Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." - "Christian is my Name, but Catholic my Surname."-St. Pacian, 4th Century.

VOLUME 11.

LONDON, ONTARIO, SATURDAY, AUGUST 3, 1889.

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LONDON. ONT.

Catholic Record.

London, Sat., August 3rd, 1889.

EDITORIAL NOTES.

THE Catholic ladies of London will be pleased to know that the usual spiritual retreat will this year be held in the Convent of the Sacred Heart, Dundas street. It will begin on Monday evening, Sept. 2ad, and close on Saturday, Sept. 7cr. Those desiring cards of invitation will please address the Lady Superior.

THE Mail's Montreal correspondent announces that the "Equal Rights' Committee" of that city are not likely to send a deputation to present their petition against the Jesuit Estates Act in person. Considering that they have received a broad hint from His Excellency that he does not want to see any deputations of the association on the subject they wish to speak of to him, they have come to a very discreet con-

"Two hundred and fifty ministers have applied for an army chaplainship in the United States which becomes vacant

It appears that there are plenty of the tribe who can be spared from parochial work in the United States. Canada could also afford to space a fair number of those who engineered the "Equal Rights" Con vention for the vacant office, and she would not lose much by the transfer either.

JOHN GILMARY SHEA, the able editor of the New York Catholic News, thus writes of the Jews now in Palestine :

"A few years ago the Jews in Jerusa lem might be counted by hundreds. But since then a tide of immigration has set in—which has flown on surely and set in—which has flown on surely and steadily till they now number some thirty thousand, or three fourths of the whole population of the city. Hunted like wild beasts from European countries, despoiled in many instances most cruelly of their means of existence, it is true that they came to Jerusalem in poverty and rags, but once there means are found to clothe needy one, for they, too, have rich and powerful friends in have rich and powerful friends in Europe, who believe in the resurrection of Israel.

MR JOHN CHARLTON, M. P., one of the "Devil's Thirteen," is making himself con spicuous by perambulating the whole country making speeches against the Jesuits. His last appearance was at Petroles, on the 24th ult Before that he spoke in London, Essex Centre, and other places. In London he said that the Catholics of Ontario have no sympathy with the Jesuits. We presume that he has found new light on this subject, for we do not remark that he has lately contented himself with stating that the Jesuits in far away climes, and long ago have been dreadful criminals. Some of them must have done him some personal injuryperhaps his great-grand-mother was polsoned by a Jesuit.

CARDINAL LAVIGERIE'S International anti Slavery Congress, which is to meet cerne, has been postponed until after the French elections, so that prominent Frenchmen interested in the movement could attend. The colored Catholics of America have been invited to send a representative to the Congress, whose expenses will be paid. Father Folton has been spoken of as the representative who will probably be sent. It is believed that the presence of a highly educated member of the race will tend much to the increase of interest in Cardinal Lavigerie's movement, as it will demonstrate the high state of culture of which the race is capable provided edu cational opportunities be afforded them.

It appears that the Italian Govern ment cannot abstain on any occasion from manifesting their contempt for religion and their desire to suppress Commercial Courses, and Shorthand and it. The military were not allowe to present arms as the procession of the Most Blessed Sacrament passed by on Corpus Christi. The reporter remarks that this honor is paid by the Ottoman Government. There is, in fact, great respect paid to the Catholic religion by the Ottoman Government, which recognizes the necessity of co-operation of Church Complete Classical, Philosophical and Sate, that the people may be good citizen. In Turin, however, the unbelleving people were encouraged even to scoff at the procession. The insult was intended for the Pope and the clergy, but it was offered directly to Almighty God Himself. Of course it was not the people of Turin who did this, but the Government officials, whose best recommendation for official promotion is unbelief.

> IT IS announced that Miss Gwendoline Caldweil, who gave \$390 to the Catholic University of Washington has been engiged to Prince Murat, a descendant of eon's famous General. Prince Murat is and the Church.

now fifty-five years of age, having been born in America in 1834, his mother, Caroline Fraser, being a native of New Jersey. In 1854 he married Princess Malcy de Wagram, by whom he had a son and two daughters, all of whom are married. During the war of 1870 71 Prince Murat distinguished himself by brilliantly conducting the famous Rezon. ville cavelry charge. Miss Caldwell is twenty six years of age and is highly accomplished and of attractive personal appearance. She is a native of Kentucky, and was educated at the Manhattanville Sacred Heart Academy.

THE Mail is busy publishing letters by the dan from anonymous subscribers who approve of its course in raising the no-Popery banner. Many of them contain the quiet suggestion that should that journal be heavily fined for elandering the Jesuits, its admirers should subscribe to pay the fine. It appears that the Mail's admirers have a peculiar sympathy with slauder. One of these of special sanctity says: "With the king of kings as your captain, one who was never shipwrecked. victory will be yours." The Mail calls these "words of cheer." It is very easy to cheer that journal when it relies on the approbation of people whose names it is ashamed to publish, probably because the authors, in most cases, occupy chairs in the editors sanctum, and nowhere else.

An anonymous writer in the Mair assures that journal that the French Cans. dians are really in full sympathy with it, instead of its being in bad odor in Quebec. He is convinced of this from his having been so assured by two Franch-Canadians la Toronto. If this be the case, the Mail might reasonably give the public some respite from inflicting upon them so many editorials proving the French people of Quebec to be an ignorant priest ridden people whom the Ontarionians ought to crush. But when the twenty thousand Ontarionian picnickers go to Quebec under the Mail's generalship to meet the Quebeckers in a friendly way, they may possibly have a different story to tell. It is remarkable, however, that in the same issue we are gravely informed in an editorial that the French-Canadians intend to give a solid vote at next elections against the Mail's policy. What next?

MR. JAMES L. HUGHES WAS nominated by the Conservatives of West Middlesex to contest that seat against the Hon, G. W. Ross at the next election for the local legislature. Mr. Hughes is the Toronto school inspector who has made himself particularly conspicuous by abusing the Catholic separate schools, and by advocating that they should be hampered with conditions which will render them inefficient. He is also peculiarly anxious that the few French schools in the Province should be deprived of teachers who can teach the children in their own tongue, and it is on these grounds that he has been chosen to oppose the Minister of Eiuca-tion. We confess we had some nope that we would have the opportunity o seeing what the people of West Middle sex would have to say to a full-fielded anti-Jesuit candidate, a "no-party" man nominated in the interests of a party. situation, has declared that he will not allow himself to be nominated He does, however, let us know that he was strongly tempted to accept the candidature, for, "don't you know." the Conservatives were quite ready to take him up even as the no party candidate. It was, in fact the case of the amiable weer who, when confronted by the two maidens to whom he had made love

eparately declared : "How happy I could be with either, Were t'other dear charmer away: But as both are now nere together, To neither a word will I say."

MR. JULES FERRY recently made a nuch higher bid for the support of the Church than he did a short time previously. He declared before that he wishes to live at peace with the Church, if the Church will only consent to make peace with the Republic. Now he says substantially :

"We do not want the Concordat repealed. If the Church is a gainer by it so are we, and to a greater degree. With the tie between Caurch and State severed, the Republic has no guarantee for continued existence, even for a six months' existence lic Church, if she cannot agree to live with the Republic, but we want the Church to feel that her interests are just as safe under the Rapublic as under the Monarchy. As a matter of course, there must be only one material power in the country, and that is the State ; but we do not at all wish to destroy the moral power of the Caurch. We feel that the good of the country requires that the moral power of the Church should be strengthened,"

If Mr. Ferry had been animated by such sentiments a few years ago the unfortunate differences which have arisen in France between the State and the Church would not have arisen at all. If the Republican leaders are now prepared to let the Caurch exist without being persecuted, there will be no difficulty in find-Joachim Murat, King of Naples, Napol- ing a modus vivendi between the Rapublic IRELAND'S STRUGGLE.

THE PROGRESS OF THE CAUSE. The Unionists are much discomfited at the result of the contest at Marylebone, which gave them a majority of four hundred and ninety-three instead of the sweeping majority of one thousand four hundred and eighty five which they had at the previous election. They try to account for it, as is usual on such occasions, by saying that they did not exert themselves as fully as they might, as they knew the seat was secure. They acknowledge, however, that the result was a surprise. They also say that the social position and socialistic opinions of Mr. Leveson Gower gave him many votes. They are unwillingly to draw the inference that the day of their doom is at hand, and that the cause of Home Rule is steadily progressing. It was thought that late revelations before the Special Commission would have the effect of diminishing the sympathy of the general public with the Liberal party,

more especially as it was discovered that some of the Irish members who are very prominent in their party are at heart in iavor of revolutionary methods to gain their cause, in case constitutional methods fail. Some of them have even been connected more or less closely with the Feniaus, and some re-fused to declare that they disapprove of Fenianism. The public appear to appreciate the fact that in a movement of such magnitude as the great struggle for iliberty, there must be persons of many degrees of advancement in their political optulons, and they are quite ready not only to equit the party generally of blame for the optulons of individuals, but even to condone in the individual but even to condone in the individuals themselves extreme sentiments which they do not approve. If the cause of Ireland and other good causes were to be con-demned simply because some extremists favor them, very few reforms would ever be effected. It is, therefore, a good and encouraging sign of the steady progress of the Irish cause that there is no evid ence of any reaction in public opinion on account of the recent developments be-fore the Commission. The Home Rule

tide is, on the contrary, growing irresist. ibly stronger.
Mr. Parnell's reception at Edinburgh is another evidence which cannot be gainsaid of the same fact. A consider able minority of the burgesses protested sgainst the conferring of the freedom of the city upon him, but they were only a minority, whereas his reception when he reached Edinburgh to accept the honor conferred on him was a spontaneous ovation on the part of the electorate, and, under the present extended fran-chise, this is the test of the popularity which counts. Waite England is being gradually converted to Home Rule cotland and Wales, with the characteristic tenacity of their populations, are determined now to grant to their Irish brethren that justice which the latter have so long demanded in vain.

Mr. Parnell, on the 22rd ult., agein appeared before the Special Commission ap-pointed to examine into the Times' charges against Parneilite members of the House of Commons. He denied that any letters which had passed between himself and Mr. Harris had been withheld from the

structed Mr. Lawis, of counsel for the Parnelittes, to subjects Mrs. Maloney, treasurer of the Ladies' Langue, to produce the books of the Land League in her possession. He could not say what amount of Lague money Mr. Egan and the other trustees had invested in his name in France. It might have been £100,000, £50 000 or £10 000

Attorney General Webster-But you, a man of business, surely know.

Mr. Parnell—I am not a man of business. I never was. In Ostober, 1882, Mr.

Egan sent me accounts of the reliet fund showing expenditures of £50,000, and a balance of £31,900. Mr. Parnell stated be had not taken any steps to discover documents relating to the Ladles' League, nor would he. Mr.

Egan sent from America, through Mr. Labouchere, valuable clues in connection with the Pigott forgeries.

Presiding Justice Hannen—Would you to produce an account of the trust fund? Mr. Parnell—I decline to give any in-formation concerning the fund to friend

Mr. Balfour intends to make a stumping tour through Ireland to counterac the effect of Mr. Parnell's triumphant

reception in Etinburgh.
In connection with the 555th anniversary of the battle of Bannockburn an interesting ceremony took place on a recent Saturday on the battlefield, when the Scottish standard and the British ensign were unfurled from the Borestone flagstaff, in the presence of nearly 10,000 persons. Professor Blackie, who performed the ceremony, said he wished a real union between England and Scotland, not a usurpation. There was a great danger of a small nation like Scot-land losing its nationality when united with a large nation like England. He wished some change made in the con-stitution of things, and a Scottish Parliament should meet in Edinburgh and do business in a national way. Rev. David Macrae, of Dundee, also spoke. He said England had been slow to learn the value of nationality, and she had always been anxious to extinguish the smaller nationalities around her. She had failed She had failed to extinguish the nationality of Scotland,

answer was "Wallace and Bruce." Scot land demanded home rule and the management of Scottish affairs, not only in the interests of Scotland, but in the interests of the empire.

The old veteran of liberty, George Jacob Holyoake, writes to the London

Daily News: Sir-Mr. Bright related in one of his Sile-Ait wishing to obtain Daniel O'Connell's autograph for a friend, he took an album to him in which O'Connell wrote these lines :

Within that land was many a malcontent, Who carsed the tyranny to which he bent: That land full many a wringing despot saw Who worked his tyranny—in form of "law." These lines so exactly describe what is being done in Ireland now that they are worthy of public notice

The jury in the case of William O'Brien

against Lord Salisbury for damages for slander, returned a verdict in favor of Lord

Saltsbury.
Oa June 22, before Messrs, Bewlby and Od June 22, Defore M Seris. Bowley and Harper, R. M.'s, Messrs. Peter Flood, chairman Town Commissioners, J. P. Farrell, T. C., Joseph Wilson, chairman Longford Board of Guardians, all of Longford, and Thomas Fenlon, of Edgeworthstown were charged with conspiracy to compel and induce one William Jo give up a farm he took in October last from which the former tenants were evicted in the previous June. The alleged conspiracy arose out of speeches delivered, May 5, at a meeting held near Longford. Counsel for the prisoners fully explained that no conspiracy had been proven. After much delay, however, the magistrates convicted the accused and sentenced Mr. J. P. Farrel to two months' imprisonment, and the other defendants to six weeks each. Notice of appeal was lodged, and the defendants were liberated on bail. Their appearance in the streets was received with loud cheers, but the police prevented any gathering, and, after a time, the crowds parting, useful for home, and everything passed off quietly. The Killashee fife and drum band and the Longford band paraded the streets in the evening.

The farcicial administration of law in

Ireland is illustrated by the decision of Removables Evanson and Bruer in the case of James Talbot of Cionmel, who appealed on June 23 d against the sentence of four months' imprisonment imposed on bim by Removables Evanson and Bruer, for alleged unlawful "conspiracy" to boy cott a sheep belonging to Edward Tobin at a fair in Cloumel recently, was heard in that town. Mr. P. Condon, T. C., was also charged with taking part in the con-spiracy, but the Removables did not con-sider the evidence strong enough and dismissed the case sgainst him. The evidence went to prove that the two defendants were seen near Tobio's sheep, and that they spoke to buyers after they left the sheep. Judge Anderson, Q. C., in delivering judgment, said in charges of computers, it must be said in charges of conspiracy it must be proved that two or more persons took part in it, and two persons charged with conspiring together, shall both either be acquitted or convicted. Had the appel lant been charged with having conspired with others besides Mr. Condon, who had been discharged in the court below, the part in it, and two persons charged with evidence would have applied to him, but as that was not the charge he should allow the appeal, and reverse the decision of the magistrates.

Early on the morning of June 24th, evictions were begun on the Mr. Barris had been withheld from the court. The letters had all been sent to Mr. Sames, solicitor for the Times.

Attorney General Webster intimated that it was his intention to call every with the morning of June 24th, evictions were begun on the Cianricarde estate at Fermore, one mile from Eyrecourt. James and Peter Lynam, brothers, were the vice Clanricarde estate at Fermore, one mile from Eyrecourt. James and ness necessary to trace the missing books tims. Both were caretakers under the Land League Continuing Mr. Parnell said he had in Land Act. Peter Lynam, held over two bundred acres. He and the other tenants joined the Plan of Campaign, and on principle he allowed himself to be evicted. James Lynam has a large family. He farmed about one hundred and twenty acres. He is presi dent of the local I. N. L. in the parish, and he also joined the Plan. Recently spent two months in Gulway pail for a speech he made at Kiltonmer. He spent about twelve months in Galway and was expecting the eviction and had the house strongly barricaded. Trees were felled and placed across the road leading to his house, the windows were rem and built up, and it was said that all the men in the district would be inside to defend the place. The evicting party was mustered secretly in Bailinasloe and at midnight on June 23 a large party marched out of the town under com mand of County Inspector O B.ien and W. J. Paul, P. M. Along the road they were reinforced. They arrived at Fermore at 4 a. m. All was quiet and peaceable. A little later, however, a body of men approached from Eyrecourt with Mr. Lynam at their head. A troop of soldiers from Portumna arrived. When they saw Mr. Lynam and the crowd approach, the police and military formed a cordon round the house and would not permit any one to pass through. Large crowds of people assembled, but the police would allow no one admittance, and the eviction wa carried out without any trouble, the women and children walking out when ordered to do so by the sheriff's bailiffs. ordered to do so by the sherith's bailiffs. The furniture was thrown out in the yard and the door locked up. Mr. Peter Lynam's house was next visited. There was no resistance. Father Kirwan, P. P. Rev. T. Madden, C. C., were present on the occasion, also Mr. Shaw Tener, Clanticarde's seent. ricarde's agent,

Rev. Timothy McCarthy, P. P. of Kil-meen, appealed from a sentence of four months' imprisonment imposed at Ciona kilty, June 20th, by Captain Massey and G. R Oronin, R M.'s, for alleged inciting to violence and intimidation toward one Timothy McCarthy, earetaker of an evicted farm at Aughagilla, was heard at Olonakilty, on June 24th before County

and she was trying the same game in Ireland to day as she did six hundred years ago in Scotland, when the latter's people flocked into the town. A court Judge Ferguson. The court was crowded, and a large concourse of people flocked into the town. A force of one hundred police were drafted in from all the stations in West Cork to preserve the peace, but everything was perfectly tranquil. Mr. Blake, counsel for Father McCarthy, produced the depositions of witnesses, which proved that Father McCarthy never mentioned the name of caretaker which proved that Father McCarthy never mentioned the name of caretaker McCarthy in his speech, but said to avoid the enemy everywhere except in the house of God. Their evidence was a flat contradiction of that of the police, and he asked the judge, as a juror, to reverse the decision of the court below, as the evidence was not sufficient to convict the vilest criminal in the land. Judge Ferguson refused the appeal, saying that if Father McCarthy would express his regret for what he may have said he would feel justified in using the power he had to wipe out the penalty imposed. Father McCarthy replied that he felt grateful to His Honor for the advice, but all he could express regret for was using the words with regard to the house of God. Whatever the punishment may be he was satisfied to bear it, not only four months but if it were forty four, but would express regret for nothing but what he stated. Father McCarthy's words were received with great applause. The original sentence of four months was left un-

changed. London, July 24-Since Mr. Labouchere laid on the table in the House of Commons his motion to substitute for the report of the Royal Grants Com an address to the Queen, stating that the sums given the Royal family are already amply sufficient, and that if further supplies are needed they ought to be provided through retrenchment in the expenses of the royal household and not by fresh demands upon the taxpayers, there has been a rupture among the Liberals, and Mr. Gladstone, Sir William Vernon Harcourt and Mr. Parnell have decided to support the Government. Mr. John Morley will move an amendment against increasing the allowance of the Royal Princess uness when the next question is made it is accompanied by a pledge that it will

Mr. Gladstone's pressure upon Mr. Labouchere to withdraw his motion has been futile. Mr. Labouchere will listen to no compromise. The Parnellite members of the House of Commons are whipping for the Government, greatly to the disgust of the Radicals. The Opposition being thus at sixes and sevens, a large Government majority on the report of the Royal Grants Committee

Mr. Parnell, in an interview recently, said he and Mr. Sexton were mainly influenced in the matter of the Royal grants by their respect for Mr. Gladstone, whom they were anxious to support.
Mr. Parnell said he did not feel strongly in the matter, but his action at all events would be consistent. He did not believe that if the Irish members voted in favor of the grants it would have any effect in any direction. He certainly was acting without the lenst regard to the main object of his life. He was trying to co-operate with Mr Gladstone, towards whem the hearts of the Irish people were filled with gratitude. Mr. Gladstone would never have occasion to repent the sacrifi-ces he had made for the sake of Ireland. Mr. William O'Brien has with charac

teristic generosity donated to the fund for a national memorial to John Mande. ville, who died in Tullamore gaol, the \$500 he obtained from the Cork Constitution for libel. The work is exciting great enthusiasm throughout Ireland. On the occasion of golden wedding, July 26, the King of Belgium telegraphed congratulations to Mr. Gladstone. All the Liberal clubs and associations in the Kingdom and many Unionist bodies sent addresses. callers included the Speake the House of Commons, Lord Hartington and all the leading Lib. eral members of Parliament. A large number of handsome and costly presents were received. Irish admirers cal achievements. Stuart Rendel, M.P., gave a dinner in honor of the Gladstone party. A reception to friends followed.

