' that salt water spots black satin awfully; for he had on a new vest.

I myself didn't shed any tears, as I said heretofore. And what kep' me calmer was, I knew knew from the bottom of my heart -that she went too fur; she wasn't mejum

And then she went on to draw up illustra-And then she went on to draw up illustra-tions comparin' married life and single—jest as good illustrations as I ever see brung ur, only they every one of 'em had this fault: when she got to drawin' 'em, she drawed 'em too fur, and though they brought the school-

house down, they didn't convince me.

Once she compared single life to a lonely
white goose travellin' alone acrost the counwhite goose travellin' alone acrost the country, 'cross lots, lonesome and despairin', travellin' along over a thorny way and desolate, weighed down by melancholy and gloomy forebodin's, and takin' a occasional rest by standin' on one cold foot and puttin' its weary head under its wing, with one round eye lookin' out for dangers that men-thing about, but it ain't all radiance."

The state of the state

possible mate—for the comin' gander—rest-less, wobblin', onessy, miserable.

Why, she brought the hull school-bouse down, and got the audience all wrought up with pity and sympathy; and then she went on and compared that lonesome voyager to two wedded ones—a pair of white swans fostin' down the waveless calm, bathed in silvery light-floatin' down a shinin' stream was never broken by rough waves, bathed in a sunshine that was never darkened

by a cloud, And then she went on to bring up lots of other things to compare the two states to-flowery things, and sweet and eloquent. She compared single life to quantities of things—strange, weird, melancholy things—and curious, but powerful. Why, they was so powerful that every one of 'em brought the school-house down.

And then she compared married life to two And then she compared married life to two apple blossoms, hangin' together on one loafy bough, in the perfumed May air, floatin' back and forth under the peaceful benediction of summer skies. And she compared it to two white lambs gambolin' on the hillside—to two strains of music meltin' into one dulet harmony, perfect divine harmony, with no discordant notes.

Josiah hunched me; he wanted me to cry there, at that place, but I wouldn't. He did; he cried like a infant babe, and I looked close and searchin' to see if my handkerchief covered up all his vest. He didn't seem to take no notice of his clothes at all, he was aweepin'so. Why, the hull school-house wept —wept like a babe.

But I didn't. I see it was a eloquent and powerful effort; I see it was beautiful as anything could be; but it lacked that one thing I have mentioned prior and before this time-it lacked mejumness.

I knew they was all powerful and beautiful illustrations. I could not deny it, and I didn't want to deny it. But I knew in my heart that the lonely white goose that she had talked so eloquent about-I knew that though its path might be tejus the most of the time, yet occasionally it stepped upon velvet grass and blossomin' daisies; and though the happy swans floated considerable easy a good deal of the time, yet occasionally they had their wings rumpled by storms—

thunder storms, sudden squalls, and etcetery,

wedded love, though it was the sweetest wedded love, though it was the sweetest and happiest strains that earthly lips could sing—yet I knew that it was both heavenly sweet and divinely sad, blended discord and harmony. I knew there was minor chords in it as well as major. I knew we must await love's full harmony in Heaven. There shall we sing it harmony in Heaven. There shall we sing it harmony in moveu.

And she says: 'On the she fairly hankered after my advice she fairly hankered after my advice. She said she hadn't never lived in any house where there was a man livin', her father havin' died several months before she was born, and she hadn't had the experience that I had, and she persumed that I could give her some idees that she hadn't thought of. And I knew that the divine harmony

female atter the lecture was over, to be introduced to her, and talk it over. She was the minister's wife's cousin, and the minister's wife told me she was dretful anxious to get wife told me she was dretful anxious to get my opinion on it. Is pose she wanted to get the opinion of one of the first wimmen of the day; for though I am tur from bein' the one that ought to mention it, I have heard of such things bein' said about me all round Jonesville, and as far as Loontown and Shackville. And so I s'pose she was anxious to get sholt of my opinion. a-holt of my opinion.

a-holt of my opinion.

Wal, I was introduced to her, and I shook hands with her, and kiesed her on both cheeks, for she was a sweet girl, and I liked her looks.

I could see that she was very, very sentimental, but she had a sweet confidin' innocent look to her, and I give her a good kissin', and I meant it. When I like a person, I do

like 'em, and visey versey.

But at the same time, my likin' for a person mustn't be strong enough to overthrow my principles. And when she asked me in her sweet axcents "how I liked her lecture, and if I could see any faults in it?" I told her I liked it fust-rate, but I couldn't agree with every word of it.

Here Josiah gave me a look enough to take

my head clear off, if looks could behead any-body. But they can't. And I kep' right on,

calm and serene, and says I:

"It was full of beautiful idees—as full of 'em
as a rose-bush is full of sweetness in June.
But," says I, "If I speak at all, I must tell the truth; and I must say that while your lecture is as sweet and beautiful a effort as I ever see tackled, full of beautiful thoughts and eloquence, still I must say that in my opinion it lacked one thing—it wasn't mean

enough."
"Mean enough?" says she. "I don't under

stand you."

"Why," say I, "mean—mean temperature, you know; middlin'ness, mejumness, or whatever you may call it. You go too fur."

She said, with a modest look, "that she guessed she didn't—she guessed she didn't go

And Josiah spoke up, cross as a bear, and says he: "She didn't go an inch too fur; she didn't say a word that wasn't Gospel truth."
Says I: "Married life is the happiest lite, in my opinion; that is, when it is happy. Some min't happy. But at the same time, the

ppiest of 'em ain't all happiness."
It is," says Josiah, cross and surly; "it is,

And she said, gently, "that she thought I was mistaken—she thought it was."

And Josiah joined right in with her, and said: "He knew it was, and he would take

his oath to it." But I went right on, and says I: "It is mebby, in one sense, the most peaceful; that is, when the affections are firm set and stabled; it makes 'em more peaceful than when they are a trapezin' round and a-wanderin'. But,"

says I, "marriage ain't all peace."

Says Josiah: "It is, and I'll swear to it."

Says I, goin' right on cool and serene: The sunshine of true love gilds the pathway with the brightest radiance we know any

"Yes, it is," says Josiah, firmly. "It is, every mile of it."

And she says, tenderly and amiably: "Yes, ma'am, I think Mr. Allen is right; I think it

"Wal," says I, in meanin' axents-awfu meanin'—"when you are married, you will change your opinion, you mark my word." And she said, gently but persistently, "that she guessed she shouldn't; she guessed she

was in the right of it."

Says 1: "You think when anybody is mar ried they have got beyond all earthly trouble, and nothin' but perfect peace and rest re-

And she says, gently: "Yes, ma'am."
"Why," says I, "I am married, and have
been for above twenty years, and I think I
ought to know sumthin' about it; and how can it be called a state of perfect rest, when some days I have to pass through as many changes as a comet, and every change a tejus one? I have to wobble round and be a little

of everything, and change sudden, too."
"I have to be a cook, a stepmother, a house maid, a church-woman, a wet-nurse—lots of times I have to wade out in the wet grass, to take care of wet chickens and lambsoress, a dairy maid, a literary soarer, a visitor, oress, a dary maid, a literary soarer, a visitor, a fruit-canner, an adviser, a dressmaker, a hostess, a milliner, a gardener, a painter, a surjin, a carpenter, a woman, and more than forty other things. Marriage is a fust-rate state, and agreeable, a good deal of the time, but it ain't a state of perfect peace and rest, and agreeable and rest, and agreeable agree and rest. and you'll find out it ain't, if you are ever

But she said, mildly, "that she thought I vas mistaken—she thought it was."

"You do?" says I.

"Yes, ma'am," says she.
I got up, and says: "Come, Josiah, I guesswe had better be a-goin'."

I thought it wouldn't do any good to argue any more with her. And Josiah started off after the horse; he had hitched it on the barn-

She didn't seem to be willin' to have me go. She said she would give anything almost if she could rehearse the hull lecture over to me, and have me criticise it. She says: 'I

a happy home you have.' 'Yes,' says I, 'it is as happy as the average of happy homes, anyway.

And says she: 'I have heerd that you and your husband were jest devoted to each other.'
And I told her that 'our love for each other was like two rocky pillows that couldn't be

It seemed that her father died two mouths after marriage, right in the midst of the honeymoon, before he had time to drop the extatic sweetness of courtship and newly-married bliss, and come down into the ordinary every-day good and bad demeanors of

men.

And she had lived always with her mother and three sentimental maiden aunts, who had drawed all their knowledge of mankind from Moore's poems and Solomon's Song. So her idees of men and married life was as thin and jest about as well suited to stand the weer and teer of actual experience with 'em as a gauze dress would be to face a Greenland winter. And so after considerable urgin' on her side—for I kinder hung back, and hated to tackle the job—but not knowin' but it was duty's call, I finally consented, and it was arranged this way :

She was to come down to our house some day, early in the mornin', and stay all day; and she was to stand up in front of me, and rehearse the lecture over to me, and I was to set and hear it; and when she came to a place where I didn't agree with her, I was to lift my right hand, and she was to stop rehear-sin', and we was to argue with each other back and forth.

And when we got it all arranged, we set out for home—I calm in my mind, though dreadin' the job some.

But Josiah Allen was jest crazy over that lecture—crazy as a loon. He raved about it all the way home, and he would repeat over lots of it to me—about how a man's love was the firm anchor that held a woman's happi ness steady—how his calm and peaceful influence held her mind in a serene calm, a waveless repose—how tender men was of the fair sect—how they watched over 'em, and held 'em in their hearts.

'Oh,' says he, 'it went beyond anything I over heerd of. I always knew men was good and pious, but I never realized how dumb pious they was till to-night.'
'She said,' says I,in considerable dry axents

not so dry axents as I keep by me, but pretty dry—'she said that no true man would let a woman perform any manuel labor.'
'Wal, they won't. There ain't no need of your liftin' your little finger in emanuel

'Manuel, Josiah.'

'Wal, I said so, didn't I? Ain't I always

holdin' you back from workin'?'

'Yes,' says I, 'you often speak of it, Josiah.
You are as good,' says I, firmly, 'full as good as the common run of men, and I think a ittle better. But there are things that have to be done. A married woman that has a house and family to see to, and don't keep a hired girl, can't get along without some work

'Wal, I say,' says he, 'that there ain't no need of your havin' a care—not a single care. Not as long as I live. If it wasn't for me, you might have cares, and most probably would but not while I live.'
I didn't say nothin' back, for I don't want

to hurt his feelin's, and won't, not if I can help it. And he broke out again, anon, or nearly anon.

'Oh, what a lecture that was! Did you notice when she was a goin' on about the waveless sea of married life? Did you notice how it took the school-house down? And I was almost perfectly mortified to see you didn't clap your hands.

'Wal,' says I, 'when I clap, I clap on the side of truth, and I can't see things as she does. I have been a-sailin' on that sea she depictured for over twenty years, and have never wanted to leave it for any other waters. But, as I told her, and tell you now, it ain't always a smooth sea. It has its ups and lowns jest like other human states.

Says I, soarin' up a very little ways—not fur, for it was too cold, and I was too tired 'There ain't but one sea, Josiah Allen, that is calm forever. And one day we will float upon it, Josiah Allen, you and me. It is the sea by which angels walk and look down into sea by which angels walk and look down into its crystal depths and behold their blessed faces. It is the sea on whose banks the fadeless lilies blow, and that mirrors the soft cloudless sky of the happy mornin'. It is the sea of eternal repose, that rude blasts can never blow up into billows. But our sea, the sea of married life, is not like that; it is oft-

sea of married life, is not like that, it is times billowy and rough.'

'I say it ain't,' says he, for he was jest carried away with the lecture, and enthused.

'We have had a happy time together, Josiah Allen, for over twenty years; but has our sea of life always been perfectly smooth?'

'Yes it has—smooth as glass.'

'Hain't there never been a cloud in our

'No, there hain't—not a dumb cloud.' Says I, sternly: 'There has in mine. Your wicked and protane swearin' has cast many and many a cloud over my sky, and I'd try to curb in my tongue, if I was in your place.' He didn't say nothin' back, only anon, or rearly at that time, he broke out again, and

Never, never did I hear or see eloquence till to-night. I will have that girl down to our house to stay a week, if I am a livin' Josiah Allen.'

have heerd so much about you—about what a week or ten days, and I'll invite her to, when a happy home you have.'

had lots of work come on, the next day, and so did I. And it run slong for over a week before she come. And when she did come it was in a dreadful bad time—seems as if she couldn't have come in a much worse time.

It was early in the mornin', not more than nine o'clock. There had come on a cold

nine o'clock. There had come on a cold spell of weather, onexpected, and Josiah was a-bringin' in the stove from the summer-kitchen, when she come.

Josiah Allen is a good man—he is my choice out of a world full of man, but his grands of

out of a world full of men; but his words at such a time are violent, and his demeanor is not the demeanor I would like to have showed not the demeanor I would like to have showed off to the public. He was at the worst place, too. He had got the stove wedged in the entry way door, and couldn't get it either way. He had acted ongainly with it, and I told him so, and he see it when it was too late. He had got it fixed in such a way that he could not get into the kitchen himself without gettin' over the stove; and I, in the cause of

gettin' over the stove; and I, in the cause of duty, thought it right to tell him if he had heard to me he wouldn't have been in such a fix. Oh! the violence and frenzy of his demeanor as he stood there a-hollerin'.

demeanor as he stood there a-hollerin'.

I was out in the wood-house shed, a-bilin'
my cider apple sass in the big cauldron
kettle, but I heerd the katouse, and as I come
a-runnin' in, I thought I heerd a little rappin'
at the sittin'-room door; but I didn't notice
it much, I was that agitated to see the way the stove and Josiah was set and wedged in There the stove was wedged firm into the door-way, perfectly set there. There was sut all over the floor, and there stood Josiah Allen on the wood-house side, with his coat off, his shirt all covered with black, and streaks of black all over his face. And oh! how wild and almost frenzied his attitude was as he stood there, as if he couldn't move nor be moved, no more than the stove could. And oh! the violence of the language he hurled at me acrost the stove.

hurled at me acrost the stove.

'Why,' says I, 'you must come in here,
Josish Allen, and pull it in from this side.'
And then he hollered at me, and asked:
'How in thunder he was a-goin to get in?'
And then he wanted to know if I wanted

him squashed into jelly by comin' in by the side of it—or if I thought he was a crane, that he could step over it, or a stream of water, that he could run in under it—or what did I think? he hollered wildly.

what did I think? he hollered wildly.

'Wal,' says I, 'you hadn't ought to got it fixed in that shape. I told you what end to move first.' Says I: 'You moved it in sideways. It would go in all right if you had started it the other way.'

'Oh, yes, it would have been all right. You love to see me. Samenthy, with a started it.

love to see me, Samanthy, with a stoye in my arms, you love it dearly. I believe you would be perfectly happy if you could see me a-luggin' round stoves every day. But I'll tell you one thing: if this dumb stove is moved either way out of this door-if I ever get it into a room again, it never shall be stirred again so much as a hair's breadth not while I've got the breath of life in me.'
Says I: 'Hush! I hear somebody a knockin'

t the door.'
'I won't hush! It is nothing but dumb foolishness a-movin' round stoves, and if anybody don't believe it, let 'em look at me—and let 'em look at that stove, set right here in the

door as firm as a rock.

door as firm as a rock.'

Says I again, in a whisper: 'Do be still, and I'll let 'em in. I don't want 'em to ketch you a-talkin' so and a-actin'.

'Wal, I want 'em to ketch me—that is jest what I want 'em to do. If it is a man, he'll say every word I say is Gospel truth—and if it is a woman, it will make her perfectly happy to see me a-swelterin' in the job. Seven times a year do I have to move this stove back and forth. And I say it is high stove back and forth. And I say it is high time that I said a word. So you can let 'em in jest as quick as you are a-mind to.' Says I, whisperin' and puttin' my finger

'No, I won't be still,' he yelled out, louder than ever. 'And you may go through all the motions you want to, and you can't stop me. All you have to do is to walk round and let folks in, happy as a king, nothin' under the heavens ever made a woman so happy as to see some man a-breakin' his neck a-luggin' round a stove.'

neck a-luggin' round a stove."