The new Tenants' League is meeting with approval even from Conservative It is approved by the London Daily Telegraph and Morning Post.

London, July 25.—The Standard has consented to apologize and pay £100 damages for asserting that Father Coveney, of Tunmanway, Ireland, publicly appealed to God to strengthen the hand of the man who killed Inspector Martin, at Gweedore.
Mr. Balfour, speaking to a mass meet-

ing at Salisbury on the 25th ult, fell into his usual habit of lying against Mr. Gladstone, the Liberals and the Nationalists. He assailed the Radicals for thei opposition to the royal grants and said he had watched the controversy with a feeling of disgust. Referring to the new Tenants' Defence League, he said the law would be found equal to coping law. He declared that Mr. Gladstone's speeches were the real origin of "Parnellism and Crime,"

EXPEL THE WORMS by using the safe and reliable anthelmintic Freeman's Worn

To Invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine. A band of incendiaries are burning

churches and school houses in Vanzandt county, Texas. Four of these buildings have been destroyed within a week, and the citizens are becoming greatly excited,

VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scrofulous sores, ulcers and abcesses of all

Written for the Catholic Record. THE DUCHESS.

The brilliant light is failing
O'er the vast and tofty hail;
A thousand waxen tapers
Lend their radience to the ball;
Adown the fineing visia
Countless beautes flit,

And many happy matron.

Countiess beauties int,
And meny happy matrons
In stately grandeur sit.
A nush-and all is slient;
The guests, in pomp arrayed,
Are all in eager waiting
For the Royal Cavalcade;
But only for a moment
Their eyes read to group—
Then one fair matrons them,
A nush early matrons them,
White o'er that noble forehead
The jewels reat so bright,
Around the stately figure
Fail robes of splendious light.
Those eyes, whose tender passion
Portray the fire of the soul,
That with eager thirst is longing—
Longing for a nobler goal.
Down through the crowded ball-room
She waits with queenly grace;
She scorns that worldly pageant
And all that soulces race
Then a sad, psined smile filts over
That dark and lovely face.
As she hears some heartless flattere
Praising her matchless grace.
Now tired of the pageant.

Praising for matchiess grace.

Now tired of the pageant,
With all its pomp and glare,
She seeks the moonlit garden
And breathes the clear, crisp air,
Fragrant the perfume of roses
Shining wito dewy tears,
And the sar-off sound of music
Brings memories of other years;
And now from the ground she rises—
An hour she's spent in prayer.
She feels not the dew on her showy rob
Nor the damp on her shining hair;
Tarough the court again she passes
To bid it a last adieu—
She knows she is leaving forever
The old life for the new.

'I was eve—the sun descending
On his throne of plak and gold;
His dying rays are snining
On a convent, gray and old.
Down through the dim old hallway
At eve she wends her way,
Into the silent chape!
To gray at close of day.
Before have I seen that figure,
To grace the royal court;
Now I see in the holy chape!
The same, the noble port.
Where the curls that off did fall
Over that queenly brow?

Where the queenly brow?
Where the gems that used to shine:
Where is the spiendor now?
It thines in the justre of her eyes,

It shows in the justre of ner eyes,
It gleams in the happy smile,
It lightens the hearts of the ill and painer
And helps their sad hours to wile.
She exchanged the court for a cloister,
The bail-room for a cell.
And the gayest dance and music
For the sound of vesper bell. The cold gray dawn is gleaming

The cold gray dawn is gleaming
Upon a dying bed;
The first bright ray of sublight
Fair on a Sister-dead.
While soft the footfai echoes
Taroughout the oaken hall,
And sad the hearts of the gazers
As they look on the sable pall—
Softly over the sitent heart
The little hands are clasped,
Holding a snow white lity
In dying struggle grasped.
Dim are the beautiful shining eyes,
For the soul hath heavenward fied;
Stilled forever is the soft, low voice—
Another is with the silent dead. Detroit, Mich., June, 1889. write instead; and now have you come to tell me that you have succeeded—that you have Nora's answer? He bent forward

CARROLL O'DONOGHUE,

CHAPTER XXXIX,

INUENDOES. Captain Dennier received Morty Carter with the same cold and dignified manner which had characterized his former recep-tion of him; while Carter, aithough his air was marked by a deference but sittle removed from obsequiousness, still be-trayed by his nervousness and the expres-sion of bis face, the indignation under which he labored.

"Your business?" demanded the officer frigidly.

Carter was stung; he writhed under the lash of the contempt implied in the freezing tone, the scorpion whip of that haughty demeanor, and he threw aside his deference and assumed a boldness born of his desperation: "I have come," he said, straightening himself, "to know why the paper containing information of im portance to the government, which I gave into your hands, and which Lord Heathsured me should play an essential part in the trial of yesterday, was not

The officer's lip curled for an instant, "Permit me to a k, Mr. Carter, who delegated to you the right of putting such a question to me? your tone, sir, implies her, I would tear it out from the roots." doubt of my having fulfilled the commis sion intrusted to me regarding the paper of which you speak; for your satisfaction, I shall say this much : the document passed from my hands to the proper authorities."

"To whom dld you give it, when passed from your immediate possession? demanded Carter, forgetting, in his esger-ness, that he was not speaking to an equal, "You forget yourself, str!" and Captain Dennier's eyes fisshed in angry accom-paniment to his indignant tone. "I have given you all the information I choose to for further account I refer you to Lord Heathcote.

Carter's manner became less bold, "You refuse to tell me into whose hands you committed the paper?" he said half-im ploringly.
"I certainly do," responded the officer,

"because I recognize no right of yours to question to me. And now I must request you to end this interview."

Carter was again desparate; the inner working of his rage became manifest in the swelling of the veins in his forehead, and the spasmodic clutching of his fingers.
"I'll end the interview," he said, striving to speak calmly, but, despite his effort, trembling in form and voice, "but I have something to say first: I'll see Lord Heathcote, as you advise me to do, and I'll communicate to him the result of this interview. Perhaps he will see as clearly as I do how little your heart is in the cause you pretend to serve, and perhaps he will think, as I do, that you are a party to the plot which kept that document from the

court yesterday; and—"
"Enough, sir!" interrupted Captain "Enough, sir!" interrupted Captain Dennier with the same accent of stern contempt which he had used from the first; "and leave my presence before I

summon some one to eject you !"
"I shall go," retorted Carter bitterly, said another word to you : you are not what you seem; you have no right to the name you bear, and it is in my power to reveal to you who you are; but your treatment of me has sealed my

The officer, with a look of withering scorn, answered: "Did you choose to reveal my identity, as you imply that it is in your power to do, do you think that I fortune, and you shall share it."

Would credit the statement of a traitor? "I see," reponded Rick bitterly, shaking conscience, and go, Mr. Carter, and when next you would ing off the hand which still rested on his give him courage for new guilt; but the

use for your own infamous interests any little knowledge that you may have gained surreptitiously of a man's birth or family, do not choose one who will be as little affected by your knowledge as your pre-sent subject." He rung a hand-bell, and Tighe immediately appeared to show

befiled, coraged Carter out.

"Did you succeed in gettin' what you wanted?" he whispered when they reached a part beyond the officer's quarters "No!" answered Carter, his face purple

"No!" answered Carter, his lace purple from suppressed lage.
"An' you won't get seein' the young mather?" said Tighe, ia well affected dis appointment; "sure, I was buildin' on yer tellin' him how it all was the other noight, an' tellin' him also o' the achin' in me heart bekaise I can't get seein' him mesel."

But Carter was in no mood either to answer Tighe, or to volunteer any information, and with a hurried good day both mation, and with a hurried good day both parted—the former to repair to his lodging in order to deliberate on his next proceeding, and the latter to seek Shaun, and to give vent to his feelings by the following address to the deg: "Faith, Shaun, I think the intherview, as he called it, wid the captain, didn't do him much good—his face was loike a busted bate, an' his reser'd frighten one. Somehow I'm ineyes'd frighten one. Somehow I'm in-clined to think a delso' Captain Dennier; he has viry noble ways wid him, an' I wish it was in me power to do somethin' in his favor wid regard to Mits O'Donoghue. I wondher, now, if I did spake a good word for him would it help matthers? I'll think over it." And so saying he receased at his dulis.

ing, he proceeded to his duties.

Morty Carter had reached his lodging, and had just begun his old exercise and had just begun his old exercise of walking the floor in order to quiet his disturbed mind, when a knock sounded. He opened to admit Rick of the Hills. "Come in!" he said in a surly momer, as Rick seemed to pause for an invitation.
"You are out of sorts," said Rick, quietly seating himself.
"I am," answered Carter, continuing his persues strike of the room: "avery

greeted him with a smile, and putting

"I am," answered Carter, continuing his nervous stride of the room; "everything is going against me."
"Everything!" repeated Rick, "why, has anything new happened since the failure of your plan for Carroil O'Donoghue's escape?"
"Yes; something that I rested all my hopes on—that I plotted night and day for, has failed me; miserably failed me!"
H's pace grew more hurried, as if he His pace grew more hurried, as if he would vent his fierce excitement in increased motion. "The disappointment is eating my heart out!" he continued; "but"—he suddenly changed his voice and paused, standing directly before Rick: "all is not yet lost, and, if the hopes that remain to me succeed, there will be happiness and plenty for us both at last Rick." ness and plenty for us both at last Rick. I thought of making another journey to Dublin, but I've changed my mind-I'll

in his eagerness, his hot breath fanning the haggard face beneath him. "I have come to tell you," answered Rick hurriedly, and with a wild determination in his eyes, "that I have no answer

She refused to give it?" questioned Carter, his brow gathering into a so wil.
"I did not ask it," responded Rick, rising and what is more, I shall never ask it!" 'Never!' echoed Carter, as if he were

"Never!" repeated Rick, folding his arms, and confronting Carter with the apparent desperation of a wild beast at

Carter hissed : "So you, too, would turn tail upon me? perhaps you forget

A look of agony broke into the pallid, pinched face for a moment, as if the poor wretch was about to sink under a sudden swell of emotion; but some mighty effort kent it back, and he answered as firmly as before: "Could I forget her, Carter, would fling you and your hellish work aside forever? because I cannot forget her, I am still bound to your interests; but Nora is mine—do you understand, Morty Carter ! mine! and before my tongue should say to her what you bade me tell

Carter shrunk from the desperate eyes which glared at him, and feeling how im-potent would be his anger to meet a passion as fierce and determined as that now confronting him, he refrained from the Indignant burst upon his lips, and sough to snothe his visitor, "Perhaps I expected too much of you, Rick, when I asked you to do that; well, we'll let it go for the present, and when things become more settled I'll put the question bold'y and

respectfully myself."
"And it's a refusal you'll get, Certer;
mind you, I'm telling you beforehand, so ou'll be prepared that v

"I'll risk it anyway," was the response "and now we'll drink to its success brought forth a bottle and glasses from some recess in the room, and proceeded to fill the latter. Rick pushed his tumbler away.
"I'll be firm this time, Carter-I'll not

taste it. I promised Nora this morning when I left her that a drop should not pass my lips to-day, and I'll keep my word Carter laughed, and jokingly mocked Rick's determination; but he could hardly conceal his disappointment and his rage when he found that neither pleasantries nor coaxing, nor even even implied men aces, could induce his visitor to put the glass even to his lips. however, that the poor creature's resistance to the temptation cost him muchhis tremor and flush painfully attested that. "It's a wonderful secendancy she's gained over you already!" Carter said sneeringly at last, when he was forced to put back the liquor untasted, save

himself.
Rick did not answer; he stood silently surveying the floor, till Carter returned from his task of putting away the bottle; then he said in a lower tone than he had previously used: "The mensy that you

gave me is out. "And I'm not able to give you more." replied Carter; 'I haven't enough for my own expenses, the way things are going. No, Rick'—placing his hand on Rick's shoulder, and speaking in a confidential tone—"you'll have to manage the best way you can without any more aid from me till Nora consents. Then, I am not afraid to say, I shall be in possession of a fortune, and you shall share it."

shoulder: "you would make beggars of thought of the noble, self sacrificing being from whom he had just parted, the vivid the door, opened it, and going out, slammed it violently behind him; the next instant he was hurrying down the state of the sacrificing being from whom he had just parted, the vivid remembrance of her look, her voice, as she had becought him that morning to next instant he was hurrying down the

"I must set a watch upon him," muttered Carter; "he is rife for treason against me now, and he might take some step, in his desperation, that would ruin my plans."

CHAPTER XL

A STORM-TOSSED SOUL Nora McCarthy, or Nora Sullivan, as she now called herself, had begun her self-imposed toil, Mrs. Murphy good-naturedly disposing of the fancy needle-work, and bringing in return a compensation, alas! too slight for the demands noble girl would supply. Still she wrought, happy to have employment, and happier still to show the poor creature from whom she continued in secret to recoil, that she was not wanting in a daughter's truest affection. One letter from Dhrommacohol, written conjeintly by Father Meagher and Clare, had reached her; it was full of the tender re

gard of both, and it announced their income up to Tralee to be present at Carroll's Filled as was her heart with painful auxiety about Carroll, and torn as it was with anguish whenever she reverted to the thought of the barrier which she had deemed it her duty to erect between them, she still, on the receipt of the letter, looked about the little humble home with a glow of satisfaction, as she fancied Father Meagher and Clare admiring its neatness. Her hands had given a grace-ful touch to everything and the sunshine streaming pleasantly into the room, together with her own beautiful self bending over her work, made the little apartment appear so bright and inviting with Carter, paused as he opened the door in order to view the scene. She

lown her work, rose to busy herself about his comfort.
"I told Mrs. Murphy not to bring up the dinner until you would return," she said; "so now I shall call her."

"No; walt a moment—I have some-thing to say to yon." He motioned her back to her chair, while he stood before her with folded arms. "It has come to this at last: that I am penniless. The person who helped me before, and that I thought would continue to do so, has refused. It was cruel of me to take you from your comfortable home, when I knew that I might be bringing you to want such as will press upon us now: but it is not yet too late to remedy what I have done. I shall send you back to Father Meagher, and I can live as I have lived before

She was up from her seat, her queenly form drawn to its full height, her beautiful eyes humid with emotion. "Is this, then, the return you will permit me to make for your affection—send me back to comfort, while you wander in misery? Ob, father! is then my love of such little worth that you think poverty can frighten

worth that you talk poverty can frighten at away? I shall never leave you! what your fate is, mine shall be; should you have to beg, I too can ask for alms!"
"You do not know what you are talking about!" said Rick, wearily and sadly, and with his face averted, as if he feared to look at her.
"I do," she answered, her voice losing

none of its firmness; "the poverty you speak of means that we carnot even keep this little home—we must seek a cheaper abode; that will not be so difficult to find and by using economy with that which I already earn, it will be enough for us both."

She would listen to no more from him : ond in truth he seemed too overcome by emotion, or perhaps weakness—for latterly but little nourishment had passed his lips—to have the strength to unge her farther. He sunk unresistingly into the seat she had left, and watched her in silence, when, having called to Mrs. Murphy to bring up the dinner, she busied the little meal. She coaxed Rick to eat, and to gratify her he made the effort; but every mouthful seemed to choke the poor wretch, as he thought of the life of hardship to which he was about to intro-duce the beautiful gtrl. "Nora," he said at last, pushing his plate away, "I cannot eat in the face of all you will have to suffer if you remsin with me! beside, I shall be breaking my word to Father Meagher—I promised him that you should have at least a decent, comfortable home It is no lorger in my power to give you

"I am capable of enduring much," she answered; "and Father Meagher need not know just for the present of the change in our circumstances; it might grieve him, and I know it would cause him to strain his slender purse for our benefit. After a little, when I have learned to work harder, so that my earn ings will emount to more, we shall be able to live comfortably again, and then we shall let Father Meagher know. Cheer up, father; the desr God will pro-vide for us, and I shall mind nothing— poverty, hardship, suffering—if it re-claims you to the religion you have so long forgotten.'

She continued : "I have articles of dress that I do not need, and that Mrs. Murphy will dispose of for me." Rick tounded from the table, "I must

go out," he said; "I shall smother if I stay here longer!" "Where?" she asked, her voice tremb ling with anxiety, and something akin to terror, for these wild, sudden moods dis-

oncerted, and even daunted her.
"To look for a home for us; since yo will share my poverty, you may as well face its hardships at once!" He darted out, his wild emotions lending new strength to his weakened limbs. He could have shricked in his burning re morse, his wild despair; and more than one turned to look after the rapidly walking man, whose pallid face, compressed lips, and glaring eyes tol: the story of a tortured heart. He halted as he passed the public houses, his wonted haunts,his whole being was crying for a draugh

refrain from liquor for the day, held him back; he turned away and walked on, scarcely conscious whither he was going. Could he have bestowed one backward glance into the room he had left, it might have given the last impetus that was needed to make him emerge from the guilt in which he was plonged, and the mire of which was ingulfing him deeper each moment. Nors had flown sobbing to her knees, her grief all the more titter and violent because of its very reaction— she restrained it so sternly in Rick's presence, she immolated herself so remorselessly before him, assuming cheer-fulness and tender fi isl regard when her whole being was recoiling from both, and her heart was torn with the thought of all that she had sacrificed. Then Rick's own manuer-moody, silent, repellent, be-traying little of the affection of which he had given such touching descriptions to herself and Father Mesgher-all acted upon her now with resistless sway; but she had voluntarily accepted her cross, and however deep it cut she would not murmur. She dried her eyes when the burst had spent itself, and calling good-natured Mrs. Murphy to her aid, began to examine her wardrobe for the purpose of disposing of its superfluous articles. Alas! there were not many; it looked more meager than even poor Nora had thought, and by the time she had retained the very necessary articles, there was little left, and that little of comparatively small value. But Mrs. Murphy, who had been drying terret tears of compassion during the whole of the inspection, had words of cheer to offer. She comforted the poor young creature, and taking the garments which had been selected, promised to make a speedy disposal of them. She was true to her word, and returning much sooner than Nora had anticipated, poured into the latter's hand a larger sum than the poor girl expected to receive. Had Nora been aware that the amount was swelled from good-natured, sympathetic Mrs. Murphy's own pocket, she would not have been so joyfully surprised, nor

so eager to accept.

The kind landlady, charmed as she was with the lovely girl, and puzzled to recon-cile the near relationship of the latter to so uncouth and vagabond-looking a being as Rick of the Hills, was so touched when she discovered their poverty, and that it was owing to the latter they must leave her, that she would have insisted on their remaining did not her own slender means

Rick returned in the wane of the after noon, and in so exhausted a condition that Nora, filled alone with pity for his evident suffering, besought him to rest. He shook his head. "I cannot till you are settled; I have bired our new home," -speaking bitterly-"and we can go there now."