I see he wouldn't stop, so I had to go and open the door, and there stood the author of 'Wedlock's Peaceful Repose.' I felt like a fool, for I knew she had heard every word—I see it by her looks. She looked skairt, and as surprised as if she had seen a ghost.

SENSUALISM.

SOME OF THE EVILS WITH WHICH MODERN SOCIET

Michigan Catholic.

Rev. Cornelius Sullivan, S. J., was the celebrant of the High Mass at the well-known church of the Jesuit Fathers in Detroit, on last Sunday morning. The sermon was preached by the Rev. Father McGinnis, S. J., late Professor of Rhetoric in St. Xavier's College, Cincinnati, and now one of the pastors of SS. Peter and Paul's church, and Professor of Rhetoric in the Detroit College. After the first Gospel, Father McGinnis ascended the pulpit, and after reading the customary announcements for the week, in clear, musical tones, spoke substantially as follows:

"After all these things do the heathers seek."—MATT

Beloved brethren:—It is the sacred duty of the ministers of the new dispensation to stand as sen-tinels upon the watch towers of the City of God, tinels upon the watch-towers of the City of God, to keep a constant lookout over the surrounding prospect, and upon discovering the approach or presence of the enemy, to sound the tocsin of resistance. And now as we scan the horison of the Church militant, our eyes fall upon the advancing columns of a mighty army closing in upon us from all the points of the compass. The name of this vast array is tens of thousands. Against it are levelled the denunciations contained in the Epistle and Gospel of the present Sunday. It numbers in its ranks hundreds of the so-called great ones of the earth: and upon its silken bangreat ones of the earth; and upon its silken ban-ners you behold, ginting to the sun, the fantas-tically wrought characters of the word "SENSUALISM."

Josiah Allen.'

'All right,' says I, 'I'd love to have her stay a week or ten days, and I'll invite her to, when she comes down to rehearse her lecture.'

Wal, we got home middlin' tired, and the subject kinder dropped down. And Josiah schemes of violence and bloodshed. Their means

are milder means. Their weapons are the allurements of winning manners, the blandishments of elegant phrase, the influence of glittering display, the fascinations of luxurious ease. The only problem that annoys the majority of them, is the attainment of the greatest amount of sensuous gratification with the least expenditure of exertion, the least waste of vital tissue. The sovereign good in their way of thinking,

THE END AND AM OF THEIR BEING,
is the indulgence of temporal pleasure,—the most agreeable method of whiling away a weary existence. Their only solicitude is about what they shall eat and what they shall drink, and what they shall put on.

shall put on.

Far be it from me to wish to include in the class Far be it from me to wish to include in the class I am describing, any of those who now listen to my words. The apostles of this degrading system of morality are not of Christ; and ao, their principles, it is consoling to think, are not the principles of the good Christian people whom I have the privilege of addressing. They are a matural development of our much-vaunted material civilization; their vices are the rank outgrowth of Pagan principles; after such things at these ambition, do the heathens seek.

But yet the evil I speak of is contagious. It operates and spreads by the magnetism of example; and you know, dear brethren, there is no more powerful agency

THAN TRE FORCE OF BAD EXAMPLE.

We are so much the slaves of external appear.

We are so much the slaves of external appearance, that it is quite possible for the staunchest amongst us to be lured into the toils of sensualism by the attractive character of its deceitful pleasures. Add to this the prevalence of licentious habits, the downward tendency of human nature since the fall, the fact that the purest nature with all the support of grace still gravitates to sensual indulgence, and you will readily grant that an occasional word of warning can never come

amiss.

The ruling spirit of the different divisions of the The ruling spirit of the different divisions of the host of Sybarites we are considering, is radically, essentially, one and the same. But it is susceptible in its outward manifestations of a variety of accidental forms. In one large division it betrays itself in Epicurean tastes and habits, in another it is a weakness for ostentatious and prodigal display, in a third it is an insatiable fondness for amusement and revelry. After the excessive indulgence of these various delights do the heathers seek.

ens seek.

The first class are solicitous only about what they shall drink. They are concerned solely about the enjoyment of a good condition of body, and the avoidance of all bodily discomfort.

good condition of body, and the avoidance of all bodily discomfort.

THEIR MORALITY AND RELIGION are an inferior reproduction of the old Epicurean ethics, the swinish philosophy of gross sense. They will have no gods before them but their own animal persons. If there is any moderation discornable in their conduct, it is a mere precautionary measure against the evil consequences of over indulgence. They cannot look beyond the domain of self; there is no sacrifice to be made for poor suffering, struggling humanity; they can see nothing on the horison but their own colosal shadows in the midst of visions of good cheer. Their first and last principle is to love their pampered personality with their whole heart and with their whole soul and with all their mind and with all their strength; and their neighbor on account

pered personality with their whole heart and with their whole soul and with all their mind and with all their strength; and their neighbor on account of themselves.

Beloved brethren, I am not exaggerating. The principle of self-love which I have enunciated is declared by one of the great masters of the modern transcendental philosophy to be the very fint principle of the science of morality. And his theory is carried out to the letter

IN THE LIVES AND PEACHICE OF THOUSANDS with whom circumstances bring us in contact and communication. The doctrine of Epicurean sensuality is openly eulogized by voluptious demagogues in our public lecture halls and assembly rooms. It crops out here and there in those popular literary productions of non-Catholic authorship, that sometimes go by the name of sermons. It colors the works of the writer of domestic novels, who nevor tires of giving us gongeous descriptions of banquetings and revellings on a scale of magnificence and extravagance such as would empty the coffers of Crosus. You read the accounts our novelist gives of repasts and symposis of more than Oriental luxury, and you imagine perhaps, that you have beheld all that is possible of earthly splendor. Not so. A little sickly sentimentality in the shape of dialogue or soliloquy follows, and then you are introduced to scenes of far greater gastronomic elegance. scenes of far greater gastro

"Each following day Becomes the next day's master, till the Makes former wonders its."

Meanwhile as we gaze upon all this bes profusion, we are forced to admit that, after all, the picture is not so much overdrawn, and we recollect the words of the Psalmist: "Man, when he was in honor, did not understand; he hath been compared to senseless beasts, and made like to them."

The second form of sensualism is that of those who are solicitous only about what they shall put on. To them life is worth living only in so far as it furnishes an occasion for displan. who are solicitous only about what they shall put on. To them life is worth living only in so far as it furnishes an occasion for display. There is no higher beatitude than finery of dress and gayness of appearance. As a consequence, the sole study, the almost constant employment of this second class is to make themselves up to the best advantage. Laviah outlay, precious time, and even bodily conveniences are forgotten in the pursuit of this all-engrossing ambition. All the conceits of fancy, all the resources of art, all the shades and tints of color, all the graces of figure, are pressed into the service of personal adorment. There is money enough sacrificed on pagan show to relieve half the misery of mankind. Men and women throw away fortunes on the tawdry trappings of vanity, while their fellow-creatures around them are wasting away for bread. There is food for wholesome reflection in the common spectacle of garish abundance and windowed raggedness jostling each other on the crowded thoroughfares. I have nothing but praise for the reasonable elegance of good taste, and nothing but censure for the absurdity of the human pheasants

WHOSE BORROWED PLUMAGE MAKES THE YEST

There has always been plenty of these farcical characters on the world's stage, but never were there more than there are to-day. There is a larger supply of the article now than when St. Paul wrote to the Galatians and St. John Chrysostom denounced the frivolities of luxurious Constantinople. "The world is still deceived with ornament;" beauty is still "purchased by the weight." The votaries of tinsel decoration are counted by the thousands; but they are not of the spirit of Christ; for after such things do the heathens seek.

There is still another division of the apostles of

thens seek.

There is still another division of the apostles of sensualism. They are solicitous only about how they should amuse themselves. They live only to wreathe the fleeting hours with pleasure. Their motto is, "Let us drink, and make merry, because to-morrow we die!" To relieve the tedium of a useless existence, to stave off the threatened inroads of serious thought, and smooth away the wrinkles of care, are the only principles in this philosophy. They leave no stone unturned, they grasp at every straw of a means to save them selves the necessity of life's sterner duties. They live, or desire to live, in an incessant whirl of

SEPT. 26, 1886.

frolic and gaiety. The play and the grand the hop and the tour and the rearouse are the only laudable objoint interest or ambition.

And here again we find time money and skill taxed to their utnespacity to satisfy the demands of an bid craving for pleasure. And whe the frequent, if not ordinary, result of pleasure - seeker's insensate care lime flies without any yield of useness to individual or society, forturare squandered, health is undermit homes are ruined, character is lost ever, hope is no more, and sorrow brooding over the wreck of early prom How often are we reminded of the liphet's lamentation: —"How is the become dim, the finest color is chang They that were fed delicately have in the streets; they that were broup in scarlet have embraced the durarious classes of sensualists is a understanding of the end and mear of life. According to their theory practice, man's ultimate end is the enjoyment of the passing mome Their defective vision reaches not youd the shadows of the tomb. I fail to recognize the fact that this fing life is but a term of preparation the interminable life that is to be; this world whereon we are and live life while, is but the stairway and vestibule of the house of our eternit THEY HEAR NOT OR HEED NOT THE VOF RIGHT ERASON proclaiming that to center our affect

of Right Reason proclaiming that to center our affect on the present is to unfit ourselves for future; that to hanker after short-learnal consolation is to render ourse unworthy of the supernal reward virtuous endeavor. They realize that the present time is in ded to be a period of work, not a season of mere play pleasure. Burning with that desire happiness which is common and nat to all human kind, they go to slake thirst at a poisoned fountain. They we to all numan kind, they go to asked thirst at a poisoned fountain. They by imagine that they may come by piness in the gratifications of flesh blood, only to find in the end that happiness is of a finer texture than scene indulgence of the senses. happiness is of a finer texture than coarse indulgence of the senses. I seek for it in the parade of exterior pomp, only to learn that happine not clad in the flashy habiliment vanity. They deem they may sei amid sounds of midnight revelry of the glase of splendid society, onlese that happiness shuns the direct and riot and giddy gayety. I will drown all care in the flowing that there is gall and poison in cup; that while the fruit of ain mafair to look upon, it is bitter and wholesome at the core; that the nothing sweet but heaven; that "vialone is happiness below;" that alone

CAN SATISFY THE CRAVINGS OF TH HUMAN HEART.

They learn perchance—and God git be not too late—that there is n

genuine happiness in one hour spet the foot of the altar, more solid com-ment in the contrite soul that rises confession with God's benediction it, than struts in marble halls, or

it, than struts in marble halls, or on monarch's pillow.

My dear brethren, let us try to this lesson well; that the real vall life consists in the opportunities is fords for the achievement of good the attainment thereby of the bles ness of a glorious hereafter. Man's dignity is bound up, not with the put of sensual instinct, but with the put of the sensual instinct, but with the put of sensual instinct, but with the put of sensual instinct, but with the put of the put o

Girls. Learn to Cook. Yes, yes, learn how to cook, girls learn how to cook well. What right a girl to marry and go into a house own unless she knows how to superious to the state of t own unless she knows now to supernewery branch of housekeeping, an cannot properly superintend unles has some practical knowledge hersel is sometimes asked, sneeringly, "kind of a man is he who would ma

is sometimes asked, sneeringly, "kind of a man is he who would ma cook?"—The fact is that men do not enough of this; indeed, most men without thinking whether the wom his choice is capable of cooking homes, and it is a pity he is so shorts; as his health, his cheerfulness, and, it his success in life, depend in a very degree on the kind of food he eat fact, the whole household is influence the diet. Feed them on fried cakes, meats, hot bread and other indigiviands, day after day, and they will medicines to make them well.

Let all girls have a share in house ing at home before they marry; let superintend some department by It need not occupy half the time that the house has been properly dusted, and put in order, to prepardings and make dishes, that many ladies apend in reading novels which work in the state of the search of the s

A Man of Nerve. We all admire a man of nerve, cool-headed and equal to any emer but nervous debility is the pre weakness of most people. Burdock Bitters is a good nervine and tonic, which regulates and strength whole system, imparting bodil mental vigor.

mental vigor.

Scott's Emulsion of Pure Cod
Oil with Hypophosphites, for Pul
Troubles. J. T. McFall, M. D., An
S. C., says: "I consider Scott's Er
one of the best preparations in the
for Pulmonary Troubles.

frolic and gaiety. The play and the game and the hop and the tour and the mad carouse are the only laudable objects of interest or ambition.

And here again we find time and money and skill taxed to their utmost capacity to satisfy the demands of a morbid craving for pleasure. And what is the frequent, if not ordinary, result of the pleasure - seeker's insensate career? Time flies without any yield of useful. ness to individual or society, fortunes are squandered, health is undermined, homes are ruined, character is lost forever, hope is no more, and sorrow sits brooding over the wreck of early promise. How often are we reminded of the Prophet's lamentation:—"How is the gold become dim, the finest color is changed! They that were fed delicately have died in the streets; they that were brought up in soarlet have embraced the dust!"

Brethren, the cardinal error of these various classes of sensualists is a misunderstanding of the end and meaning of life. According to their theory and practice, man's ultimate end is the full enjoyment of the passing moment. Their defective vision reaches not beyond the shadows of the tomb. They fail to recognize the fact that this fleeting life is but a term of preparation for the interminable life that is to be; that this world whereon we are and live our little while, is but the stairway and the vestibule of the house of our eternity.

THEY HEAR NOT OR HEED NOT THE VOICE OF RIGHT REASON proclaiming that to center our affections.

restibule of the house of our eternity.
THEY HEAR NOT OR HEED NOT THE VOICE
OF RIGHT REASON

proclaiming that to center our affections on the present is to unfit ourselves for the future; that to hanker after short-lived carnal consolation is to render ourselves unworthy of the supernal reward of virtuous endeavor. They realize not that the present time is intended to be a period of work, and not a season of mere play and pleasure. Burning with that desire for happiness which is common and natural to all human kind, they go to slake their thirst at a poisoned fountain. They vainly imagine that they may come by happiness in the gratifications of flesh and blood, only to find in the end that true happiness is of a finer texture than the coarse indulgence of the senses. They seek for it in the parade of external pomp, only to learn that happiness is not clad in the flashy habiliments of vanity. They deem they may seize it amid sounds of midnight revelry or in the glare of splendid society, only to see that happiness shuns the din of rout and riot and giddy gayety. They will drown all care in the flowing bowl, but they will discover when too late that there is gall and poison in the cup; that while the fruit of sin may be fair to look upon, it is bitter and unwholesome at the core; that there is nothing sweet but heaven; that "virtue alone is happiness below;" that God alone

CAN SATISFY THE CRAVINGS OF THE

CAN SATISFY THE CRAVINGS OF THE

HUMAN HEART.

They learn perchance—and God grant it be not too late—that there is more genuine happiness in one hour spent at the foot of the altar, more solid contentment in the contrite soul that rises from confession with God's benediction upon it, than struts in marble halls, or rests

confession with God's benediction upon it, than struts in marble halls, or rests on monarch's pillow.

My dear brethren, let us try to learn this lesson well; that the real value of life consists in the opportunities it affords for the achievement of good and the attainment thereby of the blessedness of a glorious hereafter. Man's true dignity is bound up, not with the pursuit of sensual instinct, but with the pursuit of sensual instinct, but with the prosecution of the sublime aspirations of the soul. And if, dear brethren, you faithfully pursue after this one thing necessary—if you are true to the nobility of your nature—then you are more than mere men, verily "ye are gods." If you are solicitous first and chiefly about God's grace and love, all things else shall be added unto you. But by this test shall we know of what spirit we are: "They who are Christ's have crucified their flesh with the vices and concupiscences."

Girls, Learn to Cook.

Yes, yes, learn how to cook, girls, and learn how to cook well. What right has a girl to marry and go into a house of her own unless she knows how to superintend every branch of housekeeping, and she cannot properly superintend unless she has some practical knowledge herself. It is cometimes asked, specingly, "What has some practical knowledge herself. It is sometimes asked, sneeringly, "What kind of a man is he who would marry a cook?"—The fact is that men do not think enough of this; indeed, most men marry without thinking whether the woman of his choice is capable of cooking him a meal, and it is a pity he is so shortsighted, as his health, his cheerfulness, and, indeed, his success in life, depend in a very great degree on the kind of food he eats; in fact, the whole household is influenced by the diet. Feed them on fried cakes, fried meats, hot bread and other indigestible

fact, the whole household is influenced by the diet. Feed them on fried cakes, fried meats, hot bread and other indigestible viands, day after day, and they will need medicines to make them well.

Let all girls have a share in housekeeping at home before they marry; let each superintend some department by turns. It need not occupy half the time to see that the house has been properly swept, dusted, and put in order, te prepare puddings and make dishes, that many young ladies spend in reading novels which enervate both mind and body and unfit them for every day life. Women do not, as a general rule, get pale faces doing housework. Their sedentary habits, in overheated rooms, combined with ill chosen food, are to blame for bad health. Our mothers used to pride themselves on their housekeeping and fine needlework. Let the present generation add to its list of real accomplishments the art of properly preparing food for the human body.

A Man of Nerve.

We all admire a man of nerve, who is cool-headed and equal to any emergency, but nervous debility is the prevailing weakness of most people. Burdock Blood Bitters is a good nervine and general tonic, which regulates and strengthens the whole system, imparting bodily and mental vigor.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, for Pulmonary Troubles. J. T. McFall, M. D., Anderson, S. C., says: "I consider Scott's Emulsion one of the best preparations in the market for Pulmonary Troubles.

A WEXFORD BATTLE-FIELD.

Above the neat and well-ind out town of Enniscorthy, a comfortable urban place in the heart of Wexford, nestling on the banks of the Slaney, rises a gentle eminence crowned with a forehead of gray stone. Its sloping sides, carpeted with brightest green, are sobered down with bosses of dark heather leading up to the rugged boulders of limestone which crown its top, so that the wayfarer is impressed with the idea of giant youth controlled and moderated by the dignity of age. This slope is one as famous in the records of freedom as the Pass of Marathon. Its soil is consecrated by the blood of thousands of gallant Irishmen, poured out in the sacred cause of home and fatherland, domestic honor and outraged national right, It is the far-famed Vinegar Hill. This is the spot where the last bloody chapter in the story of the Irish Rebellion, so far as open operations in the field were concerned, was enacted. The rest was but a page of ruthless murder and rapine, the stain of which will never fade from the brows of the English garrison and its ruthless "tail" in Ireland—the infamous Yeomanry. Above the neat and well-laid out town

rothless "tail" in Ireland—the infamous Yeomanry.

Vinegar Hill is a strong position, from a military point of view. Its height above Enniscorthy is probably about four or five hundred feet. To an army provided with proper war equipment it would be, perhaps, an impregnable position, as it commands not only the town lying at its base, but the surrounding country on all sides. From its summit a magnificent panorama, laying bare the beauties of the valley of the Slaney, and all the farstretching meadows of the fair county, unrolls itself before the wayfarer's view. It has its disadvantages, too. The hill is, from its position, open to attack on all sides. There is nothing whatever to prevent its complete investment, and no very large force would be required to encircle it, while its sides are almost completely exposed. There is but one portion of its face where an attacking force would be at

large force would be required to encircle
it, while its sides are almost completely
exposed. There is but one portion of its
face where an attacking force would be at
a disadvantage. Artillery, judiciously
planted, would render any prolonged resistance on the other faces of the hill quite
out of the question.

Standing upon the furze-grown hill,
probably upon the very graves of the men
—aye, and women, too—who faced the
English cannonade on June 21, 1798, it is
impossible not to feel the fascination of
their tragic story. Bearing in mind the
fearful discrepancy between the armaments of the Irish and English forces, the
almost complete want of artillery on the
part of the former, and the fact that they
had little more to oppose to the thousands
of English muskets than the half-disciplined pikemen and a few hundred
sharpshooters, it is marvellous to know,
as we do on the most undoubted authority, that for hours the gallant men and
women of Wexford maintained a conflict
with 15,000 regular English troops on
that exposed position, and only gave way
when their ranks were hopelessly shattered by shell and grapeshot.

There can hardly be a doubt that the
resolve to make a camp on Vinegar Hill
was a huge blunder on the Irish side.

period, wrote:
The mountains look on Marathon,
And Marathon looks on the sea;
And, musing there an hour alone,
I dreamed that Greece might yet be free;
For, standing on the Persian's grave,
I could not deem myself a siave.

If Thermopylæ is a monument of the

But somehow the weather, which in times of national hospitality often seems to range itself on the side of our hereditary

If Thermopylæ is a monument of the most heroic resistance to foreign invasion, Vinegar-Hill is an everlasting reminder that Irishmen will dare all, and do all that men can do, against the still more hateful demon of domestic dishonor linked with foreign oppression. Wexford fought, almost unsided, the fight against that devilish hydra; and though she lost, she held her honor so dearly that tyrants must forever shrink from driving men in Ireland, with the souls of freemen, to such a desperate extreme as that of '98.

There had been a meeting called on the Hill lately by the Irish Antiquarian and Historical Society, and there had been a very hearty response from Dublin, as well as from many stations along the Dublin, Wicklow and Wexford line of railway. But somehow the weather, which in times There can hardly be a doubt that the resolve to make a camp on Vinegar Hill was a huge blunder on the Irish side. Two days before, the Irish army had mustered in splendid heart and great numbers on Kilcavin Hill, in the hope that Dundas and Lottus would attack. But these prudent generals declined the combat, and the Irish, unwisely, came down from their strong position and engaged. bat, and the Irish, unwisely, came down from their strong position and engaged their akirmishers, driving them easily back upon Carnew. A message from the General-in-Chief, Father Roche, left the commanders at Kilcavin, however, no alternate but to move towards Enniscorthy, with the object of joining forces on Vinegar Hill, and making a diversion in favor of Wexford.

On the morning of the 20th the army

back upon Carnew. A message from the General-in-Chief, Father Roche, left the commanders at Kilcavin, however, no alternate but to move towards Ennistrante but to move towards Ennistrante but to move towards Ennistrante of rain fell from an early hour up to past or fine for the few o'clock, and no sooner had it ceased than a gale, which at once assumed the dimensions of a cyclone, burst over the place. All the weather deities seemed to have set themselves against the popular side. Crowds of people from adjoining districts had converged upon Enniscorthy the dimensions of a cyclone, burst over the dimensions of a cyclone, burst over the save set themselves against the popular side. Crowds of people from adjoining districts had converged upon Enniscorthy tricts had converged upon Enni After a painfully slow march the lust. After a paintuity slow march the position was at length gained, and with heavy hearts the chiefs, whose opinion was entirely in favor of a movement on Rathdrum instead, with a view of cutting the communications of the English with Dublin, took up their respective posts and made dispositions for the morrow's fight. Around the base of the hill a shallow trench was dug, and the wretched excuse for artillery—two six pounders and a small howitzer, with little more than one small howitzer, with little more than one round of ammunition for each—placed in the best positions. But nothing had been done otherwise to render the position formidable. The hill is hemmed in on three sides by a network of long fences and stone walls, affording every facility for an attacking force to advance by a series of rushes and fire from each successive shelter. These should have been levelled before any defence could have been effectively sustained. The neglect to do this proved a fatal mistake. As each successive line of approach was won, the artiller-

twely sustained. The neglect to do this proved a fatal mistake. As each successive line of approach was won, the artillerists were enabled to drag up their field pieces, and, from the cover of the stone walls, bombard the forces holding the maked sides of the hill. The English squadrons, which had not dared to face the insurgents while on the march, surely and swiftly closed round the hill—Duff's forces from Newtownbarry, Johnstone's from Roes; Lake's, Dundas' and Loftus' from Carnew. Needham was to have completed the circle, but from some cause—probably because his men did not like to face the pikemen, or else because he had his orders to keep a road open in case the English troops were defeated—he did not turn up; therefore the insurgent army had a comparatively safe line of retreat. Still the position was not won till Death had exacted his proper price from either side. Again and again the bands of Irish muster the intrepid pikemen of Wicklow and Wexford charged up to the mouths of the English cannon, only to be repulsed by the sweeping bursts of shrapnel and grapeshot, or the withering musketry fire. Again and again the bands of Irish muster the interpid pikemen of Wicklow and the intrepid pikem

gallant troops. Dan Kervin, Patrick and Edward Headen, John Sheehan, James Mallow, Thomas Neill (a brave Armsgh man), and several others, were killed at the head of their respective corps; while the leaders whose fate it was not to fall then—such as Father John Murpby, Garret Byrne, Fitsgerald, Perry, Doyle, Fennel, Murphy, etc.—either survived to strike another blow ere yielding up their lives, or escaped to tell the tale of heroism to another generation. But for aught rising was one not soon to be forgotten; for it was not trampled out until it taxed the whole power of the English Crown, and threatened the very stability of its hold upon this island. So much can the power of one single Irish county, inspired with the spirit of freedom, effect.

Burdette's Advice.

nel, Murphy, etc.—either survived to strike another blow ere yielding up their lives, or escaped to tell the tale of heroism to another generation. But for aught that befell that day at Vinegar Hill the cheek of gallant Wexford has no cause to redden. Not so the inhuman fee against whom its sons were contending. There was hardly a man taken prisoner or found wounded but was butchered in cold blood; and even the sick and wounded of the Irish side were burned in the large building in Enniscorthy which had been converted into an hospital by the Irish army. The horrors which were enacted within that town for a week after the retreat from Vinegar Hill were such as the historian does not care to dwell upon. But it is due to the memory of a brave pair of men—Father Kearns and Mr. William Barker, of Enniscorthy—to note that they conducted the defence of the place with a heroism worthy of Saragossa. All through the day these leaders and the splendid fellows under their command maintained a fight at the Duffrey Gate, alternately attacking and defending; and even for hours after it was seen that the forces on the Hill were beaten they maintained the combat with unshaken valor and constancy; nor was it until both were disabled by desperate wounds that they gave up and their forces joined the retreating army. The line of retreat of this army, it ought to be noted, was respectfully avoided by the conquerors. They contented themselves with slaughtering the wounded and burning the hospital, while their cowardly auxiliaries, the Yeomen, turned their attention to the congenial pursuits of robbery, murder, and violation of the helpless.

The Irishman who climbs up Vinegar Hill cannot, no matter how unemotional he may be, avoid the influence of the spot. He cannot but feel conscious that he is treading on sacred ground. There is not a yard of the turf on which his footstep falls that was not, on that memorable 21st of June, reddened with the heart's blood of a martyr, in the noblest cause in which man's hand could be uplifted. Byr Yes, my son, I know. These expensive funerals and expensive monuments and costly tablets and such things cost a great deal of money that might otherwise go to the poor. I know that the churches in the United States cost many thousands of dollars which might also be given to the poor. I know, my son, that our modern Christianity is much given to worldly show and grandeur, and has departed from the simple ways of the fathers. I appreciate your grief over all this. You are not alone in your sorrow. You are not the first man, my son, that lifted up his voice and wailed, "Why was not this ointment sold for three hundred pence and given to the poor?" Come, my son, let us reform things. Let us sell all the churches and give all the money to the poor. Let us bury our dead in unmarked ditches by the roadside and send the cost of a Christian burial to the heathen. Let us paint our legs, let our hair grow long, and go naked, so that we may send the money we now waste in fashionable adornment to the perishing millions of India. Let us do all this. Then, you see, the poor heathen will have everything and we will have nothing; they will wear clothes and live in houses, and we will wear rings in our noses and live in caves; they will be civilized, Christian we will have nothing; they will wear clothes and live in houses, and we will wear rings in our noses and live in caves; they will be civilized, Christian men and women, and we will be wild barbarians, perishing in benighted ignorance, lifting up our appealing voices for the price of the box of ointment. Then we will know how it is ourselves. Is that your idea, my son? Stop your paper and pew rent, then, and peel off your clothes. I will sell them for you and buy you a spear, a bear-skin and a string of beads, and if I have anything left after deducting my commission I will send it to the heathen. My boy, when you are tempted to howl because a body of Christians builds a church that costs \$50,000, you sit down and hold your noise and wait until you see in how many years that church sends out \$100,000 to the poor and the sick and the heathen, at home and abroad. I tell you, my son, when a man invests \$1,000 of his money in a church building he manages to pay the interest on that amount for church purposes. And then—but before going on with this sermon you protest so vigorously against expensive churches, what are you doing with the pew rent you save? How many poor do you pension with the money you hold back from the preacher? Ah, yes; I thought that was your car when I saw it coming. Ta ta.

Questions Answered !!!! Questions Answered!!!!

Ask the most eminent physician
Of any school, what is the best thing in
the world for allaying all irritation of the
nerves, and curing all forms of nervous
complaints, giving natural, childlike refreshing sleep always?
And they will tell you unhesitatingly
"Some form of Hops!!!"
CHAPTER I.
Ask any or all of the most eminent
physicians:

Ask any or all of the most eminent physicians:

"What is the only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; Bright's disease, diabetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to Women"—

"And they will tell you explicitly and emphatically "Buchu ! ! !"

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, &c.," and they will tell you

tell you Mandrake! or Dandelion!!!! Manarake for Danatem [] []

Hence, when these remedies are combined with others equally valuable,
And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.

"Almost dead or nearly dying"

cuit of the hill was made by a large number of the more tenacious visitors, headed by Mr. Small, M. P., and the leading members of the Antiquarian and Historical Society. Mr. Small delivered an address full of feeling and political instinct, and he was followed by Mr. Quinn, M. A., who spoke in eloquent and scholarly fashion upon the recollections of the spot. Mr. Craven and other gentlemen added their quota of tribute to the memories of the place; and the chords which they touched were, considering the untoward circumstances of the gathering, deeply responsive. There was not a man present but felt powerfully imbued with the mournful genius loci; but, indeed, nothing but the most undeterrable ardor could have carried the great majority of those who attended through the rigors of that terribly tempestuous day. The members of the Historical and Antiquarian Society deserve high praise for their efforts in direction unlike asserts.

For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

Women gone nearly crany | ! | ! |

From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

to women. to women.

People drawn out of shape from excruciating panes of rheumatism, inflammatory and chronic, or suffering from scrofula.

Erysipelas!

"Saltrheum, blood poisoning, dyspepsia, indigestion, and, in fact, almost all diseases frail"

Nature is heir to
Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

members of the Historical and Antiquarian Society deserve high praise for their efforts in directing public reverence to spots rich in such traditions as those of Vinegar Hill. We have no gallery of national battle pictures such as the French have at Versailles; and the society which helps to supply the place of such a Valhalla, in keeping alive the memory of our martyrs, is in the highest degree worthy of national encouragement.

None genuine without a bunch of green Hops on the white label, Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

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It is now in season to warn our readers against the sudden attacks of Cholera, Cramp, Colic, and the various Bowol Complaints incident to the season of ripe fruit, vegetables, etc. Dr. Fowler's Extract of Wild Strawberry is the grand specific for these troubles.

If a few grains of common sense could be infused into the thick noddles of those be infused into the thick noddles of those who perpetually and alternately irritate and weaken their stomachs and bowels with drastic purgatives, they would use the highly accredited and healthful laxative and tonic, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which causes "good digestion to wait on appetite, and health on both." Sold by Harkness & Co., Druggists, Dundas street. Never be without a bottle in the house. It is sold by all druggists.