'You are so weak," she answered, "will it not be better to wait till to morrow? Mrs. Murphy has kindly said not to

"No," he said quickly, "we must go

She offered no further remonstrance, though she wondered somewhat at his sin-gular haste, but began her few prepara-

tions for departure.

The abode to which Rick conducted her did cause her to give one little involuntary shudder as she crossed the threshold it was so small, so sparsely furnished, and situated in a quarter of the town where only the poorest congregated. Still, even in that moment of bitter repugnance, she forced a smile to her lips, and spoke cheerfully, while Rick, as usual, watched her in sullen silence. As in their previous abode, she went about re-arranging the few articles of furniture, and striving to atone, by her own exquisite taste, for the lack of beauty, and even ordinary neatness, in the two little apartments. True to her self imposed mission, she suffered neither the poverty, nor hardship, nor disgust, with which her hard and isolated life was filled to cause her to betray a murmur of regret or dissatisfec tion. She was always the same, when Rick left her and when he returned— She was always the same, when

making the best of their present position, and hopeful for the future. she had learned the way to the shops, and was now able herself to dispose of ner handlwork; but she always went out heavily velied, and dressed porrly enough not to seem above the humble rank she had assumed. Rick sometimes put money into her hand which he said he had earned by loitering about the public houses, and doing chance errands; he could have told her how, driven to desperation by her noble sacrifice, he had sought for steady labor, but his weakened condition, and his wandering life, so little accustomed to work of any kind, utterly unfitted him

She had not apprised Father Meagher o the change in their circumstances, and perhaps the fact of that bitter isolation from all that she loved told more upor her health and spirits that any deprivation. She was "wilting," expressed it,—"wilting before his very eyes;" for, despite her assumed cheerful ness, he noticed her daily increasing pallor and the look about her eyes each morning which indicated a night of sleeplessness.

In her enforced journeys to bring home and to return with her work, she went far out of her way in order to pass the jillthere was a melancholy pleasure in being under the shadow of the walls which hele him for whom her heart so fondly beat, though she herself had passed the first which must perpetually separate them.

Help Wanted By all who suffer from dyspepsia, biliousness, sick headache, jaundice, liver complaint, rheumatism, dropsy, etc. Lose no time in procuring Burdock Blood Bitters, regulator, and tonic, Heise

TO BE CONTINUED.

nature's regulator and tonic. prompt and permanent cure for all diseases of the blood, liver, kidneys, bowels and stomach. An Old Favorite That has been popular with the people for thirty years is Dr. Fowler's Extract of Wild Strawberry for all varieties of summer complaints of children or adults It seldom or ever fails to cure cholera morbus,

diarrhoea and dysentery. Thos, Sabin, of Eglington, says: "I have removed ten coms from my feet with Hol-loway's Corn Cure." Reader, go thou and THE WORK OF MEN.

Glasgow Observer, June 29. The great Anglican Communion is a bad way. It is a house divided against itself, and eventually its fate must verify the Scriptural dictum that such an erection cannot stand. The Church of erection cannot stand. The Church of England, as we have frequently pointed out, is the work of human hands, and humanity has not the faculty of impart-ing to its productions, immertality. Be the guidance of a human institution never so wise—from the narrow and cir-cumscribed radius of human wisdom—it may not last. He slone Who placed us on earth, Who is the Author of our being, and the Shaper of our destinies, temporal and eternal, He only has the power to create or found an institution which will last for all time. He only may rear an edifice that will not crumble. All this has been proved to demonstration, again and again, in the chequered and turbulent careers of the various heresies and schisms that have from time to time, arisen in the world In perverted human intellect, pride baseness, greed, or sensuality, they have their root and origin, and their lives are such as might be looked for, originating in sources like these. The great heresy of the West, which in these countries has branched off into miner sects ad in finitum, exemplifies fully our contention Wealth, power and influence are the portion of its professors; yet all these cannot buttress it, nor prevent frequent manifestations of its innate rottenness. Nor will these attributes or possessions prevent its final decay and effacement, Deep logic is not nd it; The veriest The reason is clear. tyro in reasoning cannot fail to grasp the why and wherefore. A Church, to be lasting, must be the handiwork of a divine, almighty maker. The Church of England is the work of men who are but creatures—neither divine nor omni-potent. Therefore, the Caurch of England must pass away. Last it cannot.

We know of nothing which has more strikingly revealed the crude, confused, and unsatisfactory condition of the Anglican Establishment than the recent resolution of the Lower House of Convo cation defining the sort of court of final appeal which would satisfy them The great question now agitating the members of the Establishment, especially the Riualists, is, how they shall recover themselves from the condition of subjection to the State in which the so called Reformation placed

them. They want a final court of appeal in all ecclesiastical questions independ-ent of the State.

When Henry VIII. cast off the authority of the Pope he made himself Pope in his stead. And for three hundred years the Church in England has been subject to the State, but now that Ritualists have discovered that the mis named Reformation was a great mis take, they are trying to remedy some of the evils under which they labor; espec ially are they anxious to free themselves from the damaging charge that they are really a State Church. The difficult problem which has been brought more distinctly forward by the trial of the Bishop of Lincoln is to establish a final court of appeal, independent of the

And what, in their superior wisdom do they propose as a satisfactory solution of the difficulty? Why, the proposition is to form a joint commission consisting of an equal number of lay judges and bishops. In the decision of important questions which might be brought before this court the vote would be by orders. If the majority of orders agree, the question would be settled. But in case of disagreement of the orders—what then? Why, then the commission would simply report the fact Prebendary Ainsile, who introduced the

proposal, naively remarked that "when the case was clear it would be decided." But when there was a difference of opinion between the clerical and lay portion of the dignified body of learned ecclestastics could committ themselves to such a puerile conclusion. Why, the very to decide difficult and doubtful questions It is the great glory of the Catholic Church that it has such a tribunal—a tribunal that never shirks the decision of a vital question that is brought before it and when it does decide a question in faith or morals, that decision is final and irrevocable, and the Church receives it as an imperative law which every soul is bound to believe and obey at its peril.

Alas, for the poor old Establishment ception of a true ecclesi Ite highest cor astical court is a mongrel commission composed of laymen and bishops who in cases of difficulty and disagreement would simply report the result to the Queen, Truly a stream cannot rischigher than its source.

BROTHERS IN BLACK.

Cardinal Gibbons has just ordained the first colored man ever consecrated to the priesthood in America. This event is significant. Randolph Uncles is the first of a number of colored priests whom the Josephite Fathers are training for special work among the people of their race.

For two hundred years the enslave

Africans were mostly confined to regions where Protestantism exercised excl domination. In regard to religion they were scarcely instructed at all, and were given to understand that they could not aspire to the white man's creed. This was the case with the exception of Mary land and Louisians, where the humanity inspired by their creed made some mas ters treat their slaves as the possessors of souls. In the cities and towns, too, a fair proportion of them attained to a better intelligence.

But in the country regions of the

cotton growing parts, the slave population were allowed to frame a religion

there is an essential degree of difference between the white and the black man's religion. They will almost refuse to listen to the teachings of a white mission-

ary. Of course, this state of affairs is utterly destitute to the ideas of the Catholic Church, who recognizes no distinction of race or color any more than of rich or poor, but only children. Still, the stua-tion is one not created by her, and she must avail hereelf of practical means to

must avail herself of practical means to solve it. If these poor people will listen to no white teachers, these colored priests must be sent to them. The negroes have been flocking into the Catholic Church of recent years. They now number three thousand, it is said, and have a very respectable weekly in Cincin-nati. It will be found, however, that the vast majority of colored Catholics are drawn from the intelligent classes of the towns, and not from those solid masses of the black belt, who have hardly

been impressed.

These colored people are a most docile, religious and emotional race. The beau-tiful ceremonies of the Catholic Church would attract them, even before they could understand the meaning of the rites. That very enthusiasm, so wildly and grotesquely misdirected in the un-regulated orges of camp-meeting, would make them quickly and easily appreciate the symbolism of Catholic devotion. Many Protestant gentlemen have recognized this fact, and, anxious to have the colored people adopt some restraining moral form of religion, have openly favored the introduction of Catholicity.—N. Y. Freeman's Journal.

RETREAT AT BOURGET COLLEGE.

The Provincial of the clerics of St. Viateur has chosen Bourget College, at Rigaud, P. Q., as the place where the members of that order are hereafter to make their thirty days' retreat. Each religious of St. Viateur has to make a thirty days' retreat once in his life. Forty of them began their retreat at Bourget College on Jane 29:h to end on July 29:h. Rev. Father Fieck, S J., is the preacher. The remainder of the religious belonging to the well known order, the Clarics of St Viateur, are on their annual eight day retreat, which began on July 24th at Joliette. The Provincial chose Bourget College at Regaud for the extraordinary retreat on account of its salubriou

THE TERRORS OF CONFES-SION.

IF HAD GREATER FEARS FOR GENERAL SHERIDAN THAN THE BATTLEFIELD.

"Confession keeps a great many people

ut of the Church," said the Rev. Father

Phelan in a recent sermon at the dedication of a church. One day there was a man who came to me and said he wanted to become a Catholic. I asked him why he did not become one; he replied that he couldn't "swallow" the confession part of it. I told him he would have to "swallow" it when he died, and he remarked that when that time came he could swallow anything. Soon afterwards he died, he had not become a Catholic and was not given a chance to swallow any-thing. There are men who know nothing of physical cowardice but who are cowards when it comes to confessing their sins to a priest. I was in Chicago when General Sheridan, the bravest man that ever carried a sword, was married. Sheridan was a Catholic, but not a very good one. He went to Bishop Foley and wanted to come to confession four times. The Bishop sent him to an old priest in the city, where he made his confession, He afterwards returned to the bishop to receive Communion, and went through the ordeal trembling like a man who hadn't an ounce of courage left in him. If we would only throw the confession commission the question then would be reported as one "about which there was a good deal of difficulty and uncertainty." but in the Missouri river we would soon it really seems incredible that a grave and get this house full of Protestants. It is get this house full of Protestants. It is the terror of all Catholic rogues and no Catholic ever left the Church unless he was a rogue. priests, and won't look them in the eyes. because the prisets know them too well. Every Catholic that leaves the Church is a thief or a libertine. He either has some-body's ox or somebody's wife.

WHAT LAFAYETTE SAID.

There are non-Catholics, who are disnest in their statement against the Cath olic Caurch. Witness the mutilation of Lafayette's words, as persisted in by so many: and repeated recently by Rav. Josiah Strong, in his volume, 'Our Coun-try." Tals writer quotes Lafayette, as follows:

"If ever the liberties of the American people are destroyed, they will fall by the hands of the Romish clergy."

What the general really wrote was in a letter, sent in 1829, to a Protestant friend

in New York, and is the following : "But I must be permitted to assure you, that I must be permitted to assure you, that the fears which, in your patriotic zeal, you seem to entertain, that if ever the liberty of the United States is destroyed it will be by Romish priests, are certainly without a shadow of foundation whatever.

The Protestant clergyman reports the French patriot as saying precisely the con-trary of what he did say.

T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Par-melee's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when cathartic is required. They are Gestine Coated, and rolled in the Flour of Licerice to preserve their purity, and give them a pleasant agreeable taste.

THE PROGRESS OF MEDICAL ENLIGHTEN-MENT has led to the abandenment of many lation were allowed to frame a religion of their own, compounded of their original fetichism and such fragments of Methodist and Baptist addities as they chose. That religion they have still, and it would be a grote-que misuse of terms to say it was Christian in the least degree. They think, and many of them say, that antiquated remedies of questionable value

THE SILENT HA What spell is on thy sparkling What magic chains thy shore What magic chains thy chord hat shadows this, that lonely Round carven wood and glitt

Shall thy rich music thrill no Exultant through the dear of shall loving fingers ope the doc And tender eyes peer through

Only to see thee, spectral, stand With sbrouded slience round Like some dim wreck on twilig Whence life and light have, lo A sister's gifted touch may stra Across the fair plane keys— But Memory, weeping, turns at Missing thy kindred harmoni

Missing that master hand (now And crumbling) neath the cou Which smote thy brilliant stric And gave their grandest strai

Ah! drifting down from he Sphere, Sweet echoes float from white-Celestial music full a) d clear, Evoked from glorious, golden

And 'mid the throng, one thoughthe shiftes forth—soft flps, bright O sister! dost thou know her mainstrel-maid of Paradis Trough doomed to silence and

The golden barp she strikes to-Shall never cease to sound on Written for CATHOLIC R

CATHOLICS OF SCO BY THE REV. ENEAS M DONE

LL D, F. R S. We now find Bishop Cam for the first time as coadjutor. 1802, he met the bishops of b at Edinburgh, and transacte with them the usual busin annual meeting. In the lette ganda it was mentioned that B memory had failed so much leave him often without word his meaning. After the meeti his journey back to Aquorties with Bishop Cameron. The a month among his friends in and then returned to Edinbu

winter. A new and better church w vided at Aberdeen, Mr. Gor zealously exerted himself in subscriptions among his frien £300 without interest. It would be a serious omi-record the death at ninety you of a venerable priest who ha

faithfully served the mission no other than the ex-Jesuit, Maxwell. There was no ot than the decay incident to ol servant found him one day in a state of stupor. Mr. C. Ma ened to his assistance, and at o stered extreme unction and th Immediately after this its rest. Mr. Maxwell we contributor to the seminary former bretbren of the suppr established at Stoneyhurst.
was £400 in gold. Notwithsta
difference of opinion as to the the ex Jesuits in Scotland. always a warm friendship be and Bishop Hay, who highly es and often consulted him. He his money, with the exception already mentioned, to his or event of it being restored, and thereof, in the meantime, to aries of Scotland. In conne Mr. Maxwell's will, the Bisho necessary to visit Edinburgh. turn to Aquorties he wrote a to his coadjuter in which he co his fast-declining health, which impaired by his recent journe same letter he refers to a relic gone time-a silver thurible w post attached together with strence or Soleil for the exposi-Blessed Saciament. These all t old to the royal chapel of Palace, when the Duke of York, James VII and II, held his c The Bishop's friend, M. L'A desired to have these things as the use of his small congregation

were kindly sent to him It does not appear that ther want of cordiality between the his coadjutor. The former certs not have given to the latter a more friendly welcome. The ju was now to reside at Edinburg place for the commencement of that was destined to be so brigh also entrusted with the sole che

chapel at Aberdeen we much enlarged that it migh termed a church. In our day have this designation.

Bishop Hay was now relies
more concrous duties, the coacording to the arrangement en baving taken up his residence burgh. The congregation the destined as yet to have a new

country south of the Grampian !

The want of sufficient funds of Rattray to abandon his favori The estimated cost, £4000, was bamount that he had been able Meanwhile, Bishop Hay was de time and his pure at Aquori improvement of the seminary now," he said, writing to Bis holm, "in a manner, out of t and with good reason, for, I a good for nothing." He was however, to do one good thing was to transer his property and sion funds that were held in hi trustees, in order to avoid the u and expense of disposing of i The legacy duty alone, at th inconsiderable item; litigation, always costly, might also have je

Bishop Chisholm, before rep the annual meeting, took post his seminary at Liemore. He the over the Grampian Mountains ties, where Bishops Hay and awaited him. The annual let prepared on the first of August these was a complimentary lette Erskine on occasion of his cle the dignity of Cardinal. The succeded Cardinal Albani, a fer later, as Cardinal Protector, of Propaganda had also a new passession to Cardinal Box

THE SILENT HARP.

What spell is on thy sparkling strings? What magic chains thy chords of fire? What shadows this, that lonely clings Round carven wood and glittering wire?

Shall thy rich music thrill no more, Exultant through the dear old room? Shall loving fingers ope the door, And tender eyes peer through the gloom Only to see thee, spectral, stand
With sbroaded slience round the spread,
Like some dim wreck on twilight strand,
Whence life and light have, long sinse, fled?

A sister's gifted touch may stray Across the fair piano keys— But Memory, weeping, turns away, Missing thy kindred harmonies—

Missing that master hand (now cold And crumbling neath the courch yard sod) White smote thy brilliant strings of old, And gave their grandest strains to God: Ah! drifting down from heaven's high Sphere,
Sweet echoes float from white-robed choirs.
Celestial music full and clear,
Evoked from glorious, golden lyres—

And 'mid the throng, one thougaifu' brow Shines forth—soft ibs, bright, gentle eye O sister! dost thou know her now, The minstrel-msid of Paradise?

Trough doomed to silence and decay, These strouded strings—beyond the sky, The golden harp she strikes to-day Shall never cease to sound on high!

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ENEAS M DONELL DAWSON, LL D, F. R S.

We now find Bishop Cameron acting for the first time as coadjutor. In August, 1802, he met the bishops of both districts at Edinburgh, and transacted together with them the usual business of the annual meeting. In the letter to Propsganda it was mentioned that Bishop Hay's memory had failed so much more as to leave him often without words to express his meaning. After the meeting he began his journey back to Aquorties in company with Bishop Cameron. The latter spent a month among his friends in the North, and then returned to Edinburgh for the winter.

A new and better church was now pro vided at Aberdeen, Mr. Gordon having zealously exerted himself in obtaining subscriptions among his friends. Bislop Hay contributed in the form of a loan of

£300 without interest.

It would be a serious omission not to record the death at ninety years of sge, of a venerable priest who had long and faithfully served the mission. This was no other than the ex-Jesutt, Mr. George Marvell. There was no other disease. mo other than the ex-Jesuit, Mr. George Maxwell. There was no other disease than the decay incident to old sge. His servant found him one day in his chair in a state of stupor. Mr. C. Maxwell hastened to his assistance, and at once administered extreme unction and the last blessing. Immediately after this he departed to his rest. Mr. Maxwell was a liberal contributor to the seminary which his to his rest. Mr. Maxwell was a liberal contributor to the seminary which his former brethren of the suppressed order established at Stoneyhurst. His offering was £400 in gold. Notwithstanding some difference of opinion as to the property of the ex Jesuits in Scotisnd, there was always a warm friendship between him and Bishop Hay, who bighly esteemed him and often consuited him. He bequeathed his money, with the exception of the sum already mentioned, to his order in the event of it being restored, and the interest thereof, in the meantime, to the seminaries of Scotland. In connection with aries of Scotland. In connection with Mr. Maxwell's will, the Bishop found it necessary to visit Edinburgh. On his return to Aquorties he wrote a long letter to his coadjutor in which he complains of his fast declining health, which was greatly impaired by his recent journey. In the same letter he refers to a relic of the by

It does not appear that there was any want of cordiality between the bishop and his coadjutor. The former certainly could not have given to the latter a warmer or more friendly welcome. The junter bishop was now to reside at Edinburgh, a fitting place for the commencement of a career that was destined to be so bright. He was also entrusted with the sole charge of the

country south of the Grampian Mountains. The chapel at Aberdeen was now so much enlarged that it might well be termed a church. In our day it would have this designation.

Bishop Hay was now relieved of his

more onerous duties, the coadjutor, ac cording to the arrangement entered into, having taken up his residence at E in-burgh. The congregation there was not destined as yet to have a new and more Commedious church
The want of sufficient funds obliged Mr.

learned from the Bishops' annual letter to Propagauda the unwelcome fact that Bishop Hay's memory had so much failed that he could no longer attempt to preach or say Miss in public. War had broken but anew between France and Great Britian and become the accession of a joint pastoral letter which the Bishops issued before closing the meeting. In this letter the people were earnestly called upon to support the Government to the best of their ability, whether by enliating for military service or by their prayers. The letter was accompanied by a new prayer for the king and royal family.