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except the stovepipes are actually on free.

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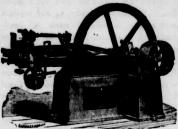


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of the times, to examine into and carefully consider the forces at work in the fully consider the forces at work in the life of a nation that must eventually work changes of import in that life either for the better or the worse. Great political changes are not the growth of a day. The American revolution of 1776, the French revolution of 1789, and the peaceful Canadian revolution of 1867, are all cases in point. The American colonists had left Britain to enjoy the pleasures and privileges of liberty in the new world. They well understood the metither for the better or the worse. Great political changes are not the ground Ferlament of the and Ferlament of the control of Landa's in the presental Canadian revolution of 1776, the Freen Ferrance of Norse Scales in a better accounts had left British to enjoy the pleasures and privileges of their pr a life and death struggle by the aggresnation. These causes had been long at and at length from them the mightiest convulsion that ever shook the globe startled and affrighted all mankind. Our own peaceful revolution of 1867 was the effect of causes long at work. It had for years been the desire of British statesmen to secure the fusion of the French with the English-speaking races of Canada, Hence the denial of responsible government to Lawer Canada hance the encroschments of the Executive and Legislative Councile of that Province on the rights of the inating in the ill-judged people—culminating in the ill-judged and ill-fated rebellion of 1837, hence, in fine, the union of 1841 between Upper and Lower Canada, brought about with the view of placing the French Canadian majority in a minority in the Legislature and thus weaken and ultimately destroy its political power. The failure of this purpose is too well known to our readers to need recital here. Lower Canada gh not keeping pace in population with her sister province, became the ctronger in political power. After twenty years of unhappy partnership Upper Canada sued for terms, demanding constitutional changes that would give each of the Provinces absolute control over its ocal and domestic affairs. The coalition of 1864 and the union of 1867, which neluded also the Provinces of Nova Scotia and New Brunswick, were the product of the agitation that had long disturbed and distracted the United Canada created in 1841.

The Canadian confederation now includes all British North America from Vancouver to Prince Edward Island. Vast natural resources and an enlight ened industrious and ambitious population give promise to Canada of a bright

union is exposed to grave dangers which nothing but patriotism of the highest order and statesmanship of the broadest and most far-reaching character can avert. The constitution of 1867 conferred on the Federal Parliament certain powers and prerogatives therein distinctly enumerated, and at the same time invested the Provincial

CATIOLIC BECOTO.

LINDON, SATUEDAY, SEPT.26, 1885.

THE FUTURE OF CANADA.

It is as well for nations as it is for individuals to look betimes ahead, that they may be prepared for the eventualities of the future. The destinies of nations as well as of individuals are in the hands of God, but it is the manifest duty of both to prepare themselves for correspondence with the Divine will in their regard. It is not given to man to look into the future with anything of exactitude and certainty. But to men of observation it is given to study the signs of the times, to examine into and carefully consider the forces at work in the life of a nation that must eventually the forces at work in the life of a leaf of the life of a leaf of the life of the life of a leaf of

can hardly be separated therefrom, for without adequate revenue, it must be impossible for the Provinces to preserve independence in their own proper spheres. We have before us a speech of the Hon. Mr. Royal, member for Provencher, and a leading Conservative delivered in Montreal in 1884. He said :

Provencher, and a leading Conservative, delivered in Montreal in 1884. He said:

"All the Provinces of Canada are deeply interested in the maintenance of the actual system, provided that it never depart from the organic principles adopted at the conference of Quebec. What are these principles? There are two which, above all others, appear to me essential. The first affirms the absolute independence of the Provinces and of the Federal government in the exercise of their respective powers. Each of these two great political bodies has its proper life, its separate sphere of action and its distinct machinery to prevent or nullify the effect of any possible collision. From their harmony will result national prosperity, but from their confusion and clashing must come certain ruin for Canada, moral ruin and material ruin. The second principle, not less fundamental than the first, solemnly establishes between all the Provinces an absolute equality of rights and duties in regard of the Federal Government. I find this principle distinctly proclaimed by the fathers of Confederation and affirmed in a manner not less formal in the constitution of each of the Provinces united in 1867. This principle is the necessary outcome of the Federal gystem. There should not be within the Federal union any Province more favored or better treated by the central authority than the others. The general Government should apply the same rule to all, under the penalty of causing sconer or later an explosion of internal rivalries, jealousies, and dangerous agitations. Laws, wise, clear and just, laws applicable in all cases and places, should regulate beforehand all the relations between the central Government and the Provinces. Thus far we have only heard of the actions to the contral covernment and the Provinces. Thus far we have only heard of the actions to the contral covernment and the Provinces. Thus far we have only heard of the actions to the contral covernment and the provinces. tween the central Government and the Provinces. Thus far we have only heard of

to me, I say, that another tendency, equally dangerous in my eyes, has not been sufficiently condemned, viz., that which aims at the destruction of the

John the Baptist, 1884, Judge Routhier, one of the ablest speakers and deepes thinkers in his Province, said:

therein distinctly enumerated, and at the same time invested the Provincial Legialatures with a certain other scope of action, equally, to all seeming, as well defined. During the eighteen years that have since elapsed there has been frequent clashing of authority between the local and federal authorities—and there has been manifested on the part of the latter a tendency to centralization, that, if pushed to extremes, must result in the shattering of the edifice of confederation. Then the sources of revenue provided for the Province shave, in most cases—in fact, we may say in all cases, for Ontario itself is rapidly approaching an era of delicits—proved inadequate to their wants. Hence agitation and discontent. At the very last session of the Legislature of Nova Scotia, to a metion in favor of a repeal of the Union, the Hom. Mr. Fielding, First Minister of the Province, filt bound to move the following amendment:

"Whereas, previous to the union of the Province, the Province of Nova Scotia, as being wholly inadequate to meet the requirements of the various services left under the management of the Provincial Farliament; and whereas, after seventeen years under the union, successive governments have found that the objections which were urged against the terms of union at first, apply with greater force now than in the first year of the Union, and the feeling of discontent with regard to the financial arrangement of the Province for the province of Quebec, The federal Minister of the various service of the union, and these we desire to see respected. Our religious liberty and our provincial autonomy of earlies union, but altonomy are guarantees us certain rights and these we desire to see resulting and tendence of the provinces of the provinces. We desire to work for the Province, filt of the Provinces. We desire to work for the Province, filt of the province of the provi

It is indeed gratifying to us to see the French people of the Dominion so out-spoken, through their leaders of thought, in favor of Provincial autonomy. If this principle be adhered to we have no doubt as to Canada's future, that it will be a future worthy our people and their opportunities, worthy our country and its

and we have it despite all the obstacles which are placed in our path. But who can guage the proportions of that commerce were our hands untied, our limbs unloosed, and our trade emancipated from the bondage of the past two centuries. . With the commercial advantages which, with our great natural resources, our manufacturing capabilities, and the enterprising spirit which pervades the whole Dominios, we can offer to the nations of the world and our sister colonies, there is no denying the probability of our being able to add immensely in a short time to the volume of our trade, the prohits of our mer-

liament, Government and people of a ton to farmers, although no Canada have triffed with this question small part of them is used to bring hollong enough, that the time is rapidly approaching when action must be taken, that our interests require that our ex- extent of fine particles of silica, ground port trade be not dependent on one or two by daily travel from the pavements, and tion give promise to Canada of a bright tuture. It is idle, however, to deny that the attempts, involuntery if you will, of the attempts, involuntery if you will, of the governmental system inaugurated in 1867 is now on trial, and that this me, though I may be mistaken, it seems to me, though I may be mistaken, it seems to me, though I may be mistaken, it seems to merce must suffer a rude shock; that

and that there is but one way to open them; that we have waited long enough for others to promote our interests and must now take them into our own keeping; that this is the feeling of the commercial communities of Canada, and if the Parliament of Canada really represents the wishes of the people, and is sifting and picking would afford a cheap sents the wishes of the people, and is maintained to promote the interests of Canada, it will not hesitate to grapple

Oanada, it will not positate to grappie with a question which involves the very life and prosperity of the country.

Upon the securing of our commercial independence depends the endurance of this Confederation. He is no true Canadian who can close his eyes to the state of things in the Maritime Provinces where stagnation of trade, financial de-pression and general discontent prevail. We owe it to that important portion of the Union which entered Confederation at such an enormous sacrifice, we owe to the whole country to rise as one man in demand of freedem of trade for Cat-ada with the whole world. We have passed the days of childhood with its falpassed the days of chindhood with its fai-terings and its weaknesses; we have now reached the age of manhood and up on ourselves it depends whether or not we are worthy of the rights and privileges of manhood. The people of Canada are now face to face with a solemn and im-perious duty. If worthy of themselves and their traditions they will be equal to that duty. If they sincerely and ear-nestly assert them selves as freemen in accordance with the laws of truth and justice and morality, a great future will be theirs. And if so asserting themselves they resolve upon securing a national status, a national status will be theirs; upon entering on a national career, a national career will be theirs; upon winning national prosperity, na-tional prosperity will be theirs; upon attaining national glory, national glory will be theirs.

CITY SEWAGE.

there appeared a most interesting article

on the subject of city sewage. The writer points out that two deplorable cial value. The skilled agriculturist, in his eagerness to replenish his ground, pays to have the blood of abattoirs gathered up, to bring decaying bones from the buffalo plains, and phosphetic rock from far and near. or to delve out the marl under the meadows, while at the same time our great cities are casting out the richest fertilising elements into the rivers to poison and pollute their waters. Nitrates and the probability of our being able to add immensely in a short time to the volume of our trade, the prohits of our merchants, the development of our merchants and manufactures, the population of the country and the general prosperity of the inhabitants."

The Herald then very pertinently asks: "Why should we not exercise this—not privilege—but right? Why should we quietly, submit to be practically ignored in matters so important and of such vital consequence? Is our population so small, is it so unintelligent, is it so unenterprising that it is not worthy to be put in possession of this right? Have we not men that are fit to be negociators of commerced from the development of the globe? Have we not as distinguished for energy, in the commerce of Canada into all quarters of the globe? Have we not capital and credit equal to all the demands of an increased commerce? Are we not as distinguished for energy, in the commerce of the globe? Have we not the natural right to find markets for own surplus products wherever we can find them and wherever we can see fit to send our exports? Who is the Canadian to stand up before his fellow-citisens and declare that in any of these respects Canada and Canadians are second to any other country and people?"

We hold with the Herald that the Parliament, Government and people of Canada have triffed with this question of the rivers to point the country of the main sold at the rate of \$1.00 or \$1.50 at the rate of \$1.00 or \$1.

lows and sinks to grade on vacant lots.

These sweepings consist to a considerable

other avenues of trade must be opened minuted soil is one of the best of absorbents, as is also another furnished

sifting and picking would afford a cheap supply of fuel to our markets.

There are then in every city the materials needed for composting and rendering innocuous its sewage wasts, while there are also chemical processes whereby the mass may not only be disinfected, but rapidly decomposed and reduced to a mould ready for the nourishment of vagemould ready for the noursament of vage-table life. There are patent processes of composting completed in three or four weeks and inoffensive through every stage. All fartilizers are sold by their analysis of nitrogen, phosphates and potash, which determine their market value. Of these now annually worse than wasted, and which can be easily gathered and turned to account, any of our large cities can supply hundreds of thousands of dollars worth, to the great advantage in every case of health and cleanliness. The such a course would far exceed the cost of the work, provided, of course, the their vile deeds latter were systematically and scientifi-cally done. The difficulty of handling so bulky a product as would arise from the

stages of transportation in a desiccated condition. The obstacles to a change of system are the large investments made in only be indifferent but hostile for a time. As a matter of experiment, however, new and growing portions of cities could be subjected to it, the extension of old sewers stopped and all new sewers built simply to carry off the rain fall. The public would certainly be convinced of the excellence of the new system by one argument—postilence. Reason and science already emphatically commend it, and

our American neighbors, on the contrary, the opponents of capital punishment have been enabled to score victories in some states. Experience has, however, shown that the abolition of the death penalty is conducive to the increase of crimes of violence, and wheresoever it has been abolished there is a growing popular demand that this penalty be restored. Our neighbors have a still greater difficulty than this to contend with in the repression and punishment of crime. The judiciary of the country in many places seems unable to cope with crime with any degree of promptues and success. The number of lynchings every year testifies to this fact. From the Boston Pilot we learn that :

this fact. From the Boston Pilot we learn that:

"Since the let of January the number of scoundrels lynched in various parts of the country is 99, of whom 96 were males and 3 females, 58 white and 41 colored. As usual the South takes more than three-fourths of the lot, having 75, against 24 credited to the North. In detail the States are represented as follows:—Alabama, 3; Arkanasa!; Florida, 2; Georgia, 2; Iowa, 5; Kanasa, 3; Kentucky, 3; Maryland, 1; Mississippi, 6; Missouri, 6; North Carolina, 2; Nebraska, 2; Ohio, 3; Oregon, 2; Tennessee, 7; Texas, 31; Virginia, 2; West Virginia, 2. In the territories: New Mexico, 2; Indian Territory, 7; Dakota, 1; Montana, 3; Washington, 1. It may also be of interest to know that of these 99 departed citizens, 44 were lynched for murder; 31 for horse and other stealing, 14 for rape, 3 for incendiarism, 2 for train wrecking, 2 for murderous assult, 2 for unknown reasons, and 1 for burglary. These returns, it will be observed, are for six months, and their significance will be apparent when it is stated that the number of lynchings last year was 193, which was an increase of nearly 100 over 1883. The number of lynchings thus far in this year has steadily increased, month by month, so that in this ratio the total for this year will consider ably exceed 250. Hanging does not keep anything like an even pace with lynching, though the volume of crime for the first aix months of this year is far in excess of what it was last year during the same period. Last year there were 123 crimin-

als hanged, but this year thus far there have been but 42. At this ratio the number of executions will be much smaller than in any year since 1875. Texas takes the lead in lynchings, as it does in crime. Take it all around, it is an unhealthy year for criminals. The legal hangman may not keep pace with them, owing to the obstacles which stand in his way, but Judge Lynch is doing well in his efforts to keep up something like a due relation between crime and its punishment."

These figures speak volumes in themselves. They show that in the states mentioned either the law is not sufficiently severe or that the judiclary is weak and

severe or that the judiciary is weak and incapable. That the people should so often feel obliged to take the law into their own feel obliged to take the law into their own hands is a very serious reflection on the legal machinery provided in the states mentioned for the repression of crime. We have always adhered to the view that severe punishment should be meted out to criminals of the worst character. The highest interests of society and of indi-viduals demand such a punishment. It is false humanity to plead for mercy for men who have stricken a blow at the very heart itself of society. Yet how often do we not see men and women who pose in ordinary life as virtuous, actually mak. income that could be obtained by such a course would far exceed the

Our contemporary, the American, on the thorough eleansing of a populous city is largely met by the keeping of it in all united States so very ably and pointedly, that we cannot deprive our readers of the benefit of his observations. He says that the law protects society against the most flagrant crimes by putting out of the power of the criminal, through depriva-tion of existence, the perpetration of simthe building of sewers and in the plumbing of houses. Besides this, a thoroughly safe and scientific system would require a thorough and constant inspection of all the premises in the city, a change so great that the public would not and warning example for the depraved.' Then proceeds our Philadelphia contem.

porary:

"Heaven forbid that the criminal of the deepest dye should not have ample charity in thought and deed extended to him from weak humanity! There is no doubt that there are awages in the midst of civilisation, whose awakening to the presence of the God in man—conscience—is only full through some great crime. But where, the crime against society being committed, should the criminal be consistend? To the law of man for his sible, restrained from public manifestation."

Have not these views of the American already impressed themselves on thous ands of our readers? A sickly philanthropy can never take the place of s robust Christian charity. It is not flowers, nor fondling, nor women's smiles that the criminal needs. He needs that ministration of true charity which will teach him the enormity of his crime, the necessity of repentance, and the goodness of the God before whom he soon must stand.

DEATH OF A RELIGIOUS.

We regret exceedingly to be called upon to announce the death of Medam Fannie Coffee, religious of the Sacred Heart, which occurred at Philadelphia on the 17th of this month. Madam Coffee was born in the city of Guelph, and was the daughter of an old and highly respected resident, ex-ald. Coffee. She graduated in the Loretto Convent of Guelph, and a few years age embraced the religious life in the order of the Secred Heast. She had been alling for some time past, and at last that dread destroyer, consumption claimed her as a victim. A "Since the first germ of the malady was discovered, every means, change of air, etc., have been employed to preserve this precious life, and there were times when we thought her cheek was getting a little ruddier and her step a little braver, but it was only the flickering of the lamp which we hoped would again shine brightly before the tabernacle of the Lord. She lived an the tabernacle of the Lord. She lived an angel and so passed away. The remains rest beneath some grand old pines at Eden Hall, one of the loveliest spots on earth." We offer the members of her family our most sincere and heartfelt condoleuce in their affliction, as also the religious of the Sacred Heart, who, we feel sure, will miss from amongst them the mintly companion that is now no more.

which is being manufactured Cathedral by Warren & Son, of will be in place the first week of ber, and will be solemnly opens The of the same month.

— A retreat for the pricate of the commenced in the commence of th esided over by His Lords During the week of the Fai on the day of the performanum's circus, St. Peter's cathe

from an early hour each day twith visitors. It seemed to be to of attraction, and the beauties structure are doubtless the su ussion in every household county of Middlesex. The v fishings at the doors amounte handsome sum of three hundred d On Saturday last two price ordained in St. Peter's Cathedry city, by His Lordship Bishop Wa Hubert J. Traher and Rev. The

ley. They had the privilege the first priests ordained in this cent structure, a fact to be reme by them. A very considerable gation witnessed the imposing at ing ceremony. Rev. Thos. Quig brated his first Mass on Sunda native parish of Biddulph b large congregation. Rev.
Traher celebrated High Mass Cathedral on the same day. His I the Bishop preached on the dig character of the Christian pri We hope soon to be enabled to remarkable discourse before our

EDITORIAL NOTES.

- Rev. Fathers Miller and Ka week, and are this week engage ame work at Maidstone Cross. - The consecration of Rev.

O'Sullivan, pastor of St. Peter's church of Washington, as bisho diocese of Mobile, Ala., took place church Sunday, Sept. 20th.

— In the County of Waterfe nd, some parties recently fir into a house. No one was injur

able man deemed it his duty to this item all over the world. Th whose duty it is to supply us news has a purpose to serve. T create the impression that to people are lawless—and thus in a emove the odium attached to ti

Rev. C. W. K. Morrill, rector of the St. James' Episcopal Wooncocket, R. I., on Thursday, Right Rev. Thomas W. Clarke, I Bishop of Rhode Island. Rev. Mr accompanied by a friend, who is was received into the Church Rev. John J. Keane, bishop of th Mr. Morrill returned North to n rations to attend college to the priesthood. He will probabl

course in the American College i
- The Philadelphia Times ref following terms to the rapid in the Irish element in the New States: "Some facetious Yas suggested that the name of New should be changed to New Irelan sons and daughters of the Green fast crowding out the descendant Puritans, or more strictly speak haps, are filling up the vacanci tarily made by the latter emigrate to other and more localities. The census of 180 that 798,652 of the 1,783,08 living in Massachusetts at that of parents born abroad, while some foreign-born parent. Of ber the fathers and mothers of the sent, were born in Ireland. Island those been of foreignesseded those born of native pubers, as in Massachusetts, thirty of the population were born of outs,"

It is reported that at the Spinet Council it was announced in had cosmiced Yap, and Spanish man of war Valient upless the Velesco.

The population of Philippential of Restern Roumella, rollon on Friday, saised the Cove eral, deposed the Government claimed an union with Bulgeffected all this without any ble effected all this without any ble

Admiral Miot, the French c in Madagascar, has asked for ments and the troopship Sca about to leave Brest for Tamat force of 700 men. The Frenci at Madagascar will also be raising Admiral Miot's comma-men and 17 men-of-war.

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dy philannot flowers, les that the t ministra. Il teach him ne necessity ness of the st stand. TOUS. called upon lam Fannie cred Heart, on the 17th e was born the daughted resident, ated in the and a few gious life in She had past, and at onsumption, rictim. her thus malady was ange of air, preserve this times when

tting a little braver, but it lamp which rightly before She lived an The remains oines at Eden ts on earth. r family our condoleuce in ligious of the are, will miss by companion CATHEDRAL NOTES.

- A new marble altar for the Blessed

the Bishop preached on the dignity and character of the Christian priesthood. We hope soon to be enabled to lay this remarkable discourse before our readers.

EDITORIAL NOTES.

- Rev. Fathers Miller and Kautz held a renewal of mission in St. Thomas last week, and are this week engaged in the ne work at Maidstone Cross.

- The consecration of Rev. Jeremiah O'Sullivan, pastor of St. Peter's Catholic church of Washington, as bishop of the diocese of Mobile, Ala., took place at that church Sunday, Sept. 20th.

- In the County of Waterford, Ireland, some parties recently fired shots into a house. No one was injured. The cable man deemed it his duty to telegraph this item all over the world. The person

Spanish man of war Valient was to replies the Velecco.

The population of Philippopolis, the capital of Restern Roumella, rose in rebellion on Friday, seised the Government, and proclaimed an union with Eulgaria, and effected all this without any bloodshed.

Admiral Miot, the French commander in Madagascar, has asked for reinforcements and the troopship Scamander is about to leave Brest for Tamatave with a force of 700 men. The French squadron at Madagascar will also be increased, raising Admiral Miot's command to 5,700 men and 17 men-of-war.

economica via mility a wine

OATHOLIO PRESS.

CATHEDRAL NOTES.

— Anew marble allar for the Bieserd Searmann is being manufactured by a well known firm in Buffale, and will be a been provided to the provided of the provi

always the strongest in the penny-a-liner.

Dablin Freeman's Journal.

The Corporation has by an unanimous vote decided that the new street from Cork hill to Christ Church place should be called "Lord Edward street" in honor of the great Geraldine, whose bones rest in the vaults of St. Werburgh's. The part which he took in the terrible struggle of '98, when he flung aside all thoughts of himself, his rank, and his class, will never be forgotten by the people for whom such a sacrifice was made. He died in the effort to save the freedom of his country, and though no monument is needed to keep his memory green in the minds of a grateful people, it is but fitting that his name should be recorded in such a manner that it may ever be in all men's mouths.

Catholic Citisen.

Catholic Citisen. Catholic Citisen.

The Unita Catholica, of Rome, says of the go-between Errington: "Let the noble baronet rest satisfied that nobody at Rome has fallen into the snares of his vulgar Machiavellism, and that if anybody has been trapped it is rather the noble baronet and his patrons, than those whom he had marked out as the victims of his deast?"

whose duty it is to supply us with this new less a purpose to serve. This purpose is to belittle the Iriah character—to create the impression that the Iriah people are lawles—and thus in a measure remove the edium attached to those who have misgoverned the country.

— Rev. C. W. K. Morrill, formerly rector of the St. James' Episcopal Church, Woonsocket, R. I., on Thursday, September 3, tendered his resignation to the Right Rev. Thomas W. Clarke, Episcopal Bishop of Rhode Island. Rev. Mr. Morrill, accompanied by a friend, who is a priest,

Right Rev. Thomas W. Clarke, Episcopal Blahop of Rhode Ialand. Rev. Mr. Morrill, accompanied by a friend, who is a priest survived in Richmond a few days ago and was received into the Church by Bight Rev. John J. Keane, bishop of the diocese. Mr. Morrill returned North to make preparations to attend college to study for the priesthood. He will probably take a course in the American College in Rome.

— The Philadelphic Times refers in the following terms to the rapid increase of the Irish element in the New England States: "Some facetious Yankee has suggested that the name of New England should be changed to New Ireland, as the cons and daughters of the Green Iale are fast crowding out the descendants of the Furitans, or more strictly speaking, perhaps, are filling up the vecancies voluntarily made by the latter as they emigrate to other and more desirable localities. The ceasus of 1880 shows that 785,682 of the 1,753,085 people living in Massachusetts at that time came of parents born abroad, while 82,079 had one foreign-born parent. Of this number the fathers and mothers of thirty percent, were born in Ireland. In Rhode Laland these bern of foreign parents exceeded those born of native parents and here, as in Massachusetts at the Spanish has of-wer Valent was to repeat the Valesco.

The population were born of Irish parents, deponded the Government, and processing the the fathers and mothers of thirty percent, were born in Ireland. In Rhode Laland these bern of foreign parents of the proplastion were born of Irish parents, also complet Tap, and that the Spanish man of were Valent was to repeat the Valesco.

The population of Philippopolis, the capital of father Rounelts, rose in rebellion on Trikay, assess the Covernor-General, agroued the Government, and processing the strength of the prophastion were born of Irish parents of th and a noted were mental to a very compation, the station A. It clearly was in the past to extend a not allow woman in a very compation, the opposite of the clear of the companion of the compani

moated castle. Mr. Parnell has got neither bayonets to prod his followers, nor bribes to allure them; yet he and the Irish people and the people's representatives are at this moment as united as the officers and regiments of a highly-disciplined army on the march, and the very enemy through whose fields and fortresses they are trampling on pause in wonder and dismay to con template the steady, long-drawn line of their irresistible onset. It is a spectacle new enough in our history, and fraught with sufficiently entrancing hopes, to make us not ashamed to feast our thoughts upon it with immeasurable joy and gratitude.

Buffalo Union.

which many Spaniards even may be un- Little Sisters of the Assumption were at which many Spaniards even may be unconscious, considering how prone some are to consider themselves better than their neighbors. Shall I tell you in what I think the relative purity consists? In the total absence of hypocrisy," The sense of honor and purity that prevails among the wealthy Spanish classes, and which, as this lady well remarks, is unconscious, is the result of the teaching of Catholic doctrines and the practice of Catholic precepts. There is more or less than the process of the Assumption were at the bedside as soon as they were called, and the distrust first excited by their sombre garments and their strange head-gear soon gauge way to feelings of A very Different Nature. Early—at 6 every morning—the Little Sisters of the Assumption were at the bedside as soon as they were called, and the distrust at first excited by their sombre garments and their strange head-gear soon gauge way to feelings of a very Different Nature. Early—at 6 every morning—the Little Sisters of the Assumption were at the bedside as soon as they were called, and the distrust at first excited by their sombre garments and their strange head-gear soon gauge way to feelings of a very Different Nature. Early—at 6 every morning—the Little Sisters of the Assumption were at the bedside as soon as they were called, and the distrust at first excited by their sombre garments and their strange head-gear soon gauge way to feelings of a very Different Nature. Early—at 6 every morning—the Little Sisters of the Assumption were at the bedside as soon as they were called, and the distrust at first excited by their sombre garments and their strange head-gear soon gauge way to feelings of a very Different Nature.

and the service of a contract whose forces is not than now when, not perfectly the office of control whose forces is not than now when, not perfectly the control whose forces in the first of the control whose forces in the first own of the control whose forces in the first own of the control whose forces in the first own of the control whose forces in all parts o

Little Sisters of the Assumption were at the bedside as soon as they were called, and the distrust at first excited by their sombre garments and their strange head gear soon gage way to feelings of the source of

resigned amid the injustices and disparities of life, triumphant in death.

collection of speeches and sermons by the late Rev. Father Burke. The name recalls many pleasant recollections to Bartolo, but none pleasanter than the afternoon which the Old Man spent in Father Tom's study. At that time, he says, I was writing a series of articles for a Dublin daily, entitled "Sundays in Dublin Churches," and the round of official duty had brought me to the great Dominican orator. It was shortly after Father Burke's return from this country, where he had been lecturing in reply to the historian Froude's interpretation of Irish history, and the occasion was one of more than local importance, and Father Burke was expected—if so conventional a Hibernicism be permissable—to surpass himself. For some cause or other I did not get to the church where he had spoken until all was over. At first I was in despair. Father Burke, I knew, rarely or never

SFOKE FROM NOTES.

All the other papers would have the oration in full, and I should in all probability lose my situation for allowing my paper to be "acconcid." In this dilamma I

aloes we hear a wailing cry eavy hours go wearily by, se night unrestril comes; it is life when mirth is dead, pleasily tosses the crowned he liess fate in royalty's bed soattered the cracker crumbs?

The two latest individuals selected for honors," by the so-called Irish Government on Oork hill, are the Chief Justice of the Common Pleas and Mr. J. P. Conry, he "mappediable" Orange "deadhead" who aits for Reliast. This pair of worthies are been created baronets. No two elections could better illustrate the grounds on which the honors of the Dastle are distributed in Ireland. Neither Mr. Morris nor Mr. Corry has ever been particularly noted for anything but winning a seat for the Rory party; and, in the case of the former, if a baronetcy bould be considered an honor in these days, it might well be thought that his political service had been already sufficiently rewarded by a judgeship.

On August 21, the Rev. E. Quinn, P. P., Blacquiere Bridge, on the Royal Canal, Dublin, seeing a little boy struggling in the water, into which he had accidentally hallen, jumped into the canal, and saved the child's life. Father Quinn drove home, and was obliged to change his costume, for, in order to save the boy's life, he was obliged to enter the water in his walking suit.

Wexford.

King's Cennty.

The Rev. Canon Horan died on August 21st, at 5 Pall Mall, Victoria Road, Southsea. Not only among the Catholics of the diocese of Portsmouth, with and for whom the deceased Canon has worked for the past thirty years, but also by followers of all creeds throughout Portsmouth, and, indeed, wherever his worth was known, will the sad event be genuinely deplored. He was born in the parish of Tullamore, King's County, Ireland, in 1834. Canon Horan studied at all Hallows College, Publin, and St. Edmond's College, Hertfordshire, and was ordained priest in 1857, and labored in connection with the mission at Deptford, Woolwich, and Chiselhurst. Afterwards he came to Portsmouth, where his work will be lovingly remembered for many a long year.

Cerk.

The Kanturk people are up and doing in more matters than one. They are determined that the landlord privileges shall be shared with the people, or be no more. Therefore, they have organized a club to hunt hares everywhere in Duhallow, and if their project is stopped, so will the landlords' prerogative to chase the wily Reynard also. Some of the hereditary redocats are caving in, as well they might, to what is only a reasonable and tolerant demand of the people.

5.

vailed.

Tipperary.

A great demonstration took place on unday, August 23d, at Mullinahone, county Tipperary, in celebration of the anniversary of the poet-patriot, Kickham, who lies buried there. Deputations attended from all parts of Tipperary, from the cities of Limerick and Cork, and all the surrounding districts. Mr. P. N. Fitzgerald presided at an open-air meeting held in the evening, and Mr. John O'Leary, Kickham's co-worker in the old Fenian days, delivered an address, in the course of which he commented, with much discrimination and good taste, on the literary merits of the dead patriot. Several other addresses were delivered, and the proceedings were altogether of a most interesting and enthusiastic character.

Astrim.

Single Constiguence of Control of Part of Part

Down.

The Orangemen of the North seem determined to test their full capacity for rowdyism, the patience of their Catholic tellow-countrymen, and the leniency of the local justices. One of the latest exploits of a bevy of bigots was to celebrate the Relief of Derry by attacking the chapel at Magheralin, smashing the windows and then exercising their rowdy humor and indulging their anti-Catholic propensities in assailing the house of the respected priest of the parish, Father McGrath.

Galway.

Galway.