A circumstance now occurred which caused much concern and alarm to Bishop Hay. He dreaded lest he should be deprived of the aid of his coadjutor, Through the Abbe Latil, chaplain to the exiled royal family of France, Bishop Comeron was offered the first chaplaincy of the Spanish Embassy in London. Of the five Spanish Embassy in London. Of the five Spanish heaplains already in office not one knew a word of the Spanish ianguage. In consequence of this rather singular dreamystance Bishop Comeron was consequence of this rather singular dreamystance Bishop Comeron was consequence of this rather singular dreamystance Bishop Comeron was consequence of this rather singular dreamystance Bishop Comeron was consequence of this rather singular dreamystance Bushop Comeron was learned from the Bishops' annual letter

not one knew a word of the Spanish language. In consequence of this rather singular circumstance, Bishop Cameron, if he had accepted office, must have resided constantly in London. It does not appear that he ever entertained the idea of accepting. But a charge so incompatible with the exercise of his episcopal duties in Scotland was at once rejected.

Bishop Hay's growing infirmities in duced him once more to solicit from the authorities at Rome permission to transfer the duties of his office to his coadjutor.

the duties of his office to his coadjutor. In writing to Cardinal Borgia on the subject he gave such an account of his health In writing to Cardinal Borgia on the subject he gave such an account of his health as appeared to secure a favorable answer to his request. For two years he had not been able to say Mass in public. It was three years sluce he had preached, so great was the fallure of his memory. The most familiar words escaped him, even in conversation. This made him averse to visiting. He could hardly stand sometimes from attacks of giddiness and great weak ness. He was not himself surprised at all this, as he had reached the seventy-fourth year of his age and the forty fourth of his missionary labors. The administration of the district besides could not be in more able hands than those of his coadjutor.

New complications now occurred in the affairs of the Scotch college at Parls, in consequence of the death of Mr. Innes; and there was less prospect than ever of recovering the property in France.

Meanwhile, Cardinal Borgia consulted Bishop Hay as to the qualifications of the three candidates named for the candjutor ship of the Highland district. Mr. Eneas Chisholm, a brother of the bishop, was finally chosen. Soon after another letter from Rome conveyed to Bishop Hay a polite refusal of his request. It may be said, however, to have been virtually granted, as, in the same letter, he was advised to lay the chief burden of duty on his coadjutor, but still to retain in his own hands the office Vicar Apostolic.

The Right Rev. Dr. Milner, so celebrated in the history of the English Church, in a letter to Bishop Cameron, expressed his hope that "the venerable Bishop Hay was in good health," adding that he had the honor to be known to him twenty-five years ago, when he was in London.

Rumore had got affoat to the effect that the Society of Jesus was recetablished.

Rumors had got afloat to the effect that the Society of Jesus was re-established and that Mr. John Pepper had renewed his vows at Stoneyhurst. Eishop Douglas, however, forwarded to Scotland a circular letter for Park letter from Propaganda which conveyed the information that all such rumors re garding the restoration of the society,

garding the restoration of the society, were unfounded; but that they were still limited to the Russian empire.

We now find the bishops preparing for the annual meeting. Bishop Cameron resolved to perform a part of the journey from Edinburgh on horseback. For this purpose he purchased a horse at Perth; but a friend insisted on his accepting the loan of a gig in which he travelled by Bromar, Strathdown, Glenlivat and Huntley to the Seminary at Aquoties. From the fact that the families in it are large. Though there are only four hundred and seven families, there are nearly three thousand perishioners.

On The Increase. same letter he refers to a relic of the by gone time—a silver thurible with incease boat attached together with a Remonstrence or Soleil for the expesition of the Biessed Sacrament. These all belonged of old to the royal chapel of Holyrood Palace, when the Deke of York, afterwards James VII and II, held his court there. The Bishop's friend, M. L'Abbe Latil, desired to have these things as a loan for the use of his small congregation, and they were kindly sent to him.

It does not anyear that there was an accordance of the service of the ser to retire with an annuity of £50. The bishops addressed a joint letter of con gratulation to Cardinal Erskine on occasion of his succeeding to the Protectorship of the Scotch mission. Detailed replies were prepared to a number of questions regarding the statistics of both districts, addressed by Propaganda to the bishops. It was the first time any report was ever presented by the bishop of the Highlands. At the meeting of administrators Bishor Hay was induced by his inability to remember words to resign the Precidency to his collesgue, Bishop Chisholm. When there was question of anything important the coadjutor spoke for him.

Preparations had been made for the consecration of the Highland coadjutor: but emigration and death had so much reduced the numbers of the clergy that Mr. Eneas Chisholm's services as a priest were required during the ensuing winter his consecration was delayed till

the following year.

gaged with him in the study of logic and natural philosophy. In these studies the bishop employed Para's Physics as a textbook.

book.

The bishop and his coadjutor were quite of one mind, contrary to what some people affected to suppose. This pleasing fact is fully established by their confidential correspondence.

The state of the seminary at this time was very graffying to the scale bishop.

The state of the seminary at this time was very graifying to the sged bishop and gave promise of still greater improvement in the near future. There was favorable harvest weather and an abund ment in the near future. There was favorable harvest weather and an abundant crop. The number of students had increased, and they as well as their masters were in excellent health. In the midst of this prosperity there come a dismal cloud. On the night from 25 h to 26 th of October, the bisnop, already so infirm, was struck with paralysis. He was unaware of the stroke, until he attempted to rise, when he felt that his right side was affected. He arose, however, and got into bis chair, managing to dress himself without assistance. By the time he had done so, he was scarcely able to move or speak. He was immediately put to bed again, and medical assistance sent for. His mind, meanwhile, was not in the least affected. Towards evening, the oppression still continuing he desired to receive the Visitioum, dreading lest later he should not be able to swallow. All that his physician could do was to recommend wearth and fire. dreading lest later he should not be able to swallow. All that his physician could do was to recommend wormth and friction. But he himself, remembering that anodyne plaster was used successfully in Spain for parslytic affections, had one applied to his loine. In consequence he passed a good night, sleeping well, and appeared to be better next morning. His speech at the same time was less inarties. speech at the same time was less inarticu-late. The plaster having succeeded so well, he applied it to his head and those parts of his limbs which his stimbs which were most affected. The results were excellent. Originally of a strong constitution, he slowly rallied from the attack. By the 30th of October he was able to leave his bed, dress and unwas and to leave in been, dress and underess himee's and take his food with toler able appetite. Next morning he rose at seven, an early hour in the circumstances,

seven, an early hour in the circumstances, but much later than his wonted time. His right side gradually recovered its power, his defective utterance alone remaining. He attributed his restoration, under God, to the Spanish plaster; and he would have no other remedy.

Bishop Cameron continued to receive bulletins from Aquoties until there was no longer cause to apprehend immediate danger. He then wrote, assuring the bishop that he prayed earnestly for his recovery and that he also had the prayers and good wishes of his many friends at Edinburgh. The invalid, now so wonderfully convalescent, replied at some length to the kind letter of his coadjutor; giving details of his attack and recovery, which are in correct interest in the circumstance. giving details of his attack and recovery which are in every important particular

which are in every important particular the same as is here set down. Mr. Charles Gordon was employed on the occasion as the bishop's amanuensis.

As affairs became settled at Rome, Propaganda renewed its liberality; and along with a remittance of 200 crowns addressed a latter of ancouragement to the seed a latter of ancouragement to the seed. a letter of encouragement to the aged Scotch bishops (February 9 h, 1805), con-soling them in their infirmities and con-gratulating them on having spent the greater part of their lives in the vineyard of the Lord with so much neefulness that they might say to the included. they might say to the just Judge with the apostle of the Nations: "Rouum certamen certavi."

TO BE CONTINUED.

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Excess All Others. I used one bottle of Burdock Blood Bitters for constipation and loss of appetite and it cured me. I would not be without it at

six times its price for it excels all others.

William Walton,

Galt, Ont. Mystic Words. I can recommend Dr. Fowler's Extract of Wild Strawberry for chronic diarrhoss, as I have used it for two years and can get nothing else that helps me like it. Jane Taylor, Mystic, P. Q. This medicine cures all summer complaints.

HOSPITAL REMEDIES.

The want of sufficient funds obliged Mr. Rattray to abandon his favorite scheme. The estimated cost, £4000, was beyond any amount that he had been able to collect. Meanwhile, Bishop Hay was devoting his time and his pure at Aquorties to the improvement of the seminary. "I am now," he said, writing to Bishop Chisholm, "in a manner, out of the world, and with good reason, for, I am almost good for nothing,." He was resolved, however, to do one good thing, and that was to tanfer his property and the mission funds that were heid in his name to trustees, in order to avoid the uncertainty and expense of disposing of it by will. The legacy duty alone, at the time a tecent invention of inanciers, was no inconsiderable ftem; liftgation, which is always costly, might also have jesporid zed the funds.

Bishop Chisholm, before repairing to the annual meeting, took possession of his seminary at Limore. Hetchen passed over the Grampian Mountains to Aquorties, where Bishops Hay and Cameron awaited him. The annual letters were prepared on the first of August. One of these was a complimentary letter to Mgr. Erskine on occasion of his clevation to the dignity of Cardinal Trotector, of Scotland. Propaganda had also a new prefect in succession to Cardinal Borgia. He calculates of philocophy. They were ensured to Cardinal Borgia. He calculates of philocophy. They were ensured to cardinal Rongia. He calculates the first of August. One of the degree of the proposal and constitutions of the cardinal Rongia and the cardinal Rongia and the cardinal Rongia. He calculates the had embraced the Cathol's religion and pure department of the complex of the constitution of his seminary at Limore. He then passed over the Grampian Mountains to Aquorties, where Bishops Hay and Cameron the seminary at Limore. He then passed over the Grampian Mountains to Aquorties, where Bishops are presided one proposal and the pr



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We manhood and childhood fleet."

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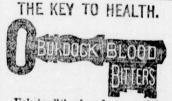
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L. VANKOUGHNET.

L. VANKOUGHNET. Deputy Superintendent-General of Indian Affairs.

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Catholic Record. London, Sat., August 3rd, 1889.

ARCHBISHOP WALSH.

Our deeply-venerated and muchbeloved Bishop had just concluded a very laborious tour of visitation in his diocese and was seeking rest and relaxation in the companionship of attached and much valued friends in the Province of Quebec when the news must have reached him, as it startled us, that he is no longer ours, but that Peter has spoken, and Toronto may claim His Grace as her new Archbishop. Sad, indeed, and painful to many is the reflection than one who was so long and so intimately associated with every priest and every work and every move in this diocese should suddenly sever all connection with us forever. And sad and disappointing must be to His Grace the thought that, besides the forty-five large number of priests of his own creation and ordination whom he must leave, all the great works of his ad. ministration, that would be the crown and the solace of his declining years, must be abandoned, that others may enjoy them. We do not for a moment fancy the great and generous soul of Archbishop Walsh capable of harboring a selfish or envious thought. But, humanly speaking, His Grace suffers great and actual loss by the severance from and deprivation of the rich and superabundant fruits of a singularly successful and glorious adminstration of twenty two years' episcopate. No doubt Toronto is a great and growing city; its priesthood is learned, zealous and numorous; its institutions are noble and superior to those of any other diocese in the Province. But then they are not of Archbishop Walsh's creation, nor are they fashioned and dis ciplined according to his peculiar way and mode, and there must be in his mind more or less anticipation of deffi culties that must necessarily arise under a new administration. Without having seen His Grace or consulted with him, we venture, in his absence, without fear of hazarding a wrong interpretation of Walsh feels keenly the sacrifice he is

affections and personal comforts. age, the sixtieth year, when men usually retire from business and enjoy in peace and tranquility the well earned fruits of a laborious life. But far from seeking rest it must be acknowledged by all that the new Archbishop has much arduous work and many sore trials in perspective.

The official documents, calling on Bishop Walsh to surrender his beloved diocese and encounter new labors in another field of the Master's vineyard, have not yet reached the palace in London; but when they have arrived, and Bishop Walsh has once given his consent, we have no doubt whatever but that His Grace will resolutely and courageously break from all the ties that bind him to home and friends, and that he will set out with a resigned and loyous heart to accomplish the work and obey the voice of Him who delighted in doing the will of His Father in Heaven. Bishop Walsh's name never can be obliterated from the hearts of those who will mourn his departure, and they are not confined to the parish or city of London. There is not a parish or hamlet or remote township in this western peninsula where the name of Bishop Walsh is not blessed and revered, and where the permanent and solid work of his administration is not seen and felt in the elegant church, the parochial school and the zealous pastor educated and trained for the peculiar missionary work of this growing country. The name of Bishop Walsh is indelibly engraven on every monument of religion or charity in this diocese, nor can it be ever dissociated from the history of any church or religious or educational establishment whose foundation stone he blessed and whose completion he hearlded in elequence rarely surpassed. Toronto's immense gain will be

London's serious loss. But the official documents have not yet been received. and Bishop Walsh must give his con-

sent and say "placet" before his transferment to Toronto can be acknowledged "as an accomplished fact."

The press of the country, without distinction of party, has been unanimous in its praise of the wise and judicious selection of Bishop Walsh to fill the Archiepiscopal See of Ontario's capital. The Empire of last Friday had the following :

"The new Archbishop has had such a lengthy career, both as priest and Bishop, in Ontario, that he is well known through out the Province, and his elevation to the Archbishopric will be generally looked Archbishopric will be generally looked upon as the most appropriate that could have been made. Although of special importance to his own people, the filling of a position of such power and influence as that of the chief dignitary of the Catholic Church in Ontario possesses also an interest for the whole community; and while the new Archbishop will be received with acclamation by those of his own denomination, other citizens will also welcome him on taking up his residence amongst us, and assure him of that ence amongst us, and assure him of that generous consideration which was ac-corded to his predecessor in their deal-

The Toronto Globe has the following complimentary tribute to the worth and greatness of Archbishop Walsh as a most distinguished prelate and truly patriotic

citizen : announcement that Bishop Walsh, of London, has been appointed to the Archiepiscopate of Toronto will be very well received by all denomin ations in the Metropolitan See. By reason of his long residence in Ontario and his thorough acquaintance with the affairs of this country ; by reason of hi prudence, tact, elequence and great administrative skill, Archbishop Walsh is peculiarly fitted for the heavy and difficult duties he must now undertake. He is no stranger in this city, for here he long served as parish priest and rec-tor of St. Michael's Cathedral. This experience cannot but be of value to His Grace in dealing with the complicated affairs that will now come under trol. It is scarcely conceivable that the important position could be filled by s stranger to the city, much less by foreigner, with that general acceptance which will, we believe, be given to the labors of the new Archbishop. The reasons why his place is one of more than ordinary care need not be here specified, because they are sufficiently known to all. Enough to say that as almost every action of the late Archbishop was scrutinized closely bishop was scrutinized closely by many seeking occasion to bring charges against his Church and his ad-ministration, so Archbishop Walsh will come come under a white light scarcely less intense than beats upon a throne. There is ample reason to pre same he will endure the test well. His public utterances have in the past been such as to secure to him the respect of a whole community of mixed creeds. No one has set forth with more felicity the sentiments that ought to guide one in his exalted and powerful position. Speaking of Canada some years ago he said: 'We here enjoy a common and rich heritage in free institutions, just laws and the possession of equal rights. We live under a form of government which is the best balanced in the world, which combines liberty without license and authority without despotism, which gives to all the largest measure of rational and well regulated, freedom, whilst it affords ample protec freedom, whilst it affords ample protec-tion and security to life and properity. We are therefore a happy people and it is our duty, as it is our highest interest, to live in peace and amity, fulfilling the duties of good citizens, living in the profession and practice of the Christian His Grace's mind, to state that Bishop religion, which is the guarantee of individual happiness, the secure basis of society and the solid foundation of kingdoms. about to make of his own feelings and

> free and prosperous citizens.'
> "There is the right Canadian ring in There is the right Canadian ring in these words, and we may congratulate His Grace on his elevation with all the more heartiness because he has spoken so well on the matter and marked out so plainly the purposes that he, in dealing with the public at large, will probably be often called upon to serve. often called upon to serve.

the refuge of the oppressed of other coun-

tries and the happy home of millions of

The Ottawa Daily Citizen says:

"Firm as are the foundations of his native mountains where right or justice or the interests of religion are concerned His Grace is, withal, gentle and amiable, and hence his intercourse with, and government of his clergy and people, as well as his relations with those not of his flock, have, through life, been of the most cordial character. A deep thinker and a profound scholar, Dr. Walsh has established a reputation as one of the first, if not actually the first, Catholic pulpit orator in the Dominton; while pastoral letters and other documents addressed to his clergy and people hav always been gems of sound, practical instruction and advice. An Irishman heart and soul in love for his native he is second to none in his love for his adopted country; he is a Cana dian of Canadians. Proud of his ances try (nobless oblige), perhaps one of His Grace's most treasured possessions is a genealogical chart of the various branches of the Walsh family, holds an honored position in his drawin-room, and which he feels a pecuhar pride in showing to those who thinks may feel interested in it. This chart was originally the property of the family of Viscount Walsh of France, who presented it to the late Archbishop Walsh, of Halifax, during one of his visits to Rome, and on the death of that prelate it was sent to the Bishop of London as the only one of the name in the Episcopacy on this continent.

Succeeding to the vacancy created by the demise of the late illustrious

two years of his Episcopal career. no shadow of doubt is entertained that London's loss will be the gain not alone of Toronto but also of the Province of Ontario, in particular, and of the Dominion at large. If proof were needed of the wisdom to which a passing allusion has been made, it would suffice to point to the temporally as the improved condition, temporally as well as spiritually, of the people under his charge, and to the number of lasting evidences which exist in the vast array of churches, schools, convents, char-itable institutions and others of

a cognate character which have sprung up around him as it were by magic; while, of itself, that architectural bijou—St. Peter's Cathedral—begun and almost completed within a decade of years. will be a memorial of him to the ages It only remains to the present writer to add, on behalf of the Citizen, to the chorus d wishes which the wires tell us have already reached His Grace and to say

The London Free Press and Advertiser have issued biographical sketches of the new Archbishop, and tell us that, while the Catholics of London and citizens generally will regret his removal to another sphere, all will rejoice to learn that his eminent abilities have been appreciated at Rome.

MUCH ADO ABOUT NOTH-ING.

The Mail has another of its long and labored articles the aim of which is merely to annoy Catholic separate school supporters and trustees, by having the school laws so altered as to give them additional trouble and impose upon them unnecessary expense. In its issue of the 22ad of July it raises once more the cry that the school law should be so changed that Catholics should be held as public school supporters, unless they have given a positive notification that it is their desire to be separate school supporters. The Globe maintains that the interpretation of the law as it exists now is precisely that which the Mail desires it to be, so that it is not necessary that such a change be made. In the final result, it will make not s very great difference to the public schools which way the law may stand, for, in either case, for the most part, those Catholics who desire to support the separate schools will do so, and those who wish to support the public schools will do so also. But if the interpretation of the Globe be adopted, or, which amounts to the same thing, if the change insisted on by the Mail be made, there will occur cases when Catholics whose desire is to support the separate schools will be assessed as public school supporters, owing to their oversight or negligence in not having given the required notice. The only effect of the change in the law desired by the Mail, if the Mail's interpretation be correct, and the Globe's wrong, will be to entrap a few, a very few, Catholics into supporting the public schools against their will, and for the purpose of effecting this the Mail is moving heaven and earth.