A remarkable incident of the Viceregal tour in the West of Ireland took
place on August 24. At Arran the
Viceregal party journeyed to and from
Kilronayne, two jaunting cars being the
vehicles employed, Earl Carnarvon's
driver was none other than Brian Kilmartin, whom a jury convicted of a murderous outrage, and sent to penal servitude for life. After spending two years
in prison the man's innocence was established, and he was recently released. Of
course advantage was taken of the opportunity to put Kilmartin's claim for compensation before the Viceroy, and he, it
is stated, was so inspired with the facts
of Kilmartin's case that he requested to
be supplied with all the papers and
other information bearing upon it, with
a view to obtain compensation for him if
possible.

in pason the man's innocence was called the process as temperature to classify the willy Reynard also. Some of the head of the process are even in a savel they might, to what is only a respensive mode of the process are even in the passage was taken of the open process. It is a state of the process are component of the process are process. It is a state of the control to the passage of the process are component of the

Carry the radiance of your soul in your face; let the world have the benefit of it. Let your cheerfulness be felt for good. Wherever you are, let your, smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought. Smiles are the higher and better responses of nature to the emotion of the soul. Let the children have the benefit of them, those little ones who need the annshine of the heart to educate them and would find a level for their buoyant nature in the cheerful, loving faces of those who lead them. Let them not be kept from the middle-aged, who need the encouragement they bring. Give your smiles to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long wearisome path of life. Be gentle and indulgent to all; love the true, the beautiful, the just, the holy.

that Mr. Stoughtion's revised was in a case of the control of the

A maiarial Neighborhood.

People so unfortunate as to reside in a malarial region should cleanse and thoroughly tone up the system with Burdock Blood Bitters, that promptly acts upon the Stomach, Bowels, Liver and Kidneys, thus preventing Ague and all Bilious Complaints. An ounce of prevention is worth a pound of cure.

O. E. Comstock, Caledonia, Minn., writes: II was suffering the most excruciating pains from inflammatory rheumatism. One application of Dr. Thomas' Eclectric Oil afforded almost instant relief, and two bottles effected a permanent cure.

Honesty the Best Policy.

An honest the Best Folicy.

An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera Morbus, Dysentery, Canker of the Stomach and bowels, and the various Summer Complaints, whose attacks are often sudden and fatal.

What is Catarrh ?

What is Catarrh?

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

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.—The Mail.

The Mail.

YOUNG LADIES' ACADEMY,
CONDUCTED BY THE LADIES OF THE
SACRED HEART, LONDON, ONT.
Locality univalled for healthiness of the constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System or education theorough and practical. Educational advantages unsurpassed.

Trench is taught, free of charge, not only in class, but practically by conversation.

The Library contains choice and standard works. Literary reunions are held monthly. You and instrumental Music form a prominent feature. Musical Soirces take place weekly, elevating taste, testing improvement and ensurin self-possasion. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner.

Trans to an ithe difficulty of the times, without impairing the select character of the Institution.

For further particulars apply to the Superor, or any Priess of the Dicesse.

ELECTROPATHIC INSTITUTE \$20 Dundss street, London, Onterio, for he treatment of Nervous and Chronic Dis-cases, J. G. WILSON, Electropathic and Tygicald Physician.

Meetings.

CATHOLIC MUTUAL BENEFIT

ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 8 o'clock, in our rooms, Castle Hall,
Aiblon Block, Elchmond St. Members are
requested to attend punctually. M. Harr
HAN, Pres. JAS. CORCOREN, Rec. Sec.

RISH BENEVOLENT SOCIETY The regular monthlymeeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. SIPPI, President.

PIANO MANUFACTURERS 78 DUNDAS STREET WEST.

Of the above firm stands at the head of all Canadian Planos. It is celebrated for power without harshness, purity and roundness of tone without metallic effect, and brilliance in the upper notes, with a continuous or a singing fone. By its construction there is an equal distribution of the stran of the strings upon all parts of the frame, thus attaining the maximum of durability. The transport of the strings upon all parts of the frame, thus attaining the maximum of durability. The transport of the strings upon all parts of the frame, thus attaining the maximum of durability. The transport of the strings upon all parts of the frame, thus it is tuning-pine are cased in a busing of wood, all lowers of a discinstrument are invited to inspect these pianos and judge for themselves. They are the most expensively constructed in the Canadian market, and can be bought on very reasonable terms and at manufacturers' prices.

Call or write for catalogue and terms.

Planes repaired by competent workmen.

Tuning by Mr. John Evans.

THE DOMINION SAVINGS AND INVESTMENT

SOCIETY LONDON, ONT.

To Farmers, Mechanics and others Wishing to borrow Money upon the Security of Real Estate.

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

F. B. LEYS,

AMYAGER

-OBJECTS OF THE-

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Int. It is situated in the beart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus geiting its profits or commissions from the importers or manufacturers, and hence—
and. No extra commissions are charged its patrons on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods. the writing of only one

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—

Bennett Furnishing Company, LONDON, ONT., CANADA.



RETIRING from BUSINESS
Ends of Brussels carpet, tapestry
carpet, wool carpet, elicloths, at
cost.—R. S. HURRAY & CO.



a PURE FRUIT ACID POWDER It contains neither alum, time, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great successarising from its being intrinsically THE EBST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the simple name:

cook's FRIEND

IS GENUINE

Trade Mark on Every Package.

SEPT. 26, 1888.

"O Gentle Christ."

POE EABLY MASSES
By the Paulist Fathers
reached in their Church of St.
Apostie, Fifty-niath Street an
Avenue, New York.

SIXTEENTH SUNDAY AFTER PENT
"And He spoke a parable also
that were invited, marking how th
the first seats at the table."—Gospe Our Blessed Saviour, in this lospel, teaches us a lesson of good practical conduct which may be a many ways. I will make the tion of it this morning to our co-church. We will consider the Ho-fice of the Mass the great feast we are invited, the church the hall, and the pews the places set a

the guests.
There is nothing more conduct There is nothing more conduct pleasure and purpose of an assemb the good order and proper arrang everything connected with it, and hear persons speak of some event they participated as being most of because everything was so well and arranged. Now, all this app double force to the public servi ligion. Catholics greatly enjoy lic services of the Church whe thing is well ordered and arrange lic services of the Church whe thing is well ordered and arran there is nothing to distract the upon them. For at every service the Divine Presence, and where order reigns it soon makes itself calm peace steals in upon the communes sweetly, and worships and in truth."

But in order to secure an exter-

and in truth."

But in order to secure an extendition of things in our churches tial to recollection and prayer, must know his place and occupy out delay or confusion, and in or system of church arrangement anipper is supposed to have his special place assigned, and the seat in the church has become ment of devotion as well as a nechurch finance. For none can fe sciously at home in the church who always occupy the same p

church nance. For none can resciously at home in the church
who always occupy the same pi
and realize that they have a si
of their own. Do we not of
people say that they cannot feel
outside their own pews?

Hence, to secure a permanent
the church is a duty of devotion
as a matter of obligation; and
that truly pious Catholics almost
ably try to secure seats in the
churches, be they ever so humble
Catholics who fail to do this at
to be very steady in the practic
religion; and there can be no de
the neglect of duty in the case.
tribute to the support of relig
much a positive law of the Ch
attend Mass on Sundays, and the
revenue for the support of relig
from the pew-rents. We insist,
that every Catholic who can
afford it should have his seat if
good order requires this as we
and devotion. It is a poor bus
all the while occupying othe and devotion. It is a poor bus all the while occupying other pews, and sometimes, perhaps, b to vacate them. Pew-holders I rights and they must be protecte Nevertheless to secure good harmony at the services of th pew-holders must be willing a waive their rights and allow str-

others to occupy the vacant see pews. This is no more than and common Caristian charity

To refuse a vacant seat in c stranger is selfishness gone to they are few, I hope, who would stranger is selfishness gone to they are few, I hope, who would of such valgarity.

But while all who possibly chave their regular places in chrwill, no doubt, always be a verable number who, through perversences, will be pew-holds and to them I would also add remarks. The Catholic Chu Church of the poor! This is and our pride. No one can be to attend the services of the Church. God is no respecter nor is His Church. The poor walcome in her grandest ter none should ever miss a single religion because they are too paregular seat. In this church, God, everything is free to them are always vacant seats for the coupy. We not only wish to coupy the vacant seats in coupy the vacant seats in coupy the vacant seats for the good order and harm services require that, as far as should be seated. The only or impose is the Gospel injunction it down in the first place? place of another; and if you move up higher, do not refus ing around the doors is more able than anything else, for thing else that interferes so murgood order and arrangement vices.

Let me repeat, then, in conwords of the parable—"Frie

Let me repeat, then, in conc words of the parable—"Frie higher," and don't crowd a doors.

* * * * A disease of so nature as stricture of the ured only be entrusted to those of perience and skill. By our methods we have been enable and permanently cure hund worst cases. Pamphlet, ref terms, three letter stamps. I pensary Medical Association Street, Buffalo, N. Y.

"O Gentle Christ."

The gentle Christ across the lands
Goes on through sandy waste and forest;
His bruised feet, His pierced hands,
Bear railing where the need is sorest;
And at His side His Mother mild.
His heart with love and pity bleeding,
Walks moved ever to her Child
For souls that die and sinners pleading;
and voices ory amid the wild,
"O genile Christ! O Mother mild!"

Faint voices ory from out the wild,
From wood and waste and marshy river:
Welled, sonte Jeeus, Mary mild:
We lie in deadly sin and fever;
We know not God, nor faith, nor love,
Plague, heat and orime within us seething;
But in our darkness, from above,
the hear a spirit actily breathing;
till He come amid the wild:
O gentie Christ! O Mother mild!"

in face is wet with blood and tears.
He presees on o'er rock and brier;
He presees on o'er rock and brier;
He beals their sinful heart's decire;
He beals their sinful heart's decire;
hey ties to life who lay as dead;
His Mother wraps her mantle round the m;
he crown of thoras unon His Head,
And wounded side, with love has bound
them;

FIVE-MINUTE SERMONS FOR BARLY MASSES By the Paulist Fathers. eached in their Church of St. Paul the Aposte, Fifty slath Street and Ninth Avenue, New York

SIXTEENTH SUNDAY AFTER PENTECOST,
"And He spoke a parable also to them
that were invited, marking how they chose
the first seats at the table."—Gospel of the
day.

Our Blessed Saviour, in this day's Gospel, teaches us a lesson of good order and practical conduct which may be applied in many ways. I will make the application of it this morning to our conduct inchurch. We will consider the Holy Sacrifics of the Mass the great feast to which we are invited, the church the banquet hall, and the pews the places set apart for the guests.

the guests.
There is nothing more conducive to the

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and devotion. It is a poor business to be all the while occupying other people's pews, and sometimes, perhaps, be required to vacate them. Pew-holders have their rights and they must be protected in them. Nevertheless to secure good order and harmony at the services of the Church, pew-holders must be willing at times to waive their rights and allow strangers and others to occupy the vacant seats in their pews. This is no more than politeness and common Caristian charity demand. To refuse a vacant seat in church to a stranger is selfishness gone to seed, and they are few, I hope, who would be guilty

stranger is selfishness gone to seed, and they are few, I hope, who would be guilty of such vulgarity.

But while all who possibly can should have their regular places in church, there will, no doubt, always be a very considerable number who, through poverty or perversences, will be pew-holders at large, and to them I would also address a few remarks. The Catholic Church is the Church of the poor! This is our glory and our pride. No one can be too poor to attend the services of the Catholic Church. God is no respecter of persons, nor is His Church. The poor are always welcome in her grandest temples, and nene abould ever miss a single service of religion because they are too poor to hire a regular seat. In this church, thank God, everything is free to them, and there are always vacant seats for them to occupy. We not only wish the poor to occupy the vacant seats in our church, but we insist on their eccupying them, for the good order and harmony of the services require that, as far as possible, all should be seated. The only condition we impose is the Gospel injunction—"Do not sit down in the first place" or in the place of another; and if you are told to move up higher, do not refuse. Crowding around the doors is more objection-able than anything else, for there is nothing else that interferes so much with the good order and arrangement of the services.

Let me repeat, then, in conclusion, the words of the parable—"Friend, go up

Let me repeat, then, in conclusion, the words of the parable—"Friend, go up higher," and don't crowd around the doors.

* * * * A disease of so delicate a nature as stricture of the urethra should only be entrusted to those of large experience and skill. By our improved methods we have been enabled to speedily and permanently cure hundreds of the worst cases. Pamphlet, references and terms, three letter stamps. World's Dispensery Medical Association, 663 Main Street, Buffalo, N. Y.

Martello Towers.

"Before the martello towers all disappear from the Irish seaboard," writes a correspondent, "the purpose and story of them are worth a passing notice. They were built at the end of the past century to protect the coast from an anticipated French attack. There are many of them along the English shore, [visitors to Quebec will remember the one pointed out there,] but Ireland was the expected scene of invasion, and was at the time the least protected part of the tree kingdoms. As a matter of fact the French fleet did ride in Bantry Bay, and an invasion was always dreaded. Lord Cornwallis was Viceroy, and he ordered a series of forts to be built wherever there might be fear of the French lending. It was necessary to select some plan of construction, and it was thought desirable that the same model should be adopted in all cases. It happened that the Duke of Riehmond had just returned from the Mediterranean, where he had witnessed the bombardment of a little town on the shores of Cornies by a well equipped fiest. The cannon were of heavy calibre, but the projectiles could make no impression on a little circular fort built of stone, which stood triumphantly a constant fire. These were not the days of rifled cannon. The Duke made a note of the circumstance, and when a model had to be adopted, suggested the fort which had done such service in the siege of Martella. The town seems now to be forgetten, but the name of it in a corrupted form has at least got a foothold in the English language, and may puzzle an etymologist of the future, as indeed the towars themselves—if a few should survive the lapse of centuries—may confound the Pickwicks of a comline group of islands.

The Caroline Islands.

The Caroline Islands.

The Caroline islands.

The Caroline Islands.

ware invited, the church the banquet hall, and the pews the places set apart for the guests.

There is nothing more conducive to the guests.

There is nothing more conducive to the pleasure and purpose of an assemblage than the good order and proper arrangement of everything connected withit, and we often hear persons speak of some event in which they participated as being most enjoyable because everything was so well ordered and arranged. Now, all this applies with double force to the public services of religion. Catholics greatly enjoy the public services of the Church when everything is well ordered and arranged and there is nothing to distract them or jar upon them. For at every service there is the Divine Presence, and where perfect order reigns it soon makes itself felt, its calm peace steals in upon the soul, it communes sweetly, and worships "in spirit and in truth."

But in order to secure an external condition of tains in our churches so essential to recollection and prayer, each one must know his place and occupy it without delay or confusion, and in our present system of church finance. For none can feel so remained the church has become a requirement of devotion as well as a necessity of church finance. For none can feel so considerable intelligence, like the Polymesians and in their manner of government the expecial place assigned, and the regular seat in the church has become a requirement of devotion as well as a necessity of church finance. For none can feel so considerable intelligence, like the Polymesians and intelligence, like the Polymesians and principles of political economy. The climate is a duty of devotion as well as a matter of obligation; and we find that truly pious Catholics almost invariably try to secure seats in their pariac churches, be they ever so humble. Indeed, Catholics who fall to do this are not attached they or the contractive of their religion; and we find that truly pious catholics almost invariably try to secure seats in their pariac churches, be they ever so humble

tion of letters on different topics until they can write a letter in a neat, legible, concise, and connected manner, proper-ly folding and addressing it. A word to he wise is sufficient.

Alcohol, Muscle and Brain.

Alcohel, Muscle and Brain.

We put a drop of alcohol into a man's eye. It poisons it. We try it upon the lining of a living stomach. Again it poisons it. We study, after death, the stomachs of drinking men, and find alcohol produces, in regular stages, redness, intense congestion, morbid secretions, deeper hurt, destruction of parts, utter ruin. We study its influence upon the health and strength of sailors and soldiers, and find it helps to freeze them in the Arctic regions and exhaust them in the Tropics. We watch two regiments on a long march in India, one with and the other without grog, and are driven to the conclusion that even moderate quantities of alcohol weaken the muscles and break the endurance. We visit the training grounds of oarsmen, pedestrians and prize fighters; and learn everywhere the same lesson—alcohol is a poison to muscle and brain.—[Dio Lavie.]

The great diaphoretic and anodyne, for colds, fevers and inflammatory attacks, is Dr. Pierce's Compound Extract of Smart-Weed; also, cures colic, cramps, cholera morbus, diarrhosa and dysentery, or bloody-flux. Only 50 cents.

bloody-flux. Only 50 cents.

It is beyond all doubt that "Myrtle Navy" is the favorite tobacco with the smokers of Canada. They obtain more enjoyment from it than from any other tobacco made and those of them who have used it long enough to test its merits never abandon it for any other brand. The reason for this preference is that the "Myrtle Navy" is made of the very finest leaf which is grown and that in every process of its manufacture the most vigilant care is exercised to preserve the genuine aroma of the leaf. genuine aroma of the leaf.

Lost ! How many people of both sexes are suffering from lost vitality, all broken down, and on the verge of Consumption, that might be restored, as many have been when given up to die, if they would use Burdock Blood Bitters, which restores lost vitality and gives new vigor to the debilitated system.

Prof. Low's sulphur soap is a cheap and handy form of obtaining the healing yir-tues of a sulphur bath.

DITUATIONS To subscribers. Circulars trees of a sulphur bath.

BRUTALITY.

His Foreboding.

The Paris correspondent of the New York World says: "Jules Ferry came back to Paris a few days ago. He was to remain away for two years, but Paris seems to have attractions for him that he cannot resist. The wags of the cafes say that after his arrival in Paris he went to Mass to Notre Dame to hear the grand organ play. It is known that the former Prime Minister of France has a passion for listening to the great organ of Notre Dame, and the story is told that on one occasion, after leaving the church, he whispered in the ear of a friend, in a voice of gloomy foreboding: "That organ will bring me to believe in God yet, if I don't quit going to listen to it."

Batables on Ocean Steamers

Retables en Occan Steamers

Few persons are aware of the extensive nature of the victualing on board the great occan steamers. Such a vessel is provisioned as follows for the passengers and crew: 3,500 lb. of butter, 3,000 hams, 1,500 lb. of biscuits, exclusive of those supplied for the crew, 8,000 lb. of grapes, almonds, figs, and other dessert truits; 1,500 lb. of jams and jellies; tinned meats 6,000 lb.; dried beans, 3,000 lb.; rice, 3,000 lb.; dried beans, 1,000 lb.; potatoes, 40 tons; flour, 300 barrels; and eggs, 1,200 dosen. Fresh vegetables, dead meat and live bullocks, sheep, pigs, geese, turkeys, ducks, fowls, fish, and casual game, are generally supplied at each port, so that it is difficult to estimate them. Probably two dozen bullocks and sixty sheep would be a fair average for the whole voyage, and the rest may be inferred in proportion. During the summer months, when travelling is heavy, 25 fowls are often used in soup for a single dinner.

The Ninth Commandment.

The Ninth Commandment.

At the examination of the children of the Windsor Infant School, a little boy was saked to explain his idea of bearing false witness against your neighbor. After hesitating, he said it was telling lies; on which the worthy and reverend examiner eaid, that is not exactly an answer. What do you say? addressing a little girl who stood next, when she immediately replied, it is when nobody did nothing, and semebody went and told of it.

Certain Cure.

A CURE FOI positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaint incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

Worms cause much sickness among children that Freeman's Worm Powders

will surely cure. National pills will cure constipated bowels and regulate the liver.

YOU

Hot and dry skin?
Scalding sensations?
Swelling of the ankles?
Vagne teelings of unrest?
Frothy or brick-dust fluids?
Acid stomach? Aching loins?
Cramps, growing nervousness?
Strange soreness of the bowels?
Unaccountable languid feelings?
Short breath and pleuritic pains?
One-side headache? Backache?
Frequent attacks of the "blues"?
Fluttering and distress of the heart?
Albumen and tube casts in the water?
Fitful rheumatic pains and neuralgia?
Loss of appetite, flesh and strength?
Constipation alternating with looseness
of the bowels?
Drowniness by day, wakefulness at night?

night!
Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of

skin! Then YOU HAVE Bright's Disease of the Kidneys.

Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and respect until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoss, bloodlessness, heart disease, apoplexy, paralysis, or convuisions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more vietims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S BAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the universal

CAUTION!

EACH PLUG OF THE

Myrtle Navy

IS MARKED

T. & B.

IN BRONZE LETTERS.

NONE OTHER GENUINE. RETIBING from BUSINESS
—Damask lace curtains, plane covers, embroidered table cov-ers, velvet table covers, at cost—E.S. MURRAY&(10).

HACYARDS CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Pargative. Is a cafe, cure, and effectual Controper of worms in Children or Adulta

THE CHICAGO AND NORTH-WESTERN Catholic Text Books

Railway. The best route and SHORT -:- LINE -BETWEEN-

CHICAGO,

COUNCIL BLUFFS AND OMAHA.

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M. Hughit⁴, B. S. Hair, General Manager. General Pass, Agt. CHICAGO.

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| Propagation | P

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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.
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TARMERS WILL CONSULT their own interests when in London by stopping at the Western Hotel Best stabling in the dity. Dining-room first-class.—Alfrende E. Parrox, Prop.

BETTIRING from BUSINESS—Brussels carpet, tapestry carpet, three-ply carpet, at cost.—E. S.

Brussels carpet, tapestry carpet, three-ply carpet, at cost.—E. S.

Brussels carpet, tapestry carpet, to come the service of the

Wellaceburg, Ont., Sept. 19, 1885.

DEAR SIR AND BROTHER:—Owing to the demise of P. P. Nell, a Roman Catholic merchant tailor of this place, a few days ago, there is an excellent opening here for a good cutter and fitter. Should you know of a Catholic cutter of good reputation and standing in that trade you would do well to recommand him to come and locate here. Perhaps it would be well for you to communicate the fact to our distar Branches through the columns of the Carnolko Racond. I am informed that the shop and fixtures of the late Mr. Mill will be rented as usual for the same business to a competent hand. There are only two other tailor they in the place. The population business in the gracery and dry goods has. There is a Catholic Church and Separate School here.

Yours fraternally,

JAMES RELEHAN,

See, Branch No. 22,

PRATERNITY OF THE C. M. R. A.

Our order is not a business institution but a fraternal acciety, and hence we do not place ourselves in competition with or antagonism to the old line insurance companies. It is not by giving figures and criticiaing the statements and reports of insurance inspectors of companies that we aim at promoting the beneficent work of the C. M. B. A. As far as the association is concerned we never thought it desirable to promote the growth of the order from financial motives, as we can conceive of no object to prompt to such action. In the pursuit of extending fraternal relations to bind communities to mutual intercourse and kindly deeds, whereby each is made happier and their loved once secured against the possibility of being thrown helpless on the cold charity of a matter-of-fact world, we sak worthy men to join our society. Unlike the insurance companies, it is not to make money for those connected with the institution we seek to extend our members. It is to develop the sympathetic and fraternal instincts which prompt us to throw the protective arm of the C. M. B. A. sround the helpless, and thus add to the happiness of those who become members by relieving them of anxiety as to the future. Our work is therefore a work of humanity and not a financial or personal advantage. All this is done at cost, as a matter of mutual protection, with a perfect equality of benefit to all members, and we do not need to demonstrate this by competitive figures.

We doubt if the ldee of competition with

unsation of local government in Ireland in in future utterances. Sir William Vernon Haroourt, speak-case conceive of no object to prompt to such action. In the pursuit of extending fraternal relations to bind communities to mutual intercourse and kindly dead, whereby such is made happier and their loved one secared against the possibility of being thrown helpless on the cold charity of a matter-of-fact world, we ask worthy men to join our society. Unlike the insurance companies, it is not tome the insurance companies, it is not tome through the project and the project warm of the C. M. B. A. around the helpless, and thus add to the happiness of those whe become mambers by relieving them of anxiety as to the happiness of those whe become mambers by relieving them of anxiety as to the future. Our work is therefore a work of humanity and not a financial sor personal advantage. All this is done at cost, as a matter of mutual protection, with a perfect equality of benefit to all members, and the ground the helpless, and thus add to the happiness of those whe become mambers by relieving them of anxiety as to the future. Our work is therefore a work of humanity and not a financial sor personal advantage. All this is done at cost, as a matter of mutual protection, with a perfect equality of benefit to all members, and its ground the helpless, and thus about the companies would do our order any good. It was founded on the basis of kepting its members, and its ground the follow the condition of the proper of the condition of the proper of the condition o then, we are hot a monetary competing institution requiring to make a statistical array as against purely financial and money-making insurance companies. Let us then be true to first principles and the best instincts of our nature, which best instincts of our nature, which the best instincts of our nature. the best instincts of our nature, which are far above mercenary grovelling. We are engaged in a lofty work, and if true to the single object of preventing poverty and chesting the sorrowful, we have nothing to fear from all the business concerns on the continent. Let fraternity be our polar star and the beneficiary feature will never show an unhealthy condition.

let. Fraternity helps to rid the community of pauperism and its expenses.
2nd. It is a protection sgainst the crimes

incident to poverty.

3rd. It brings relief to the sorrows of bereavement, and brightens the other-

bereavement, and brightens the other-wise desolate pathway.

4th. It is an investment not exposed to the demands of creditors, but protected by law for the widow and orphans.

5th. It brings ready money at a mo-ment, and just at that moment when it is most timely and welcome.

6th. It affords all the convenience of

a savings institution, with a much larger pecuniary return.
7th. It benefits the assured, promoting

industry and economy.

8th. It prolongs life by relieving it of

anxiety.

And last, but not least, it provides the family loaf when the family head is buried.

Branch No. 23, Seaforth.

Correspondence of the Catholic Record.
FROM SARNIA.

Mr. Peter M. Hayden, who, during the past four years, held the position of head clerk in Mr. Glesson's store, left town last week for Cedar Rapids, Iowa, where, we understand, he intends opening out a business for himself. During his stay here Mr. Hayden made many warm and intimate friends. His name will linger long around many firesides and in social circles will his memory live in deep respect for the courteous and respectful bearing which he ever maintained in society. Always cheerful and of an exemplary disposition he won from all their confidence and esteem. In business relations with the public none can say he had a fault. Ever obliging, upright and competent no man could be better fitted for the position which he held, and of few can it be said as of him that his business relations with the public remained to the end unruffied by any feeling of dissatisfaction. He was a member in good standing of the C. M. B. A. Branch of this town, a Branch which

regrets the low of one of its most active members. Mr. Hayden will be missed by all classes but by none more than his Catholic friends. While we feel the loss of a true friend and exemplary companion we find at least a feeling of pleasure in the fact that the change is for Mr. Hayden's welfare.

NEWS OF THE WEEK.

BY ATLANTIC CABLE.

Archbishop Walsh, replying to a number of addresses, approved of the policy of the RaiDof Camarion, and appliance His Lordship's set of justice in ordering an enquiry into the Maamstrama and similar muster cases in which it is alleged innocent persons were convicted. The Nationalists have decided to nominate Mr. Parnell for member of Parliament from the College Green division.

Fariament from the College Green division.

That portion of Mr. Gladstone's manifesto reterring to Irish affairs was received in Dublin with a feeling of general
disappointment. The ground is taken
by some that the expressions of the exPremier are in harmony with those of
Mr. Chamberlain, as expressed by the
latter recently at Glasgow and elsewhere.
Others hope for a further development
of Mr. Gladstone's ideas in regard to the
question of local government in Ireland
in his future utterances.

England.

The Cologne Gazette says Germany is willing to have the Pope act as arbitrator in the Carolines dispute.

Advices from Tamstave say that the Italian Consul having failed in his mediation between the Hovas and the French, the French are resuming hostilities and have bombarded Marranjwa.

Flags are preparing for active guerilla war on the French troops, and will soon begin aggressive operations unless terms are made with them.

Admiral Nicot telegraphs from Tamatave, Madagascar, that he reconnoitred the country on the 10th to ascertain whether the Hovas were erecting forts at Tarafat. He led the column of troops toward Guesoawaf on the enemy's right and discovered a strong force of Hovas strongly entrenched. An engagement ensued in which the French loss was 36 wounded, including four officers and two men killed.

The populace of Palermo, Sicily, are becoming panic stricken owing to the prevalence of cholers, and are fleeing from town. There is great scarcity of food. The people of Naples are sending money and beeves for the relief of the sufferers. sufferers.
United States.

A largely attended meeting of Irish American citizens was held in Washing-ton on Sept 18. Resolutions were adop-ted endorsing Parnell's programme for the restoration of an Irish Parliament. Congressman Foran presided, and speeches were made by Congressman Lawler and others.

A FEW OF MANY.

The following two letters we publish this week in order to show what is thought of the CATHOLIC RECORD by its readers. Every day we are in receipt of like communications from subscribers, and it affords us no little gratification to find that our efforts to supply a first-class Catholic paper to our co-religionists are so highly appreciated:—

Keene, Sept. 14, 1885.

are so highly appreciated:

Keene, Sept. 14, 1885.

Thos. Coffey:
Sir.—Enclosed please find the amount of subscription for the coming year. I did not know what an advantage it was to have a good Catholic paper coming weekly, until I received the RECORD, and I thank you very much for the pleasure I derive in reading it. Wishing you every success, I remain,
Yours respectfully,
JAS. FOLEY,

Wishing you eve., Yours responsible to the Catholic Record. I must say that I am very much pleased with your paper, as it centains not only instructive and amusing matter, but its editorials are ably written, particularly on the Irish question, and it is a paper which should be read in every A. Catholic household. Wishing its uccess, I am, yery truly yours,

CATHOLIC NOTES.

The Ladies of the Sacred Heart have just sent a colony from Dublin to Buenos Ayres. In 1854, Sisters of Mercy from Dublin established themselves in that city, where there is a large Irish colony.

The question of establishing a Catholic University at Fribourge, Switzerland, is under consideration. We learn that the undertaking is warmly favored by the Sovereign Pontiff and the Swiss Bishops.

According to Rt. Rev. Bishop Mugabure, the Japaness missionary now in Boston, there are \$2,000 Catholics in Japan, 70,000 of whole are the descendants of the converts made by St. Francis Kavier, the Jesuit missionary, 200 years

It is with regret we chronicle the death of one of Mount Forest's oldest and most respected citizens, Francis Duffy, who died Thursday, Sept. 3rd, 1885. He suffered for a length of time under a severe attack of paralysis, an illness which he bore with the most Christian-like patience. He was a resident of Mount Forest for upwards of twenty-nine years, during which time he was remarkable for his uprightness and cheering disposition and greatly shall his happy face be missed among us. He was beloved and respected both by Protestant and Catholic as was shown by the large cortege that followed his remains to the Roman Catholic cemetery. The funeral ceremony was performed by the pastor, Father O'Connell The singing, led by the Misses Strong, rendered the ceremony very solemn and impressive.

impressive.

His many friends extend their deepest sympathies to his mourning wife and family. May his soul rest in peace.