The Mail says : "the CATHOLIC RECORD of London and the Catholic Freeman of Kingston, which must know, declare that the amendments were intended to alter the status of the Roman Catholic ratepayer-that whereas he was formerly leemed to be a supporter of the public schools until he chose to send his taxes and his children to the separate schools, he is now classed prima facie as a separate school supporter and treated as such until he affections and personal comforts.

Bishop Walsh is now verging on that prosperous commonwealth, which will be rotifies the clerk of the municipality in form void. public schools.

The article in question continues : "This is the meaning which the hierarchy, the priest for instance, who may inform the assessor that he is a Catholic."

We are certainly of the opinion that the object of the amendment was to save some of the trouble to which Catholic trustees were formerly put in finding out the changes which occur in all school sections from year to year, and, further, to secure that in case of oversight on the part of Catholics to have their names placed on the Catholic roll, the taxes might go as they desired them to go. It would be very easy for any Catholic who desired to have his name placed upon the public school roll to take the necessary steps to do so, but the case is of much less frequent occurrence, and the law should stand so as to inconvenience the least possible number of ratepayers. This is all that the amendment would effect if our interpretation of it be taken, and, if such be not its meaning, the change necessary would be to make it so, and not to change it in the direction that the Mail desires, unless it be an object to give the separate school trustees as much trouble as possible. We are quite aware that nothing would better please that journal and its followers than this; but if they imagine that they would thereby inflict any considererable amount of loss on the separate schools, to the benefit of the public schools, they are much mistaken. If Archbishop Lynch, there can be no doubt but that His Grace keenly feels the onerousness of the burden placed upon his shoulders. But by those who have followed his wise administration of the law were to-morrow restored to its have followed his wise administration of the selection trustees would at once begin more." We might give other satisfaction of blind nor so complete as that of soldiers Ontario has, after all the clamor, too

amendments were passed. They took care to ascertain what changes occurred in the ownership or tenancy of property and when Catholics came into the section their attention was called to the separate school roll, and, except in very rare cases, they became at once separate school supporters by signing the required notification to the municipal clerk. The Mail and its followers are evidently under the impression that there are hundreds of Catholics in every municipality anxious to escape the thraldom of being separate school supporters, and that in every section hundreds of dollars will be transferred to every public school, if only the required notification be insisted on. Herein lies their mistake. We have personally attended to the active duties of school trustees for nearly a third of a century, that is under the present law, under the law of 1863, and under that of 1855, and we can assert that there is scarcely a County in the Province wherein the public school trustees, all told, will gain \$10 annually by the success of the anti-separate school agitation which is being now inaugurated by the Mail, if the Catholic trustees but attend to their duty properly. It is for this paltry result that the Mail has been stirring up the latent anti Catholic spirit which is, in so many Ontario Protestants, ready at a moment's notice to be called

nto activity. And, indeed, if the Globe's

interpretation be true, the Mail has already all that it demands. Why then do we oppose the Mail's demanda? 1st. Because they will entail s large amount of extra and unnecessary labor on Catholic school trustees. Under the present arrangement the assessor, with very little trouble, does part of the work which the trustees can only perform with much labor. Similar work the public school trustees are not called on to perform, as the assessor is obliged to do it for them. In all fairness it should be done by the assessor for Catholic trustees as well, for equal justice requires that the Catholic trustees should have all the rights of those of public schools, inasmuch as Catholics pay taxes equally with Protestants. 2ad. We fully believe that if even the Ontario Legislature were to attempt to repeal the just amendments which have been added to the Separate School Act, it would stultify itself. The amendments did no more than adjust the working of the Separate School Act in accordance with the evident intention of the Act of 1863, which is guaranteed by the British North America Act as a protec tion equally to the Catholic minority in Ontario, and the Protestant minority in Quebec, The Act of 1863 recognizes the right of separate schools to a proper proportionate share in all allotments for public school purposes made by municipal and other authorities, and the amendments do no more than make clear a right which is inherent in separate schools according to that Act, over which the Ontario Legislature has no control. If, therefore, the Ontario Legislature were to repeal that right, it would clearly go beyond its powers, and it would lie within the right of any Catholic school board to appeal to the Governor in Council against it. It would not merely be a case for disallowance, but it would be a judicial act which the Governor in Council could at any time be called upon to perform to pronounce such a law null and

found in the following School Act clauses:

"Every separate school shall be entitled grants, investments and allotments for public school purposes now made or here after to be made by the Province or the municipal authorities, according to the average number of pupils attending the school during the twelve next preceding months or during the number of months which may have elapsed from the establishment of a new separate school as com pared with the whole average number of pupils attending school in the same city, town, village, or township." (School Act of 1863, or v. 49 c. 46.)

It is beyond the power of the Ontario gislature to pay assessors to do work for public schools, without thereby entitling Catholic schools to the same privilege. To attempt this would be to inflict injustice an Catholics by an open evasion of a law which the Legislature cannot change.

But if the Oatarlo Legislature should ry to repeal the amendments, we have still the recourse provided for in the Confederation Act. This would be our course

"Where in any Province a system of eparate or dissentient schools exists by lished by the Legislature of the Province an appeal shall lie to the Governor-General in Council from any Act or decision of any Provincial authority affection any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education. (Section 93)

When on one occasion a soldier did not answer to his name at roll call, the captain demanded why he was absent; a comrade answered: "there are fifty reasons." "Tell me some of them," said the captain. His comrade began: "First, he is dead. Secondly, he is the Captain, "these reasons are suffichant the condition would be implied.

tory reasons why the views of the fanatics on separate schools should not prevail, but we have said enough to show that they are making "much ado about nothing."

The Mail has, however, a serious complaint against Mr. Mowat's Government because he "refuses to grant Catholics the ballot in their school elections." It will be quite time enough for Mr. Mowat to concede or refuse when he will be asked o grant it. It is true, the Mail asked it, but the Mail is not the party most interested in the matter. It has not been asked, nor is it wanted by Catholics ; so if the Mail has no more grievous sin than this with which to charge the Mowat Government, it must be a model Government

Further, the Mail professes to have supreme horror lest the Oatholic parents who support the public schools should become known to their parish priests. It objects, in the extract given above, that 'a parent is exposed to discovery by a third party, the parish priest for instance, who may inform the assessor that he is a

We do not well see that even if the views of that journal be adopted the parish priest will be kept in ignorance of what his parishioners do when their acts are from their nature public. We presume that the Mail and the Equal Rights men have in view some legistative provision by which parish priests will not be allowed to know any event which may occur in their respective neighborhoods. But since they are so fond of proclaiming that what they want is "equal rights for all denominations," would it not savor somewhat of consistency if they would also inflict penalties on Protest. ant ministers who presume to know anything about what is going on in the Province? If such a law had been in force during the last few months the country would have been saved from the infliction upon it of all the appeals to bigotry which have raised so much discord and dissension. The law would have been a public benefit.

The only thing which the Ontario Legislature could effect, even by bringing the school laws back again to their original ondition, would be, at most, to get a few dollars from unwary Catholics, for the public schools, which would otherwise go to the separate schools. Perhaps they would deserve to incur some penalties for their negligence, but to inflict it in this way would be contrary to the spirit of all our legislation, and in all justice such a penalty ought not to be inflicted, unless a imilar penalty were inflicted on public school supporters, to work the contrary

ANTI JESUIT LITERATURE.

A writer in the Mail of 21st July imgines that he has made a brilliant hit at the Jesuits by quoting from Eugene Sue's great novel, the "Wandering Jew." the following words, addressed by "the old Jesuit, M. Rodin, to Rome:" shall raise the question of the liberty of instruction. The raw Liberals will support us. Like fools, they admit us to equal rights; when our privileges, our influence of the confessional, our obedience to Rome, all place us beyond the circle of equal rights by the advantages we erjoy. Double fools! they think us because they have themselves towards us." The writer draws the following conclusion : "At the present day, with equal rights granted them, the Jesuits have a large balance of power in their favor, due to their discipline, their craft and their indifference to the means if they can gain their ends. Let the Equal Rights' Association ponder on this passage."

Surely, if Eugene's Sue's Wandering law were a truthful history, the character of the Jesuits would be black indeed, and it is on reading and believing such works as this that many of the Ontario Protestants have, like the Mail's correspondent, founded their notion of Jesuitism. The Jesuits, however, have been to such an extent the bulwark of the Christian religion that infidels of Eugene Sue's stamp are extremely anxious to blast their reputation, and it is with this object that the Wandering Jew was avowedly written. But the author of the book, bad as he is, is more honest than his disciple, who writes for the Mail. Eugene Sue acknowledges that his picture of Jesuitism is purely a work of fiction, without any foundation whatsoever upon facts. He states that it is entirely the work of his imagination, though he maintains that it would be the natural result of carrying out the principles of the Jesuit Order to their consequences. The principle which he pretends would produce a being like old Mr. Rodin is that of obedience to superiors. He entirely shuts his eyes to the fact that Jesuit obedience to superiors is expressly confined to matters which are not sinful. of fury against the very just measure However, even if this condition had not whereby the people of Quebec desire to been expressed in the Jesuit vows, it is recompense the Jesuit Order for the act clear from the nature of the Order, whose of spoliation which was committed motto is on all occasions, "Ad majorem Dei against them. We confess we are buried. Thirdly --- "Stop," said gloriam-to the greater glory of G.d," gratified at this evidence of the impo-

to their superior officers. Soldiers are often forced to obey even when what is sinful is commanded ; yet it is no uncommon thing to hear Protestant ministers and bishops passing the highest encomiums on soldiers for practicing the virtue of obedience. We had an example of this only a few weeks ago in our own city of London.

The Jesuits are associated in a society for a special purpose. Their object is to propagate religion, and this object they carry out by means which religion approves. They take their vow of obedience that, like soldiers, they may more effectually attain their end. It is scarcely necessary to add that the Mail correspondent's assertion of "Jesuit indifference to the means, if they can gain their end," is nothing more nor less than a stupid a well as malignant falsehood. It is a mere rehash of the calumny that the Jesuit teaching is that "the end justifies the means." This doctrine has been practically taught by Protestant churches, but never either by Jesuits or by the Catholic Church. It is time that such senseless calumnies should cesse.

It is, of course, quite in keeping with the Mail's programme of heaping falsehood upon falsehood to publish letters like the one we are referring to. Such letters appear in its columns day after day. But no journalist having any respect for decency would permit anony mous scribes to use his columns for the purpose of slandering without stint one of the most virtuous, learned and unassuming associations of clergymen which have ever existed. Only a few days ago the Mail and Empire in unison expressed their horror at some depreciating remarks which appeared in the Globe in reference to a Protestant clergyman of respects hillty who happened to disagree with it. But the Globe's off ence was not anything more grievous than that it styled the gentleman "a featherhead." and implied that he told "lies." If the press guards so carefully the Protestant clergy that journalists are not to be permitted to make upon them such attacks as the Globe made in self. defence, why should they be allowed to call the Jesuits by the most outrageous names and to slander them with impurity? For the Jesuits, the Mail and its correspondents have had no good word to say, except to characterize them as plotters and intriguers for every dark purpose, nay, even as regicides, murderers and perjurers.

We had occasion a short time sgo to show that the criminal records against the Jesuits of America for two hundred and fifty years would not come near the criminal record of Protestant clergymen for half that number of days. Surely, then, if an attack upon a Protestant minister excites so much indignation, fairminded people should not tolerate the gross attacks which have been made upon a body of men whose heroic virtues are not surpassed, if they are nearly equalled, by any association of men in existence.

We have no need of heaping together proofs to vindicate Jesuits from the slanders which have been uttered against them. Their vindication is in their glorious history, and the only thing which can be said in favor of their accusers is what was said of Parolles :

"They are most notable cowards, infinite and endless liars, hourly promise breakers." (All's well that end

The Equal Rights' Association will certainly do well to ponder on Eugene Sue's words, as advised by the Mail's correspondent, for, in their hatred of the Jesuits, they show themselves animated by the same false spirit as the author of the Wandering Jew.

A COLLAPSE.

The Globe of the 25th ult, has rather a wobegone article under the title "Those Petitions." It complains that very little has been done towards procuring signatures to the petitions for disallowance of the Jesuits' Estates Act, in comparison, at least, with what might, could, would, or should have, been done. It tells us that in a few days the Act will be "part of the law of the land," and will "stay so as long as Confederation continues" unless within these few days it be disallowed. Yet, it says, the consciousness that this is the case "has, we are glad to observe, apparently stimulated the successors of the Citizens' Committee to activity."

What has been the result? We will let the Globe answer: "Yesterday a few men were going round town seeking signatures that ought to have been obtained several months ago. It is a pity the work was then neglected for the pleasure of roaring permiscus."

It appears, then, that all the clamor, all the violent denunciations of Jesuitism which have been uttered from half the pulpits and nearly all the Orange lodges of Ontario have not succeeded in stirring up even the people of Ontarionor even those of Toronto-in a frenzy tence of bigotry and fanaticism. We are The obedience of Jesuits is not so glad to find by this experience that much good sense and love of fair play to be led by the nose by a lot of fanatical parsons.

Moreover, the Globe tells us that "the strength, determination, and number of those who were then hostile to the Act have been diminished." It appears, then, by this admission, that not only was the agitation weak from the beginning, but that it is already rapidly subsiding according to those who most contributed towards exciting it. The Globe is not alone in making this admission. Only a short time since the Mail had an article which was expressly stated to be intended for the purpose of stirring up "waverers." If "waverers" were not numerous, that article needed not to have been written. But besides all this the Mail has been very persistent in holding out the olive branch to the Liberal party, urging them to adopt the no-Popery cry as their Shibboleth, both on the separate school and Jesuit Estate questions, it being understood that in such an event the Liberal party would be supported by that journal and its Orange followers. But its appeals fell upon ears that would not listen. The truth is now evident that the

powerless though noisy faction that endeavored to stir up the Dominion has utterly failed in its purpose, even in the province in which it is strongest; and, to add to its discomfiture, the Montreal Citizens' Committee, which was to voice the sentiments of the Protestant population of the Province of Quebec, has just sent in its petitions for disallowance of the Act, which are claimed to have been signed by four thousand persons from all parts of that Province out of a Protestant population of two hundred thousand. The failure to excite Quebec is even more complete then that in Ontario. Even if it were possible that a petition signed by the whole population of Ontario were to be presented to the Government, asking the disallowance of the Act, it would be most absurd and tyrannical to accede to its prayer, for this would be to say that Confederation is a farce, and that one of the Provinces has the right of preventing legislation in the rest, even in matters which are admittedly within their own sphere.

The Globe very candidly admits that though there are many reasons on account of which the Act is objectionable, there is only one good reason why it ought to be disallowed. The others are, therefore, acknowledged to be inade-quate. It says:

"It is objectionable for several reasons, but only one of these is of a nature to war rant a demand for disallowance. That reason is that the Act introduces a foreign authority to the detriment of the supremacy of the civil power in Quebec and all Canada,"

We have several times shown that this is erroneous. There is no civi authority detrimental to the authority of the Crown attributed by the Act to the Pope. The Pope is merely recognized as the only person who can settle long-vexed question, and in this capacity he is dealt with. Protestants, we know do not like to see any authority vested in the Pope; but they mus accept the fact that Catholics recogniz him as supreme in the Church. Thi involves no infringement of the authority of the Crown, which regards only civi jurisdiction; but with the administra

tion of the internal affairs of the Churc

the Crown has nothing to do. This pertains supremely to the Pope, and t none other. Hence the claims of th Jesuits and of the Bishops, who per formed the work for which the propert was given to the Jesuits, after the order cassed to exist, could only be settled b the Holy Father, in such a way as t make the settlement final. It was therefore, a matter of prudence for the Quebec Government to make the agree ment with the only authority who coul do this. Thus it appears that the only reason which the Globe recognizes valid for disallowance is a very poor on While the settlement was being mad the only Protestants who had any righ to have their say in the matter acknow edged that they were satisfied; the were the Protestant members of the Quebec Legislature, who voted unan mously for the measure. It was an ou rage for a faction in Ontario to rai objection after the matter was th settled, and it would be as great an or

> Legislation of Quebec to Ontario domi ation, simply because the bigo of this Province hate to see Catholic Province enjoy autonomy. T anti-Jesuit agitation may now considered to have collapsed, and utter collapse is the very best thing the could have happened to ensure pe and prosperity to the country. If result had been otherwise, the Conf eration could not stand the strain; then the principle would have be established that the union, instead consisting of Provinces which man their own purely local matters, wo

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for no other reason than to subject t

much good sense and love of fair play to proper to excite sectional or religious be led by the nose by a lot of fanatical parsons.

Moreover, the Globe tells us that "the strength, determination, and number of those who were then hostile to the Act have been diminished." It appears, then, by this admission, that not only was the agitation weak from the beginning, but that it is already rapidly subsiding according to those who most contributed towards exciting it. The Globe is not alone in making this admission. Only a short time since the Mail had an article which was expressly stated to be intended for the purpose of stirring up "waverers." If "waverers" were not numerous, that article needed not to have been written. But besides all this the Mail has been very persistent in hold. ing out the olive branch to the Liberal party, urging them to adopt the no-Popery cry as their Shibboleth, both on the separate school and Jesuit Estate questions, it being understood that in such an event the Liberal party would be supported by that journal and its Orange followers. But its appeals fell upon ears that would not listen.

The truth is now evident that the powerless though noisy faction that endeavored to stir up the Dominion has utterly failed in its purpose, even in the province in which it is strongest; and, to add to its discomfiture, the Montreal Citizens' Committee, which was to voice the sentiments of the Protestant population of the Province of Quebec, has just sent in its petitions for disallowance of the Act, which are claimed to have been signed by four thousand persons from all parts of that Province out of a Protestant population of two hundred thousand. The failure to excite Ouebec is even more complete then that in Ontario. Even if it were possible that a petition signed by the whole population of Ontario were to be presented to the Government, asking the disallowance of the Act, it would be most absurd and tyrannical to accede to its prayer, for this would be to say that Confederation is a farce, and that one of the Provinces has the right of preventing legislation in the rest, even in matters which are admittedly within their own sphere.

The Globe very candidly admits that though there are many reasons on account of which the Act is objectionable, there is only one good reason why it ought to be disallowed. The others are, therefore, acknowledged to be inade-quate. It says:

"It is objectionable for several reasons, but only one of these is of a nature to warrant a demand for disallowance. That reason is that the Act introduces a foreign authority to the detriment of the supremacy of the civil power in Quebec and all Canada."