The Evangelist Abroad.

pears to have fallen upon a young priest of the town of Peschia, in Tuscany. This young ecclesiastic has evidently been playing just such a prank on an evangelical tourist as the famous Dominican would have loved to play This town of the best photos made in the city to EDY BROS., 280 Dundas street. cal tourist as the famous Dominican would have loved to play. This tourist, whose name is J. S. Anderson, describes himself as having discovered in the course of his rambles about the town in question a certain dark dwelling where, according to advertisement, "ancient books" were sold. Our tourist uses little scraps of Italian, which, however, we shall not transcribe. He knocked at a door, and was admitted to a dismal court where he saw only the first step of a dark stair, "up which," says he, "I made my way with a raised voice." But as to how a raised voice can give assistance in a dark ascent swo only the first step of a dark star, "ap which," says he, "I made my way with a raised voice." But as to how a raised voice can give assistance in a dark ascent we leave it to the careful inquirer. At the top, in "typical darkness," our tourist met the young priest, and the following conversation took place. The tourist says his own part in it was inspired by the darkness, but, as we have already said, it was evidently the spirit of Father Tom Burke that inspired the young priest. "Good afternoon, sir. Please excuse my disturbing you. My object in visiting you is to purchase, if possible, an ancient book or two.' If trust I may serve you, at; what works are you in search of?" Well, first, I should like a copy of the Gospel. 'Yes, air; will you kindly furnish me with the author's name? I saked for a copy of the Gospel. 'Yes, sir; will you kindly furnish me with the author's name? I saked for a copy of the Gospel of Jesus Christ, known as the Sacred Scriptures.' 'Yes; but,' said the young priest, placing before me a manuscript catalogue, 'how can I know where to look if I have not the name of the author?'" As to the effect of this deplocable ignorance on our tourist, he describes it thus: "Now I was convinced that the young priest was absolutely ignorant of the existence of the Word of God. I was almost moved to tears as I looked on that son of Popery, as he eagerly searched the catalogues of the Fathers, saints, prayers, and chants, to discover the infallible Word of God. I thanked him, and exhorted him to receive and study that precious volume." "Who that reads this account, says somebody else, 'hout must perceive the need Italy has to be brought into contact volume." "Who that reads this account, says somebody else, "but must perceive the need Italy has to be brought into contact with the quickening fountain of the Word of God?" But we, for our part, ask who can wonder at the lamentable failure and manifold absurdities that distinguish Protestant missions, when such a tearful, cackling goose as this may be taken as an example of the better class missionary

—probably honest, but half-silly? It is evident, meantime, that folk in Italy understand how to get rid of their would-be evangelists in a manner that is civil, while it procures for them a little harmless amusement. And wherever the missionary is abroad among Catholics we should recommend for him a similar treatment. It is the very best he can receive. It is the very best he can receive.

GLOBE LIGHTNING RODS.

University at Fribourge, Switzerland, it under consideration. We learn that the source of the Growing is warmly favored by the Sovereign Pontificant the Swiss Bishops.

According to Ri. Rev. Bishop Mugabure, the Japanese missionary now in Bostary, feer are \$2500 Catholics of Japan 17,000 of wishing the the defendants of the converte made by \$8. Ernanci Xavier, the Jesuit missionary, 200 years age.

The work of extending and developing feering misdea, a with the Missional Catholic All Hills, has given such impetes, has been taken as with remarkable many by the Jamit Pathon. Nearly all the German Jesuit Fathor, oxployed in the Tertianhip at Portico last year have gone either on the Annerican or on the Indian missions.

The little Norman church within the wills of Edinburgh Catle, known as queen Manyacet's Chapel, it to be restored as near as possible to its original condition. This interesting fabric, at one time degraded into a powder magazine, is one of the oldest ecclesiantical structures in Scotland, having been built by St. Margaret, towards the end of the elevent century.

Mgr. Guerin testificate of cures wrought by virtue of the miraculous oil in the oratory of the Holy Face, each accompanied with a time of the oldest in computed that during his lifetime M. Dupont, better known as "the Holy Minn of Tourn," seat no less than 2,000,000 of little vials filled with oil from the lamp burning before the Holy Face, each accompanied with seat and 10,000 piggrims arrived by special trains from all parts of Franck, Including the national pilgrimage to Lourdex, about 10,000 piggrims arrived by special trains from all parts of Franck, Including the national pilgrims and the control of the national pilgrims are control of the national pilgrims are control of the national pilgrims are control of the national pilgrims and the control of the national pilgrims are control of the control of the national pilgrims are control of the control of the national pilgrims are control of the control of the national pilgrims of the co

To Wool Dealers. A friend in the North-West desires information in regard to a good market for wool. Will some of our readers kindly supply the necessary particulars. Communications may be addressed to "N. W. Correspondent, R. C. Mission, Qu'Appelle, Assa."

BIRTH. At Wingham, on the 14th inst., the wife of Mr. Luke King, general agent CATHOLIC RECORD, of a daughter.
At "Edge Hill." Kingston, Ont., on Saturlay, Sept. 12th, the wife of J. B. Murphy of a son.

LOCAL NOTICES.

New Fall Dry Goods just opened out at J. J. Gibbons. Extra good value in dress materials, kid gloves, hosiery, corsets, house furnishings, gents' furnish-

a specialty.
FINE ARTS,—All kinds of art materials

MARKET REPORT.

Wheat—Spring, 125 to 135; Delhi, # 100 ibs, 125 to 135; Democrat, 125 to 140; Clawson, 120 to 135; Bed, 125 to 135; Denocrat, 120 to 140; Clawson, 120 to 135; Bed, 125 to 135; Oata, 0 90 to 0 92; Corn, 16 to 10. Barley, 100 to 110. Peea. 0 85 to 0 95. Rye, 1 00 to 100. Clover seed, 0 00 to 0 00. Timothy Seed, 2 25 to 2 90. Flour—Pastry, per cvt, 2 25 to 2 50; Family, 200 to 2 25. Oatmeal, standard, 2 00 to 2 20. Shorta, ton, 140 to 16 00. Bran, 10 00 to 12 00. Hay, 8 00 to 90 00. Straw, per load, 2 00 to 3 05. Butter—pound rolls, 10 to 180; crock, 18 to 150; tubs, 120 to 140. Ergs, retail, 12c to 13c; basket, 11c to 12c. Cheese, 1b., 7; to 0 80c. Lawd, 9 to 10c. Turnips, 20c to 25c. Turkeys, 70 to 19d. Chickens, per pair, 50 to 80c. Ducks, per pair, 50 to 100. Potatoes, per bag, 60c 10 70c. Apples, per bag, 00 to 00. Dressed Hogs, per cwt, 100 to 00. Beef, per cwt, 50 to 10c. House, 10c. House, 10c. Lamb, per lb. 8c to 16c. Hops, per lb, 68c to 10c. Wood, per cord, 4 00 to 4 50.

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Sept. 21.—Wheat—Fall, No. 1, 00c to 00c. Wood, per cord, 4 00 to 00c; No. 2, 85c to 85c; No. 5, 80c to 80c. Peas, No. 1, 88c to 86c; No. 2, 86c to 87c; No. 3, 85c to 85c. Barley, No. 1, 86c to 86c; No. 2, 80c to 50c. Peas, No. 1, 83c to 36c; No. 2, 80c to 50c. Rye, street, 87c to 700. Barley (street), 90. Bean, 100 to 1200. Butter, 14c to 15c. Hogs, street, 87c to 700. Barley (street), 90 to 60c. Rye, street, 55c to 55c. Wheat, street, spring, 00 to 000. CTLAWA.

GRAIR—Oeta, Coc. 28c. Feas, Soc to 70c
Spring wheat, Soc to 28c. Feal, wheat, 90c to
Spc. Scotch, 86c. Rye, 48c to 50c; Beans, 1 28
to 1 50.
DIABY PRODUCE — Butter in pails, 16c to
17c; tubs, 16c to 18c; prints, 16c to 20c, Cheese,
12 to 18c. Regs, 18c to 14c per dos.
POULTRY—Unickens per pair, \$1 00 to \$25.
Geess, 00c to \$0 00 sach. Turkeys, \$1 70 to
1 75. Ducks, per pair, \$1 09.
MEATS—Pork \$7 00 to 7 50 per owt; ham.
12 to 16c; bason, green, 9c to 8c; young
12g, 2 00 to \$0 0 sach. Beef; in qra, 4 00 to
5 00. Mutton and lamb, 16c.
MISCELLAMEOUS — POLATOES, new, 00c gal;
40c to 50c a bag. Hay, 15 00 to 20c; straw, 00c
to 50c 150c; inspected, No. 1, 7 5 to 800 per owt

MONTREAL

FLOUR—Receiptes, 2,100 bbls. Quotations
are as follows: Superior, \$4 90 to \$4 05;
54 25; extra superine, \$4 05 to \$4 10; spring
extra, \$2 30 to \$4 00; superine, \$3 00 to \$8 65;
strong bakers, \$400 to \$75; flne, \$3 40 to \$3 50;
middlings, \$5 20 to \$75; flne, \$3 40 to \$3 50;
middlings, \$5 20 to \$75; flne, \$3 40 to \$3 50;
middlings, \$5 20 to \$75; flne, \$3 40 to \$3 50;
middlings, \$5 20 to \$75; flne, \$3 40 to \$3 50;
middlings, \$5 20 to \$75; flne, \$3 40 to \$3 50;
middlings, \$5 20 to \$75; flne, \$3 40 to \$50;
to \$00; city
bags, \$2 25 to \$2 20; city bakers, \$2500 to \$0.00.



AGENTS WANTED

"British - American Hierarchy,"

The Finest Lithograph in Colors ever produced in America.

ARTISTIC PORTRAITS of all the members of the Catholic Episco pate of British North America and the Wes Indies. Every Catholic family will buy one

> F. A. LAFOREST, Gen'l Agent for Canada, Berlin, Ont.



Auction Sale of Timber Berths.

DEPARTMENT OF CROWN LANDS. (Woods and Forests Branch.)

Toronto, 10th August, 1885. NOTICE is hereby given that certain ter-ritory on the North Shore of Lake Huron will be offered for sale by Public Auction, as timber berths, at the Department of Crown Lands, Toronto, on Thursday, the Twenty-second day of October next, at one o'clock

T. B. PARDEE,

Note.—Particulars as to locality and description of limits, area, etc., and terms and condition of sale, will be furnished on application personally, or by letter to the Department of Crown Lands, where also maps of the territory can be obtained.

EXCURSIONS

CANADIAN PACIFIC BOATS

TO THE NORTH-WEST.

Port Arthur and return . . . \$33 20

MEALS & BERTHS INCLUDED ON BOAT

By taking the C. P. R. Boats you are sure of getting a good one to return on: Secure your tickets and births from the C.P.R. Agts.

THOMAS R, PARKR,

Agent, London. Office—402 Richmond St.
W. C. VAN HORN, D. McNICOLL,
Vioe-Pres. & Gen. Man., G. P. A.,

AUCTION SALE OF PART OF THE

EXHIBITION GROUNDS

Friday, the 2od Day of October,

1865, at 2 p.m., that part of the present Exhibition Grounds lying west of Wellington street in the City of London.

The property will be sold in lots according to a plan which may be seen at the suction rooms of McElheran & McCann, 284 Dundas street, and will be shown in posters which will be shortly put up throughout the city.

The terms of the sale are a deposit of 10 per cent of the purchase money to be paid down at the time of sale, sufficient with the deposit to make one-fifth of the whole purchase money in one month from the day of sale, and the remainder to be secured by mortgage on the lands purchased, payable in four equal consecutive annual instalments from the day of sale, with interest at the rate of 6 per cent. per annum on the unpaid principal to be somputed from the day of sale and to be paid with each instalment.

Conditions of sale and further information may be had on application to the Auctioneers.

The Auctioneers call the special attention

ers.

The Auctioneers call the special attention of the public to this property, comprising, as it does, the most valuable building lots in the city, and affording the only opportunity that remains of acquiring a lot fronting on Victoria Park.

Dated this 5th day of September, A.D. 1885. By order of the City of London Trust.

McElheran & McCann

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\$5.00 Pair. PETHICK & MODONALD. 393 RICHMOND ST.

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Colonial Exhibition in London, Eng.

FIFTY-FOUR THOUSAND FEET RESERVED FOR CANADA.

First Royal Exhibition Commission Since 1862,

THE COLONIAL AND INDIAN EXHIBITION, to be held to LONDON, Eng., commencing MAY 1st, 1886, is intended to be on a scale of great magnitude, having for object to mark an epoch in the relations of all the parts of the British Empire with each other.

In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862; and His Royal Highness the Prince of Weles has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.

This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.

The grandest opportunity ever offered to

FOREST and MINERAL wealth and also in SHIPPING.
All Canadians of all parties and classes are invited to come forward and vie with each other in endeavoring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

Every farmer, every producer, and every manufacturer, has interest in assisting, it having been already demonstrated that extension of trade always follows such efforts.

By Order,

Sec. of the Dept. of Agriculture.
Ottawa, 1st Sept., 1885.

361-3W.

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VOL 7.

tern House.

CLERICAL

We make a spec of Clerical Suits, turn out better fil and better finished ments than any \

N. Wilson & 136 DUNDAS STI

Happiest Days. I said to the little children.
"You are living your happiest days.
And their wide eyes opened wider.
In innocent amaze;
For their happiness was so perfect,
They did not know it then.
"Oh, no!" they said, "there'll be

I said to the youth and maiden,
"You are living your happiest day
And into their sparkling eyes ther
A dreamy, far-off gaze.
And their hands sought one anott
And their cheeks flushed rosy re
"Oh, no," they said, "there'll b
days
For us when we are wed."

I said to the man and woman,
"You are living your happiest day
As they laughingly watched toget
Their baby's cuuning ways.
"These days are days of labor;
They can hardly be our best:
There'll be happier days when th
are grown,
And we have earned our rest."

I said to the aged couple,
"You are living your happiest day
Your children do you honor;
You have won success and prais
With a peaceful look, they answ
"God is good to us. that's true;
But we think there'll be happier
In the life we're going to."

ARCHBISHOP WALS

HIS RECEPTION IN DUBI Freeman's Journal, Sept.
The reception at the West
Terminus assumed the for
immense demonstration, re
all classes. Long before the
which the train was expectemen, members of Parliament
tions from various societies, ar
ent citizens, gathered within
anxious to obtain good plac
arrival platform. Some uexisted as to the side at
special train would draw up,
barriers leading to the platforto the English passenger to
closed, and a strong body
guarded the approaches to
the clergymen and aity were
siderable time embarrassed by siderable time embarrassed by tion. The entry of the Lord Corporation was marked by wing. The civic body attends the Lord Mayor and membe their robes of office and the officials bore the ancient mace. The body of police present were utterly unable back the crowd, who forced across the rails and swarme platform from all portions of terminus, and considerable was thereby occasioned. Begood nature, and it was eonly one thought animate masses of the people. it was with very great di members of the Corporation retain their places. Ever point of vantage was speedily session ot, and by the time the expected to arrive all port station were densely packed tators. As the train con Archbishop glided into the sta

> allow of the presentation of prepared by the Corporat required the utmost efforts body of police to keep bac of persons who pressed forwar welcome his Grace as he a welcome his Grace as he a the platform. The distinguis who appeared to be somew after his long journey, we deeply moved by the wa reception. His Grace shoot the Lord Mayor and sever of the Council, but, owing of the crowd and the che with difficulty that he coul-self heard. When silence we moments restored. self heard. When silence a moments restored,
> The Lord Mayor—May it Grace—I, as chief magistrat give you a cead mille faithe. as chief magistrate of the come you back to your management of the come you back to your of the come you back to your management of the come you back to your frace an address whice unanimously by the Munic I will therefore call up Clerk to read to your Grace which has been agreed to bation of the city of Dublin the Town Clerk (Mr. Jol B, L.) then read the following.

were again and again rener perfect forest of hats, caps, kerchiefs waved the greet

enthusiastic spectators. A was cleared with the utmost

B. L.) then read the following TO THE MOST REV. WILLIAM J LORD ARCHBISHOP OF 1 MAY IT PLEASE YOUR GRAM
Municipal Council of Dub
unite with the rest of the
of Dublin in tendering to y felt welcome on your retur to assume the exalted di sponsibilities of Archbishe It is to us, indeed, a source a native of our city should to succeed to the see of St. Laurence O'Toole, and n your distinguished ca gives to us abundant assum