We have several times shown that this is erroneous. There is no civil authority detrimental to the authority of the Crown attributed by the Act to the Pope. The Pope is merely recognized as the only person who can settle a long-vexed question, and in this capacity he is dealt with. Protestants, we know, do not like to see any authority vested in the Pope; but they must accept the fact that Catholics recognize him as supreme in the Church. This involves no infringement of the authority of the Crown, which regards only civil jurisdiction; but with the administration of the internal affairs of the Church the Crown has nothing to do. This pertains supremely to the Pope, and to none other. Hence the claims of the Jesuits and of the Bishops, who performed the work for which the property was given to the Jesuits, after the order ceased to exist, could only be settled by the Holy Father, in such a way as to make the settlement final. It was, therefore, a matter of prudence for the Quebec Government to make the agreement with the only authority who could do this. Thus it appears that the only reason which the Globe recognizes as valid for disallowance is a very poor one. While the settlement was being made, the only Protestants who had any right to have their say in the matter acknowledged that they were satisfied; these were the Protestant members of the Quebec Legislature, who voted unanimously for the measure. It was an outrage for a faction in Ontario to raise objection after the matter was thus settled, and it would be as great an outrage for the Government of the Dominion to interfere on their representations. It is evident to every one that the Ontario agitation has been engineered for no other reason than to subject the Legislation of Quebec to Ontario domination, simply because the bigots of this Province hate to see a Catholic Province enjoy autonomy. The anti-Jesuit agitation may now be considered to have collapsed, and its utter collapse is the very best thing that could have happened to ensure peace and prosperity to the country. If the result had been otherwise, the Confederation could not stand the strain; for then the principle would have been established that the union, instead of consisting of Provinces which manage their own purely local matters, would have existed for the purpose of enabling one Province to domineer over the rest, whenever a few demagogues might think

rancor. That we are right in saving that the whole commotion was caused by religious rancor is evident from the character of those who caused it, parsons and Orangemen and other well-known

Besides the reason given by the Globe, however, the Mail, seconded by Rev. D. J. Macdonnell, of Toronto, gave another reason, which the Globe acknowledges to be an insufficient one. The Mail calls this "the public polity of the Dominion," and Rev. Mr. Macdonnell explains this to mean that the bad character which the Jasuits have harne in other countries in ages past should teach Canadians not to encourage the Order. This bad character of the Jesuits is now virtually acknowledged to be a mere fiction and a calumny; inasmuch as in the latest discussions on the subject the enemies of the Jesuits, for the most part, have ceased to argue the matter on this basis. But if it were true, it would not be a sufficient reason why the legislation of Quebec should be interfered with. The people of Quebec are after all the best judges whether or not the character of the people to whom they consider themselves indebted is so bad that they do not deserve to be recompensed for what they have been wrongfully robbed of. The advancement of such a plea is a piece of impertinence, and the people of Quebec would give the best evidence that they deserve to be treated as serfs, and not as free British subjects, if they submitted to it.

A statement which has been several times made concerning Sir John Thompson's speech in the House of Commons, is repeated in the article of the Globe on which we have commented above. It appears thus in that journal

"If the Act be allowed at Ottawa, the Thompsonian doctrine that the Pope may rightly derive a measure of civil power throughout the Dominion from his spiritual relation to a section of the people will have been conceded."

This statement has been made also in the Mail, over and over again. It is but right, while we are on this subject to call attention to the fact that Sir John Thompson has been grossly misrepresented. He said nothing which can bear such a meaning. On the contrary, we read the following in the speech referred

'The claimant (the Pope), represent-ing this moral claim, says: 'I agree that you shall sell that lot in the city of Quebec, but if you sell it, place the fund to my credit in order that we may know where it is when we arrive at a satisfactory conclusion as to what shall be done with it.' . . . Thus what is declared to be an assumption of authority on the part of the Pope, actually in contraven-tion of the Supremacy Act, and what we are told trails the Queen's honor in the dust, is that the Pope consents to the Quebec Government retaining the proeeds of the sale of the Jesuits' Estates ceeds of the sale of the Jesuits' Estates subject to a future settlement of the dis-pute. . In agreeing to the Govern-ment retaining the proceeds of the sale of the Jesuits' Estates he acted simply as the arbiter between the two contestin claimants. He allows this simply as the person who, as the head of the Church to which the claimants belong, has, by their own choice, a right to give consent : and vet when he consents to that, it is actually declared that he is asserting the prerogative of a foreign potentate in derogation of the preroga-

Sir John Thompson continues in similar strain. He maintains exactly what we have constantly held, that the Pope acts simply as a claimant to ownerrbitrator between those whose claims were subordinate to his by their own acknowledgment and consent. There is surely a great difference between a claiment to ownership and the sovereign of the country. It is a poor cause which requires such misrepresentations as have been made by the Globe and Mail to support it.

SIR ADOLPHE'S SPEECH.

Sir Adolphe Caron's speech at the Lundy's Lane celebration yesterday was in the main a plea for national unity. But how can that consummation be brought about with French Canada nur-sing what Mr. Dalton McCarthy calls a "bastard" nationalism of her own ?-Toronto Mail, July 26th.

The vicious anxiety of the Mail to create discord in the country could not be more fully manifested than by the above mean and spiteful remark of that journal in its inability to answer Sir Adolphe's able speech which will be found in another column. The French Canadians, who have fought equally with those of British origin for the maintenance of British rule in Canada, are more truly loyal than either the writer of the above dastardly trash or Mr. Dalton McCarthy, both of whom, though now trying to create civil war, carefully remained at home when their services might have been useful to stop bullets when the country was in danger. The National. ism which the French-Canadians are determined to preserve is similar to that which we admire in Scotchmen, and it includes natural affection for their race resources at its disposal. Canadians

MARRIAGE AND DIVORCE.

It is becoming more and more easy to obtain divorces in Illinois, Hitherto applicants should be residents of the state and should appear in person, but both of these requirements were dispensed with in the case of Mary Gottschalk, a resident of Philadelphia, who was granted a divorce in Chicago on the 24th ult. She was never in Chicago, and on her afficiavit she stated that her husband had deserted her for two years. during which time he had lived in Cuicago. Her attorney secured this result by fishing up a former forgotten decision by the State Superior Court, rendered twenty years ago, in which the Court held that "in the contemplation of the law the residence of the wife follows that of the husband," and "de sertion for the period of two years by the husband residing in this State, although commenced in a foreign jurisdiction will enable a wife to obtain a divorce.' The occurrence proves that with out the religious sanction of the Church which makes matrimony indissoluble, morality will sink lower every day. The people of the United States are them selves beginning to realize that the ease with which divorces are there obtained is a scandal to civilization which threatens to bring the country to a level with the Ottoman Empire. The recent marriage of our Minister of Finance has also excited considerable attention among them, and it has contributed to a very general complaint against the laxity of the marriage

On this subject the Globe of the 25th inst, has the following sensible remarks, though we fear that the country is not yet prepared for laws founded upon the Christian view of this subject :

"The possibility that our neighbors' discussion of the Chisholm divorce case may tend to give the States a national marriage and divorce law, and rescue them from the virtual free love system prevailing in parts of that country, the only nopeful future in the marriage our Minister of Finance."

LUNDY'S LANE.

The seventy fifth anniversary of the battle of Lundy's Lane was celebrated on the historic spot, close by Niagara Falls, on the 25th ult., and a large concourse of people assisted in the celebration with great enthusiasm.

The battle was one of those fought during the war with the United States, which began in 1812 and ended in 1814, and it decided the future of Canada. The American forces numbered 5000 men, under General Brown, while the British forces were commanded by Gen. Drummond. The latter amounted to 1600 men. Both sides fought callantly. The British loss amounted to 870 men. and the Americans had 930 killed, besides 300 taken prisoners, but the victory lay with the British, and it virtually closed the war.

It is estimated that fifteen hundred persons were present at the celebration, Sir Adolphe Caron, Minister of Militis, was the first speaker, and his sentiments were loudly applauded throughout. A considerable portion of his able address was taken up with showing that British and French-Canadians should work together side by side for the welfare of our common country, as both are loyal to the one flag and both had fought with valor and success for the maintenance of British rule on this continent, His ship, or as representing the claimants to speech was specially valuable as a lesson ownership, in the property, and therefore | which ought to be taken to heart by as one having full authority to decide as those who are endeavoring at the present time to set the two races at variance, Sir Adolphe spoke as follows:

The Minister of Militia spoke first of the difficulty he felt in expressing the feelings of pleasure he had in being present on such an occasion as the comnemoration of the brilliant victory by British soldiers at Lundy's Lane. was proud to say that he came from the old historic county of Cnambly, where the fate and destiny of a whole continent were decided. If he spoke to them in broken English, he was a Canadian with patriotic feelings toward the British flag, and he was proud to say that these feel se of the people of Quebec. ings were the (Cueers) He would not say that he was a French-Canadian—but a Canadian, thor oughly loyal to his Queen and the Con-stitution of the country. Canadians are united in one nationality, and all are welcome to their country who wish to live under the Constitution which gives to the people full and free scope to develop their literature, their institutions and resources. Speaking of the day and its significance, Sir Adolphe said: "Seventy five years ago to day two nations fought with desperate results on this ground, but I am happy to say that now hard feelings are not cherished on either side of the international line. We love our own Constitution, we love our own flag; but we have nothing but friend ship towards our neighbors across the

The Minister then went on to speak of the revolutionary war of the United States, and to the tempting offers made to the French-Canadians to withdraw their allegiance from the British throne. Heattributed to Providence the culmination of the events which led to the ex istence of two constitutional Governments on this Continent. Each can do resources at its disposal. Canadians should instil their children with patriot ism and teach them the glorious history and language and a determination to should instill their children with patriotics would be glad to destroy. This, however, they will not be permitted to cans in 1785 desired to destroy the the day .- Catholic Citizen,

allegiance of French Canadians, but the latter proved how much attached they were to the old British flig. (Cheers). Canadians succeeded in pre-serving the integrity of their country in 1814, because they were a united people. French Canadians fought side ople. French Canadians tought side with Englishmen, Scotchmen and Irishmen. On the pages of history are to be found the names of those gal-lant soldiers who fought and died for Canadian nationality, Col. De Rotten burg, Col. Pringle, Toussaint Rothier Frederic Rollet, Joseph Bouchette, D. Salaberry, General Brock, Colonel Mac-(Sir Adolphe) would not judge a people by their Church or language, but by the ties of unity which bound them together. Canadians have already onished great European nations b their progress and enterprise, and if they only remain united the past will be as nothing compared with the future. The speaker then situated to the Canadian Pacific Railroad, stating that European engineers declared its con-struction to be the greatest feat of the nineteenth century. This great enterprise was carried out because the people were united. No public man in this country should seek to divide and take, and to bear with one another's frailties and views. He would assure his hearers that if the flag of Canada were attacked, the French Canadians would be the first to defend it. (Cheers.) Public men ought to be like soldiers. The must be fearless in the presence of a grav They crisis. They may be gibetted and burned in effigy, but duty ought to prompt them to stick true to the Constitution. Cauadians of every creed and nationality should walk hand in hand, never dividing because some viewed questions from a different standpoint. Sir Adolphs concluded by onlogizing the citizen soldiers of Canada

THE Globe has an article on the third commandment, and how it should be observed. In the Protestant estechism it is called the fourth, and says : "Remember thou keep holy the Sabbath day." The Globe says:

So long as they continued to show such

bravery, loyalty and devotion to their country as they did recently in a crisis,

Canada had no need of a standing army.

Let village politics not divide us and we

will be a great people. (Cheers.)

"A number of lawyers, doctors, con tractors, railway officials, bartenders, in surance agents, store keepers, brok manufacturers, accountants and other well to do business men, not having the fear of the fourth commandment before them, have expressed favor for the prothat street cars should run Sunday in this city.

Further on the Globe says :

"That they cut a queer figure in coolly gnoring the command of God while pro essing painful anxiety to promote His worship by workmen is, of obvious. . . A very public example of one commandment broken in the of one commandment broken in the name of convenience would surely have come tendency to weaken the sense that abedience to the whole ten is due for reasons higher than legal reasons.

May we not be permitted to say also that the Globe, Empire, Free Press and other journals, not having the fear of the seventh (in our catechism sixth) commandment before them have expressed hemselves in favor of a divorce court being established in Canada? All those papers, the religious Globe especially, cut very queer figures in "coolly ignoring the command of God, while professing painful anxiety to promote His worship." The Globe adds :

"A very public example of one com mandment broken by men in high places
—by men holding the position of Minister of Finance—ought surely have some tendency to weaken the sense that obedience is due to the whole ten, for reasons higher than legal reasons."

It is passing strange how the Bishop of Ontario, when interviewed with several prominent ministers in Ottawa, could not see "reasons any higher than legal reasons" for giving an opinion on the late marriage of Hon. Geo. Foster and Mrs. Chisholm.

If obedience is due to the whole "ten," why not to the seventh or sixth, indenendent of any legal or human reasons? We must surely "obey God rather than

"THE ANGELUS."

The leading episode of the recent sale of paintings belonging to the Secretan Collection was the struggle between France and America to secure Millet's was the struggle between Angelus," Antoon Proust, the French Minister of Fine Arts, finally secured the picture at \$111000, amid a scene of tumultuous French ovation. There is something noteworthy in the struggle of the "two republies" for so eminently Catholic a production as the "Angelus." Can it be sltogether in the value of the painting, which Millet sold for \$800 in 1859, when he painted it? It "represents two peasants, a man and women, standing in a potato field, with heads bowed while the bell of the Angelus sounds. They have been digging potatoes, and, besides the figures, a small basket, and a wheelbarrow with two bags of potatoes on it, occupy the foreground. In the dis-tance can be seen the spire of a church. The light on the picture is tender and the whole scene is steeped in rural

Thousands of Frenchmen have gazad on this picture with a stronge realization of their waning faith. They wanted to keep it in France because it is a national portrait of the people in their younger days—"years and years ago"—a unique days "years and years ago" a unique subject of which there are but few por-

It is a little ingular that in this so called sge of rationalism, two distinctively religious paintings, Munkascy's "Christ Before Pilate" (for which Wanamaker paid \$100). 000) and the "Angelus" have brought the higuest figures ever obtained for works of art. And both, too, are productions of CATHOLIC PRESS.

London Register.

"Mr. Swinburne sowed his political wild oats in his youth at the expense of other countries, whose revolutions he fostered, principally, we cannot but think, because he had the vocabulary at his hand ready made; and he is one of so much find words for their emotions emotions for their words, By time he must be convinced that the Mazzini-Victor Hugo vocubulary has had it vitality somewhat written out of it. In no other way could we explain the fact that Mr. Swinburne had crowned himself an officious, if not official, laureate of the Unionist cause; in no other way, unless we are to take his frantic hatred of the Catholic religion—which explains much in politics-as the motive of his passions in Italian affairs, and of his very different pas-sions in offairs Anglo-Irish. This explanation, if not so literary as the first, would seem to hold good in face of the outburst of blasphemy with which the poet celebrates the feast of Gordiano Bruno. In two sonnets published in the Athenaum he screams at the Catholic Church as 'child of hell' and 'grey spouse its people. It is the duty of all to give of satan, with other parts of speech and take, and to bear with one another's equally shrill. Unionism is not to be equally shrill. Un envied in its poet."

Ave Maria. There are many right "reverend" and wrong "reverend" Protestant preachers and lecturers, who are never tired of having a fing at what they consider Catholic misrepresentations of history. "Rev." Joseph Cook, of Boston, has, it seems, been tickling the ears of the Toronto public by discoursing at length on the evils of the "Jesuit aggression." He re marked that many lies were taught to children in Roman Catholic schools, and among these, "in a geography in use in the parochial schools of Boston, the chil-dren were taught that the Jesuits were the first settlers in New England.' Another He nalled! thought the audience. How unblushingly these Catholics pervert the plainest truths of history! And the laughter that followed the exposure was loud and long. Now, we think it would be somewhat of a surprise to both lectur er and audience to be informed that one of the most famous authorities on the early history of this country, and one who can scarcely be suspected of a bias in favor of Catholics—Mr. Francis Parkman, In his "Pioneers of France in the New World,"—points out, as a writer in the Boston Pilot notices, that the "Jesuit colony" was established in New England more than seven years before Plymouth "From which." re marks the Pilot, "it follows that it is always well to know what one is laughing

A physician who is not a Catholic or with any apparent disposition to become one, said in a meeting of a Medical Society: "When I have a serious case, and my patient is a Catholic, I make him send for the priest and set his spritual affairs in order." This excited no little astonishment, but Dr. G maintained his ground. "Try it," he said, "and you will find, as I have done in scores of cases, that your patient with mind calmed and tranquilized, will reap twice as much benifit from your treatment, as he would unvisited by the

How many Catholics in or near New York have seen the first book ever printed? Yet wonderful as it may seem a copy can be seen in New York any day. The first beok that was ever set up in type, and that issued from the press was a Latin Bible, printed in Catholic times by the Catholic inventor of printing, John Gattenberg A fine copy is preserved in the Lenox Library, clear and beautiful in its sharp type, its black ink, its solid pyper, and it is something that every Catholic can point to with pride. The Bible in Catholic days was not unknown or unappreciated, or Gattenberg would not have put so large a book on the market.

England, Protestant England, has had rule in Canada for a century and a quarter. She has done underhand all she could to build up Protestantism. What has been the result? In Montreal, which the religious rights of clergy and people should be respected, the French Catholics number 150 000; Irish Catholics, 45,000; Protestants or non Catholics of all creeds nd name, 55 000 The city founded by the holy priest, Father Olier, is still over whelmingly Catholic. What wonder when we remember that it is the city of brave Dollard, stout Lumbert Closse, and the "Militia of the Blessed Virgin" who saved Canada from the savage Indians when English colonies were hounding on.

REFORM OPINIONS ON CHURCH INFALLIBILITY.

BY PHILIP O'NEILL.

The reformers started out with a professed denial of infallibility in Church, and this profession is aptly illustrated in the declaration of Dr. Marsh: "Though we believe that we are right, we admit that we are possibly wrong." This was the public profession of all the refomers, but here is how they reduced it to practice :

The confession of Augsburg, in its

article on "Unity of Essence," condemns all heretics opposed to its views, On "Original Sin" it condemns the Pela-"Original Sin" it condemns the Pela-gians! On the "Ministry and Baptism" it bestows perdition on the Amabaptists! In Queen Edzabeth's institution, known by the very peculiar and proper name as "The Church by Law Established," the eighteenth of the thirty nine article the conference a failure. As the Governpronounces a curse upon all persons presuming to say: "That every man pronounces a curse upon all persons presuming to say: "That every man shall be saved by the law or sect he professeth." The twentieth article declares the Church hath authority in matters of faith. The thirty-third article attributes to the Church the power of excommunication, and declares that the present the control of the islands is left in the hands of the islands is left in the part of the islands is left in the chands is left in the chands of the islands is left in the chands of th excommunicated ought to be considered by the whole body "as a heathen and publican." All this time the about the considered itself fallible.

All this time the person similarity of their interests and the similarity of their interests and the similarity of their interests and their natural joalousy of the great Republic. The substance of the treaty is that by the tripartite agreement Germany is confirmed to have dominant control in Samoa. With fession of Faith enjoins its subscribers "to on the treaty she depended sol abnor and detest all religion and doc- her own assumption of authority. trine contrary thereto, even as they are damned and confuted by the Word of States becomes a partner by reason of damned and confuted by the Word of God and the Kirk of Scotland." That things in support of Germany's claims.

is, the votary may interpret as he pleases, but if he disagrees with the Kirk he becomes an object to be abhorred. The same confession declares that "it belongs to synods and councils ministerially to determine controversies of faith. What becomes of the Gospel liberty The National Assembly of the Reformed Church of France obliged its members to subscribe thus: "We promise before God to submit to all that shall be resolved in your holy assembly, convinced as we are that God will preside over it, and guide

From these authorities we learn that

there is an assumption of infallible authority to teach, to sit in judgment on matters of doctrine, and to pass sen-tence of excommunication upon dissen-ters. This clearly proves that, although it is convenient to publish as a theory the Bible, and the Bible alone, in practice such a principle is totally abandoned, thus exhibiting the system as an absurdity, a mockery, and a delusion. The reformers of the different sects, while pointing to the Bible, simply dragged the mantle of infallibility from the Pope's shoulders and transferred it to their own. The experience of a few years proved to them the folly of replacing legitimate authority by a system of anarchy; for soon after de-fying the jurisdiction of the Church they soon discovered that their own usurpa-tion over the conscience of men was despised, and in the bitterness of disap-pointed ambition they acknowledged their inability to appease the spirit they had evoked. Thus Luther moans: "Verily, I must acknowledge much trouble cometh of my teaching. Yea, I cannot deny that this matter maketh me sorrowful when my conscience chideth me, in that I have torn asunder the former state of which was tranquil uil and peaceful and excited much under the Pope, and excited much trouble, discord, and faction by my teach-ing. If the world endureth much longer we shall be forced, by reason of the con-trary interpretations of the Bible which now prevail, to adopt again and take refuge in the decrees of councils." Calvin writes to Melancthon: "It is of no little moment that the dissensions which have arisen among us should remain unsuspected by posterity. For it is truly ridiculous that, after opposing ourselves to the entire world, we should at the ridiculous that, after opposing ourselves to the entire world, we should at the very commencement differ among our-selves." Melancthon proclaims: "The whole Elbe could not supply water enough to bewail the dissen Reformation."
Hallam, alluding to the return of Pro-

testants to the Catholic Church, at the conclusion of the Council of Trent, says: We ought to reckon among the principal causes of this change those perpetual disputes, those irreconcilable animosities, that bigotry above all, and persecuting spirit which were exhibited in the Lutheran and Calvinistic churches. Each began with a common principle, the necessity of an orthodox faith. But this orthodoxy meant evidently nothing more than their own belief as opposed to that of their adversaries—a belief acknowledged to be fallible (or liable to error), yet maintained as certain, rejecting authority in one breath and appealing to it in the next, and claiming to rest on sure proofs of reasons and Scripture, which their opponents were ready, with just as much c fidence, to invalidate. (Literat. Europe) — Baltimore Murror.

ABOUT THE LEPER PRIEST.

Mr. Edward Clifford sends some more

reminiscences of Father Damien to the Nineteenth Century. The last words the leper priest wrote to him were, "My love and good wishes to good friend Edward. I try to make slowly my way of the cross, and hope soon to be on top of my Golgotha." The sight of a priest saying his office,

snatching moments for prayer out of a busy day was unfamiliar enough to Mr. Clifford. He was much struck by the way in which Father Damien could "retire in was much impressed during his first walk when he stopped to bathe, to see the priest sit down quietly and pray till he as ready to resume the walk

One day he asked Father Damlen if he would like to send a message to Cardinal Manning, Father Damien replied that it was not for such as he to send a message to so great a dignitary, and then added, after a moment's hesitation, "I send my humbic respects and thanks."

Mr. Clifford draws a pleasing picture of the strange scenes of peace, and even happiness, which the sacrifice of Father Damien has made possible in Molokal. Some of my happiest times at Molokal

were spent in the little balcony of his house, shaded by a honeysuckle in bloss-om, sketching him and listening to what he said. Sometimes I sang hymns to himamong others, 'Brief Life is Here Our Portion,' and 'Safe in Port.' The lepers sometimes came up to watch my progress and it was pleasant to see how happy and at home they were. Teel poor faces were
often swelled, and drawn and ditorted,
with bloodshot goggle eyes; but I felt less
horror than I expected at their strenge
aspect. There was generally a number of
them playing in the garden below us.

A Washington despatch to the Hearld says it would not be surprising if the treaty agreed on at Berlin regarding the Islands of Samoa should be rejected when it is considered by the Senate. Mr. Blane himself, the despatch asserts, was not satisfied with the terms made by our commissioners at Berlin, but he finally yielded in part rather than have ment of the islands is left in out the treaty she depended solely upon of the foulness of the deed he was about to commit. Still the demon urged him

on. He came to the place, knocked at the

door, and was admitted. While waiting his heart beat loud and fast. He was afraid to look in the child's face. At last

he removed the few rags that covered the child's face, to take one last look at it

Its little eyes met his, and, with a smile of unearthly sweetness, it looked him in the face. This looked pierced his very

what he was doing. Now and then he would look into the child's face and there

was still the same ravishing smile

He often declared that it must have been the child's guardian angel that looked at him, it was so heav

enly looking. He returned home and placed the little one on some straw in a

he made a solemn promise never to take a drop of intoxicating drink for the future.

told what had occurred. The priest gave him a little money to relieve his present

wants and sent him away, telling him to

return in a day or two. He bought food for the child, and for a week lived himself

on bread and water, in punishment for his crimes. He got a little work, for he was

to his religious duties with great exactness. His child grew up full of beauty,
innocence and goodness. It was the
delight of its father and all who knew it.

Years rolled on, and the father had not

only a happy and comfortable home, but

"BE GORRA, I SAVED THE

from the men who sat on either side of him, both of whom were Irishmen and

strangers to the majority of the guests When the toast was read, speaking in such enthusiastic terms of the Irish soldiers of

STARS."

religion.

A CONVERSION RESULTING FROM ITS

6

The Jesuit, Father John Ogilvie, wa tortured and put to death for the fatth at Glasgow, Scotland, on March 10th, 1615. He was executed because he had dared to say that the spiritual power belonged to the Pope and not to the King of England, James I., and in these days of persecu-tion this was considered an uppardonable

On the way to the scriffold, Father Ogilvie met a Protestant minister, who

accosted him saying:

"My dear Ogilvie, how I pity your obetinacy in thus exposing yourself to an infamous death!"

The good Father, divining the real object of his apparent sympathy, answered as if he were somewhat afraid of death,

saying:
"As if it depended on me to die or not to die! I can't help it; I have been declared guilty of high treason, and it is for that crime that I am sentenced to

"Treason?" replied the minister, "it is not for that. Believe me, if you abjure Popish doctrines and the Pope, everything will be forgiven, and you will be loaded "You are joking," replied the father.

"No," snewered the minister, "I am specking seriously, and I have authority for so doing, for the Archbishop (the Protestant one) has commissioned me to offer you his daughter in marriage, with one of the richest parishes as her dowry, if you

will join us."

While this dialogue was taking place, they had reached the foot of the scell'd.
The minister was trying to persuade the priest to save his life. The father said he was willing to live, provided he could do

"But," replied the minister, "I have assured you that you will be loaded with

"Well, then," said Father Oglivie, "do me the favor to repeat aloud, and before all these people, what you have proposed

to me."
"I ask nothing better," he replied.
"Now, all listen attentively," said the
Father, "to what the minister wants to
say;" and the latter repeated aloud:
"I promise to Mr. Ogilvie his life, the daughter of the Archbishop in marriage and a rich parish if he agrees to unite with

"You all hear," said the priest, "and are you ready to testify to this, if required to

do so?"
"Yes, we have heard, and will testify," answered the crowd. "Come down from the scaffold, Mr. Ogilvie; come down." The Catholics, who were hidden among the people, were praying; their hearts were wrung with anxiety for a few moments; their enemies were counting on

a triumph. "Then," said Father Ogilvie, "I need not fear to be tried again for treason.

"No, no," responded on all sides.
"Therefore if I am here," continued the priest, "it is solely on account of my

Yes, solely for your religion." "Very well," exclaimed Father Oglivie,
"that is all I wanted to prove. It is on
account of my religion that I am condemned to die. For my fath I would
gladly sacrifice two lives if I had them—I have but one, then make haste and take

it, for I will never give up my religion.

At these words the hearts of the Catho lica were filled with consolation ; their enemies hung their heads with shame at having been caught in their own snare. The minister was beside bimself with apper; he would not allow Father Oglivie to say another word, and ordered the executloner to make him go up the ladder. Before proceeding with his task the executioner excused blusself to the Father,

who immediately embraced him.

It was probably at the time when his vere being tied that Father Oglivle cast his beads in the midst of the assembled crowd. A touching episcde is connected with this incident. The rosary, in falling, struck on the breast a stranger who happened to be there. He was the Baron John of Eckersdorff, a young Calvinist nobleman, a native of Hungary who was travelling in Scotland. Later on he occupied several honorable positions he became the Governor of Treves and as intimate friend of Archduke Leopold, brother of Ferdinand III. In his old age he related to Father Boleslas Balbinus, of the Society of Jesus, the following

secount of his conversion

was travelling through England and Scotland, according to the usual custom of Hurgarian nobles. I was very young and I was not a Catholic. I happened to be in Glasgow the day that Father Oglivie was led to the scaffold, and I cannot describe to you the noble courage with which he met his death. As a last token of love to the Catholics he threw them hi beeds from the scaffold just as he was mounting the ladder. That rosary appar ently thrown by chance, struck me on the breest, so that I would only have had to my hand to take and keep it Catholics were so anxiou to secure it that they pressed around me with such force that I would have been crushed if I had not let it go. At that time nothing was farther from my thoughts than the subject of religion; nevertheless, from that moment I did not have an instant's rest. That rosary had wounded my heart. I visited rosary had wounded my heart. I visited one place after another, but I could not enjoy any peace. My conscience was troubled, and this thought presented itself constantly to my mind: 'Why did Ogilvie's rosary fall on my rather than on some one else?' This thought pursued me incessantly during several years, and at last I hearkened to the voice of conscience, urging me to seek instruction and then abjure Calvinism. I attribute my then abjure Calvinism. I attribute my conversion to the touch of that resary which I would not give for anything in the world if I owned it, and which I would purchance at any price if I knew where I could find it."—Translated for the Catholic Review from Le Manitoba.

Corn Nowing tight boots all the year round. Corn reaping is best conducted through the agency of Putnam's Painless Corn Extractor, the only safe and sure pop corn cure. Put-nam's Extractor is now widely imitated. Beware of all poisonous and sore producing OUR PET VICE.

BY MAURICE FRANCIS EGAN. The author of a celebrated pamphlet, The author of a celebrated pampblet,
"We Catholics," and the author of a less
celebrated but equally clever work,
"Mostly Fools," have lamented the lack
of fellow-feeling and the apathy on
matters of national importance of the
Catholics of England. It is attacked the and asked him to give hem the child. He promised to do so. The time, place and sum of money were sgreed on. He went to the place appointed on the following morning to give up his child, body and soul, to these agents of hell. Bud as he was, his heart was heavy when he thought of the four parts of the dayd he was about Catholics of England. It is strange that in our country similar complaints may apply. Mr. Randolph, in "Mostly Fools," thrusts carcastically at the exclusiveness of the Catholic aristocracy and gentry Great Britain—an exclusiveness and Lady-Vere de Vere ishness which has left them open to the reproach that the only clever Catholics in England are converts. Certainly the names we most often hear con-nected with public movements in England are those of converts, such as Cardinal Manning, Cardinal Newman, and Lord

In England one might find excuse for the torpor of Car holics in the fact that for centuries they were forcibly excluded from public life, and that the old habits of seclusion still clieg to them. A, ain, there is no more firm believer in caste than the Catholic aristo east in Eachard, and was reasonable to the control of the control of the caste in the Catholic aristo. crat in Eagland; no man more jealous of of his privileges, or more anxious to draw around him the sacred circles of rank. He may bend, but he never for a moment places himself on a level with those fellow Jatholics without "blood" whom he occadonally meets at reunions where religion

is the only bond.

But in the United States we have no aristocrats—except those few haughty peo-ple whose pedigrees, like Becky Sharpe's, improve with age; and we have had no penal laws. There has been nothing to repress us, because we have been irrepres-sible. And yet the cloud of apathy, of exclusiveness, of sneering criticism, dark

ens our horizon.

If Catholics have a pet vice, it is that of inconsiderateness in speech. We are constantly saying to ourselves and to others how superior we are to the pagans around us. We do not marry several times under cover of a divorce; our Sunday school superintendents do not embezzle money ed go to Canada (we have no Sunday school superintendents, but that doesn matter); and we are too ready to pick out any example of ministerial bad con-duct and throw it into the Protestant

duct and throw it into the Protestant face. We assert—and everybody admits—that we possess certain virtues on which the perpetuity of the family and of the State depends. We possess these in proportion to the practical heed we give to the teachings of the Church. But, as if by way of indemnifying ourselves for avoiding the flesh-pots of the Egyptians, and the state of the state o we wallow in unkindness of thought and word, particularly as regards the affairs of those brethren in the sweet yoke of our salvation.

The Protestant who imagines that Catholics admire one another—that they are a solid phalanx banded together for the conquest of America, headed by the Jesuits—ought to attend some informal reunion of Catholics, when conversation and cigar smoke are unrestricted. He would hear nothing against the Pope, and he would discover that there was no discussion of deep religious problems which Protestants are in the habit of approaching with an interrogation point; for in natters of faith Catholics are a unit. Except the Pope, he would fied no man mentioned without a "but." He would ome away with the opinion that n matters not considered essential, Datholics are the most go-as-you-please olk on the face of the earth ; and, more over, that to be a Catholic was at onee to become a target for innumerable criti-cisres; and, morever, that no Catholic her father. As was her life, holy, innocan amount to anything until he has received the imprimatur of non Catholic approval.

A Catholic paper!" he would hear who reads a Catholic paper!" He would be justified in thinking that to be a Cath olic writer is to be sillicted with an intel-lectual leprosy which causes horror and pity. A few minutes ago—we presume that the Protestant enjoys this symposium dignity, on the steps of the altar; he has haps she would have gone on the streets, hastly driven away because he has mother an outcast and a pest to society 2s so engagement—for bishops in this country have plenty of work. Now, to his horror, he sees every stitch in the mitre torn out the Bishop's sermon is analized—its doc-trine unimpeached, of course, but its manner much condemned. It is old; the Bishop has a brogue, offensive to pious ears accus tome i to hear the voice projected through the nose; or his mannerism would be condemned by a master of elocation; or, again, he appropriated several passages from Bourdaloue or Faber, and so on. In the meantime the prelate is giving

Confirmation to a large crowd in a sultry church, glad that his cormon is over his head; and glad, too, that Bourdaloue or Faber said some things better than he could say them. But the little coterie, in its criticisms, does not mention the diffi culties that stand in the way of polished literary work when the preacher is obliged to labor like a bank clerk every day of his life. Why, it asks, have we not better preachers? It forgets that our priests have something more to do than to preach.

And it also forgets that, compared with preachers of other "denominations," our priests have the advantage; for they speak "as having authority." It is easy speak 'as having authority." It is easy to show this—but a fatal defect in the eyes of the Catholic critics is that our "pulpit orators" have not the Protestant imprimatur. In dwelling on the defects of the pulpit, we lose sight bettness of the nestimable benefits of the altar .- Ave

A DRUNKARD'S CONVERSION.

Some years ago, in the city of Dublin, was a tradeeman, who, from being sober, honest, industrious and well-to do, unforhonest, industrious and well-to do, unfortunately became a drunkard. His home, whilst he was sober was a very happy one. His wife was an excellent woman. He began to tipple, and by degrees fell into the vice of intemperance. This led him away from home and work, and so in a she rose to his feet I saw that he short time he was mostly to be found in the public house. His poor wife did all she could to keep up the little home, but soon all the property they had was either sold or pawned. The wife, after a hard struggle for existence, took fever and died.

House the home, whils home, who was to respond.

"My first surprise was in the man er of the speaker. I knew him to be one of the coolest and most unexcitable of men, but as he rose to his feet I saw that he short time he was mostly to be found in the public house. His poor wife did all stood for a minute looking down the line at the table, as if studying the thoughts of the opera of a quiet tone saying that when this toast was assigned to him he was puzzled to show why he should be selected above all

Whilst able she did all she could to reclaim Whilst able she did all she could to reclaim her husband, but to no purpose. He was as bad as bad could be. His home was now completely desolate. His little infant daughter, a few months old, had no one to look after it but its father. The proselytizers were on his track. They called and asked him to give them the child. He promised to do so. The time place and

Union Army.
"He had said as much to his wife, but "He had said as much to his wife, but as he said it, there came to his mind an incident of his army life that made the whole matter clear to him. Then he proceeded to relate the story of his expertence at the turning point of one the fiercest battles of the war. In the midst of a hand-to hand contest, where every

death above him.
"The first objects to catch the eye were two stordy legs in blue—the legs of some one standing astride of him. The owner of the legs seemed to be bending this way and that to shield the prostrate officer from blows that were falling on his own devoted head. The fight was over the flag, which was torn into fragmen's as the men struck and cut each other in the soul. His heart became filled with a strange mixture of love and fear. Without more ado, he rushed from the house into the street, and faced home. He seemed not to know fury of their wild excitement, but, happen what might, the one man standing astride the captain never moved his feet. The captain did not know who this stou o surrender there came in Irish brogue,

"To h-ll wid you!"

He realized then that Pat McBride was fighting against odds for the flag and his captain. He realized, too, as blood came dropping down in his face, that Pat was sorely wounded. He knew this when in a few minutes he was dragged out from the conner of the room and went to the church near at band, and there, before an altar dedicated to the Blessed Virgio, heap of wounded and saw Pat fall down from loss of blood. They found wadded into Pat's blouse that pert of the flag containing the stars, and Pat's only remark, as they strove to revive, him was, 'Be gorra, I saved the stars,' alas, that he

A priest was sitting in the chapel saying his Office. He went over to where he was and took the total abstinence pledge and could never see again.
"This was in brief the story, but it was told by a man who felt every word, was told so dramatically that at its close nearly every man at the table was stand ing on his feet. As the speaker went on to pay his respects to the man who had saved his life, and pictured him as the ideal of soldierly courage and loyalty, the blind man opposite stood like one en very skiiful tradesman, and after a time got his room furnished again. But asleep or awake the sweet smile never left the countenance of the child. When it was tranced, and as the speaker closed, he plunged across the table, and reckless of glass and china, and with a howl of exhultation threw his arms about his old old enough he had it sent to school. He brought it himself every morning and went in the evening to bring it home. His life was now most regular. He attended to biself and the school of the sent to school of the school of the sent to school of the sent to school of the school of the

captain. The scene that followed was simply indescritable. The story called out all the noisy demonstrativeness of the Irish nature. The speaker was over with congratulations and thanks. The speaker was overwhelmed ing to what was said, to other stories that this one called out, I understood why an officer of English antecedents had been selected to speak of the courage and spirit of the men of Irlsh descent in the Union Army."-Chicago Inter Ocean.

THE SISTERS OF MERCY AND THE

had laid by a little money for himself and his child. He often bethought of his good wife, of her last sickness and death, and grieved over the part he had in it; but her good life and happy death consoled him. Being now advanced in years, he was beyond labor. He fell into a state of ill-health and died. His angel, as he HOSPITALS. or in-reatin and died. His angel, as he used to call his daughter, was ever at his bedside. Night and day she watched over him and prayed for him. She procured for him all the consolation of We take the following from the current number of the Contemporary Review : Without attempting even to touch upon the great dispute which rages between the Republic and the Church, attention should His death was beautiful and happy. His be drawn to one phase of that controversy which has had a direct influence upon the last look was at a crucifix; his last words were those of Jesus, Mary and Joseph success of Boulangism. The expulsion of His loving and saintly daughter laid him in his grave with a heart almost broken, but resigned to the will of God; for she loved him with a true, genuine and fillal affection. He was buried with all the the Sisters of Mercy from the service of the hospitals, which was one of the crowning strokes of anti Clerical fanaticism, is said to have given General Boulanger the affection. He was buried with all the eighty thousand votes by which he defeated rites of his holy religion. His daughter placed on his grave beautiful and costly M. Jacques in the Paris election. Not even in the midst of the revolutionary frenzy of a century ago was it believed to be possible to dispense with the Sisters. Only in this latter day, the flowers, which she renewed every Sunday s long as she lived. God was pleased to her father. As was her life, holy, innocent, angelical—so was her death, full of fatth, hope and charity. She died embrscheg her cruc-fix, and kissing a little picture of her dear Immaculate Mother Republic, having no more important enemies to deal with, bantshed them, for the avowed reason that religiouses, to whom time was but the ante-chamber of eter-nity, could not be entrusted with the care of the dying without abusing their position for purposes of proselytism. Those who regard the patient as a being Mary. Her last wish was to be buried wide her father.

What would have become of father and child had she fallen into the hands of the soupers? God only knows. It is likely whose existence terminated at death could not tolerate the presence in the hospital he would have died the drunkard's death. of those who regarded the deathbed as the that the Protestant enjoys this symposium after some great sacedotal function—a dashe would have deed the drunkard's death, of those who regarded the deathed as the and she would have been brought up in threshold of another world. Therefore hatred of the Catholic Chauch, and every the decree went forth that the nursing of good and holy doctrine it teaches, and would have died a miserable death. Per nurses. The nurs were driven out, and Sairey Gamp was installed in their place. The result has been unfortunate, to say the least. To begin with, the lay nurses cost an outcast and a pest to society 2s somany others have done who were brought eighty per cent. more than the Sisters whom they superseded. That is univer sally admitted even by the fiercest anti-Clericais. But this is by no mears the least evil connected with the change. Tae up, body and soul, by these soul destroy ing agents of hell—the soupers. [We are in a position to vouch for the accuracy of this touching story, which we have received from a distinguished and venerated priest.—Eiter Irish Catholic.] Sisters, before being entrusted with responsible hospital duties, passed through a novitiate of several years training. The change practically substituted untrained for skilled labor; and paid for the untrained service nearly double the price. HOW PAT MeBRIDE LOST HIS EYES At the same time the contributions of the charitable to the cost of the hospital AND SAVED HIS CAPTAIN'S LIFE lwindled by nearly 50 per cent. In 1870 "I was present not long ago," said the they stood in Paris at 1589,000 france In 1885 they had fallen to 800,000 france Colonel, "at a banquet where an old army In 1885 they had fallen to 800 000 francs. The professional staff of the hospitals took officer of English antecedents was on the programme to speak to the sentiment, 'The alarm. Ninety-five dectors, including Jews, Protestants, and Free Thinkers, protested against the change, in the interest of the poor. Only eight remained silent. They looked at the Itish in the Union Army-courageous and loyal Americans, they were as true as the truest, as brave as the bravest.' This puzzled me greatly. Why should an American of E. glish descent be called matter solely from the point of view of their profession. But their protest upon to compliment the Irish Americans I did not understand the situation until were unheeded, and the cruel change was accomplished. Ten years' experience enables Frenchmen now to seet he justice my friend, one of the hard fighters of the war, arose to speak. His speech was simply a little story, and yet it stirred me of these protests. There is, in place of efficiency, extravegance; in place of efficient as few speeches ever did.
"My friend of English antecedents sat ency, incapacity; in place of the devoted service of those to whom nursing is at once a passion and a duty, there is, in near the center of a long table. Almost opposite him sat a stoutly-built man who would have been handsome but for the fact that his eyes were sightless. This blind man received little attention except

too many instances, the mere perfunctory discharge of irksome responsibilities.

Worse than all this, the whole morale of

the service has been transformed. A great profession—in France there are

othere to speak of Irish courage in the ing as hospital nurse that she should "meet the wishes" of a doctor or a patron, if she did not expect difficulties to be thrown in her way in her profession. To have ffected that change in any country is clime against civilization, compared with which even such apprenties as the Tankin war fade into insignificance. But to have done it in France, where the career of the woman without fortune, who is neither thing depended on every man doing his married or religieuse, is practically assumed to be that of the courtesan, is indeed to besiding to the ground. When he re-gained consciousness he realized that a terrific struggle was being fought to the The natural results have followed. Frenchmen have not entirely lost the reverence for a womanhood which gave Joan of Arc to the Calendar, and has con tributed an imperishable ideal to the imagination of mankind. The substitution of the lay nurse for the Sister of Mercy, with the long train of disorder and license that has followed, bas disgusted many and filled not a few with a readiness to vote for any and every opponent of the Republic which disgraces its escutcheon with such achievements as this.

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A PROTESTANT'S TRIBUTE.

REV. MYRON REED EULOGIZES THE LATE FATHER DAMIEN.

The following is an extract from a ser mon delivered by one of Denver's promin ent Profestant clergymen—Rav. Maron Raed—and well known to the people of Milwaukee: Father Damien in 1873 volunteered to

go and live all the days of his life among these (leper) people. He was thirty-one years old. There was no element of un-

ertainty about this errand. He must go and stay and die. In this hideous valley Father Damien lived sixteen years. Upon his arrival he began to write letters to the his arrival he began to write government detailing the inhuman, un earthly state of things. He kept up an incessant pressure. He gained attention —year by year he saw preventable bad things disappear and possible good things come in. In 1884 the queen visited the island and was shown the work of this man—"white cottages, cultivated fields, barns filled, orderly streets, a community showing the hand of industry and religlon. She visited the school for the leper boys and gir's and Father Damien led the children in singing. There is the law of the cross, that seems universal. Some of Dr. Kane's men are alive, but he is deed. Dr. Name's men are alive, but he is deed. He that saves life must less life. In 1884 Father Damien felt peins in his left foot that was the beginning of the slow death. In the spring of 1886 Father Conrardy, an American, voluteered as Damien's assist ant. Seven months later seven Sisters of the Franciscan Order arrived to serve as nurses in the leper hospitals. are American women, born in Syracuse. Y. Father Conrardy writes to his shop thus: "It is true so far no cure for leprosy has been found, but after all we have to die, and to me it is a matter of small importance whether I die a leper or not. My only regret would be that I came here so late, but I may live some twenty years. My prayer has been heard, and have got what I prayed for."

Evidently the work in going on. The succession of saints and heroes has been kept. What is the motive of these men and these women? It is the old motive. It is the son of man feeling. "The Son of Man is come to minister and not to be ministered unto." And there is a delight in it. These men and Sisters are not They are doing something and it is an unquestioned something. No skeptic arises to doubt and no infidel to sueer. There is nothing legendary or mythical about this story Tale is the largest fragment of the true cross lately discovered.

There is nothing, my friends, like a simple, direct act of mercy. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Mo."

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when the toast was read, speaking in such one hundred and fifty thousand Sisters of the war, their faces flushed, and they sat erect, looking straight across at the man who was to respond.

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THE FATAL SHIP FEVER. AN ADDRESS BY MARTIN BATTLE BEFORE THE CATHOLIC LITERARY SOUIETY, OFTAWA.

When requested to give a paper on "Grosse Isle," I feltenny inability to depict the horrid and frightful sufferings experienced by our fellow-countrymen and women in the dark, dismal days of '47 and '48, when they were driven by famine and cruel oppression from the "dear old land" to seek a home on the free soil of the West, however, I turn over the pages of my memory until I have gone forty-two years back, this brings to my recollection my visit to "Grosse Isle" my recollection my visit to "Grosse Isle" when I was an eye witness to the horrors which swept hundreds of the "hone and sinew" of the Irish race "unknown" into

Defore entering into a fuller descrip-tion of "Grosse Isle" allow me to ask you to follow me while I call your attention to the cause of this unprecedented flood of emigration during the time of this frightful scourge. The older members whom I have the honor of addressing will remember, that the cause of the course of the cause of t remember that in 1847 the complete bilghs and failure of the potato crop in Ireland occurred—a year which left many a hearth desolate, and many a heart seared and crushed with sorrow. It is better to recall the events of '47 and '48 -dreadful years-of which no Irishman can think without tears, and the miseries of which it would be hard for any man born wheresoever to realize without pain and humiliation. The indictment to be drawn up against the Irish landlords is a frightful one. Instead of showing their sympathy with the poor, struggling tenants during this trying period when famine and dearth were staking through the land, they used their great power not to relieve distress—but in assisting to forge new fetters by which the poor tenant might be further crushed under the burden of his already great calamity, The British Government during these years voted large sums of money for im-provements, but not one-tenth of the sum o granted was ever applied to the pur poses intended. The Irish landlords, instead of spending the money on Irish soil, were to be found idly squandering it in the gambling balls of Baden-Baden or in the aristocratic quarters of Paris and London. In the meantime the two hundred and fourteen poor or union workhouses of Ireland were over crowded with a starving population until these buildings were finally found to be inade quate to supply the demand for admis-sion, and other large buildings had to be fitted up for the reception of a brokenhearted people. Daniel O'Connell estimated the pauper population of 1846-47 at four million souls. It has been alleged in defence of the Government of that day that it did not cause the blight of the potato crop. True. But the Government was responsible for its laws, which prevented the starving peasantry of Ireland touching any other of the product that their own hands had reared. Those laws permitted "immediate distraint" by a bailiff, on the production of a "Notice of Destraint" signed by the "Landlord" or "Agent" of all stock, crop and every species of produce.

It was a common practice when the crop

was ripe to put on the farm a keeper or bailiff, who was kept at the farmer's ex-pense (as the act reads) "till the crop was reaped, threshed, and converted into money," which money passed directly into the pocket of the landlord, who frequently gave only a receipt on account. Thus, the neople were starving, while there was threshed, and converted into plenty of food in the country. During this period of dreadful agony, while famine was filling the roadsides with the courge of "Evictions" and the bovels following on famine's heels, there was no break in the exportation to England of oats, flour, beef, pork and mutton. Some of my young friends here to night, who fully enjoy the "Songs of the holy bond of liberty" in this Canada of ours will naturally say, "Why did not the starving peasants selze on these things—the products of their own hands?" Because they were guarded in safety from the Irish shores by British troops. The chief duty of the troops in the towns was to guard the flour from the mills to the port. was against this monstrous state things that the men of '48, led by Smith wild, because despairing; and despairing, because the past allowed no ground for hope. But now, thank God, we may feel confident that the men of 89, led by Charles Stewart Parnell, will never allow the dark, dismal days of '47 and '48 to be repeated "in the dear old and beyond the

i will ask your kind indulgence while I bring to your notice the treatment of our plague-stricken countrymen, as the first errivals of them came from Cork he those heartless shylocks Irish landiords England's greatest statesmap, Mr. Glad stone, truly says, "An eviction amounts to a death sentence duly executed," and many a poor tenant was made to suffer by it, "The Egyptian bondege of cruel and oppressive landlordism.

Far away towards the South where the

undulating ridges of picturesque Galti-

more pierce the clouds, to the romantic es of Araglin so celebrated in poetry, stretches a vast monotonous plain, which for dreariness is scarce surpassed by any this plain He the far famed caves of Mitchell's town, and tourists, who have explored the depths of these wondrous caverns have been told with feelings of regret that the artless inhabitants of this neighborhood were doomed to a fate, the most dreadful that could be imaginedthe poor house, and a pauper's grave on a foreign shore. Though on the borders of Limerick and Cork, this region is a remote from the busy world as if situated at the foot of the Rocky Mountains. It is no exaggeration to say that the hardless the control of the Rocky Mountains. and most industrious race in Europe found a home in these glens on the moun-tain side. One townland inhabited by several handred people called "Cirigeen" or "Little Stones," the surface being in fact a mass of small stones, and situated two thousand feet above the sea. How the inhabitants obtained food here-much less pay rent-is a mystery to most people. The tenants never eat meat, they cannot afford such a luxury even a Christmas. Potatoes "dipped" in a little milk and selt formed the principal mea for them. With bared feet in many

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one common grave.

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"Far away towards the South where the undulating ridges of picturesque Galtimore pierce the clouds, to the romantic regions of Aragiin so celebrated in poetry, stretches a vast monotonous plain, which for dreariness is scarce surpassed by any this plain lie the far-famed caves of Mitchell's town, and tourists, who have explored the depths of these wondrous est dreadful that could be imaginedthe poor house, and a pauper's grave on a foreign shore. Though on the borders of Limerick and Cork, this region is as remote from the busy world as if situated at the foot of the Rocky Mountains. It no exaggeration to say that the hardiest and most industrious race in Europe found a home in these glens on the moun-tain side. One townland inhabited by sev-"Little Stones," the surface being in fact a mass of small stones, and situated two thousand feet above the sea. How the inhabitants obtained food here—much less pay rent—is a mystery to most people. The tenants never eat meat, they cannot afford such a luxury even at Christmas. Potatoes "dipped" in a little milk and salt formed the principal meal for them. With bared feet in many eral handred people called 'Cirigeen'

and potatoes were the only crops the soil was capable of producing. It was in this locality of the "Galtee Mountains" that the famine of 1847 made sad havoc, and, while starvation and death were laying their ruthless hands upon their victims, the hell hounds of eviction were let loose to complete the ruin and desolation because these poor people refused to pay an increase of rent from fifty to five hur dred per cent for improvements, which they made by their own autiring industry; when the struggling people were expecting a reduction the rents were doubled and trebled.

An old paper (The Cork Examiner) of Sapt. 1847, gives a very interesting so count of the high-handed proceedings resorted to in dealing with this miserable property. I take the following utter-ances from its columns, which represent the answers made by some of the tenants

Patrick Kearney told his tyrant master : "I cannot pay the advance of the rent and support my little family; and only the poor house, which I would rather die than enter, stares me in the face."

"I could not pay the rent demanded," said Thomas Kelly, "and I will be thrown out with nowher. out with nowhere to face but the colonies or the poor house; and God belp me what will become of the little ones."

Michael O Brien describes how he was obliged to carry the manure for the land improvements on his back, and considered it a great injustice after his father's labor and his own labor to have his rent inand his own labor to have his rent in-creased. He said that his "food was but of the coarsest Indain meal and bad potatoes, and my children badly clothed, and I could not afford to buy them a pair

of boots.

Maurice Flizgerald, when told his rent was to be raised, said, "it was not worth while to have the curre of his wife and children on the landload's head." But the brutal reply was "No one cares for their curses. The rent must be paid, or you be prepared to quit the land." Similar cases of hardship might be given to show the sad condition of the poor,

struggling tenentry in their battling against famine, rack rents and cruel oppression. In the whole history of Ired, perhaps no more fitting time prethe Bridsh Government and the Irish landlord to show sympathy and kindness toward suffering humanity in administer. ng to their wants and relieving their ing to their wants and relieving their distress; but to their everlasting shame be it told the only answer to their oftrepeated wall of distress, was "Eviction," "Emigration," or the "pauper workhouse" Thus many of the "country's pride" were driven to seek a refuge aboard that charnel house, the deck of an appropriate with theree to seek a home immigrant ship; thence to seek a home in the free land of the West, and there to convert—what many of their race had done before them—the swamp and the bush into fair and fertile fields. Despair oftentimes drove the honest, industrious hand to wheld a foreign sword, which, had it been righteously dealt with, would have remained contentedly and pescefully guiding the plough share at home; but "Man's inhumanity to man makes countless thousands mourn."

"Over the sea we flow that sunny morn, Not without natural tears and human

Gur little barque, kissing the dimpled smiles
On ocean cheek, flew like a water bird;
And then the land, with all its hundred

To escape landlord's tyranny, famine and fever, the poor Irishman parted with the last remnant of property so that he might be enabled to fly from the home of hope. But now, thank God, we may feel his fathers, making for the nearest seaport and taking passage for America or Canada. The accommodation for emigrants at that date would not compare favorably with that afforded to day. Now the ried across the board Atlantic in Now they are car eight days by fast-sailing steamships which are provided with comfortable accommo-dation on the way of board and sleeping berths, the latter being well fitted up with all requirements. But in 1847 what a difference! The emigrant ship of that time may be truly represented as some bulk in its uncleanly and unpurified condition after having discharged a load of coal from Newcastle or lumber from Canada. The only additional accomeddation made for carrying, say 1 300 human beings, was in the way of berths. These were constructed of rough pine boards and upright posts arranged in double rows and perfectly open—not an attempt at a partition to separate the sexes
—neither mattress nor covering. Any such
extras as these had to be provided by the passengers themselves, as also any pro-visions required to sustain the travellers caverns have been told with feelings of during the long voyage, the accomplishregret that the artless inhabitants of this
ment of which took from eight to thitteen
neighborhood were doomed to a fate, the
weeks; and for this mass of human beings, there was provided only one place whereat they might cook, and for the use of this, each family had to await its turn before cooking the meal. Neither was there lavatory nor closet accommodation—all was fil h and dirt.

Picture to yourself this state of things What wonder that disease should brea out on board such a charnel house. What wonder that one-third of the unfortunates who took passage in such hulks should

the ship's crew, that when upon the death of there poor unfortunates they were necessarily called upon to consign the bodies to the deep, they regarded the corpse with such awe that they could not be induced to handle one, but would use handle one with hard to describe the action of a mound are struck by the appearance of a mound of the bottle of the bottle of the action is found the hard to the moderate elegation by a centle.

authority that this place was infested with enormous rats, which feasted on the dead and dying, and at times would swarm on the beach, as if patiently waiting the ship's boats with their burden, the unfortunate children of Erin, many of whom fled from famine at home only to fail victims to ship fever at Grosse Isle, where they were ouried in thousands in trenches, which, as I have myself seen, were from two hundred to three hundred feet long, ten feet wide and seven feet deep; the bodies were laid three deep and four across, with only about two feet of earth on top. I have witnessed a landing on a hot July day when as many as six or seven died on the

I will permit Maguire to tell the tale.

I will permit Maguire to tell the tale, which is a correct one, for I thank God that I am in a position to testify as to its veracity.

"These helpless infants of every age, from the infant taken from the bosom of its dead mother to the child that could tell the name of its parents, were gathered update the fostering care and protection of under the fostering care and protection of the Church, and the good nuns who took them into their charge, to discover who they were, what their names were, and ch of them were related the one to the other, patiently observed the little ones at play, and thus were enabled to find out the relationship existing, and in this way found out brothers and sisters, as they vere sent up from day to day from Gross

Many of course were separated forever, and will meet only in the world to come, where let us hope they may each receive welcome by the Eternal Father of all.

The good Father Cazeau—peace be to his memory—had them placed with respectable French families, there to be nurtured, cared for and well educated. Since then many of those orphan children have risen to prominent positions in this Dominion. One became one of the ablest awyers in the city of Quebec, another sat in the House of Commons at Ottawa as a member of the Federal Government, re presenting the County of Beauharnois And it is not of rare occurrence to find a man with an Irtsh countenance and an Irish name, such as Cassidy, Lonergan, Sullivan, Quinn, retaining the language

and many characteristics of the French-Canadian. Among the many devoted men who cared for the poor Exile of Erin when it was "that a home nor a country remained not for him," for even his own relations refused him shelter, none were more de voted to the wanderer than the loved and venerated "Father McGauren," afterwards known as parish priest of St. Patrick's Church, Quebec, and who was a fellow-passenger with me to this country in 1837. He was ordained priest in 1847, and was assigned to the chaplaincy of Grosse Isle during this fearful epidemic. He it was that went from ship to ship administering consolation and comfort to the dying, and was hamself stricken with the dreadful disease, but on recovery re-sumed the work, forwarding the sad mes-sage to the Venerable Bishop Bourget: "I am the only priest left, send me aid."
And in answer the good bishop wen himself, and narrowly escaped with his life, for the fever victimized him also. Eight of his good priests became martyrs in the cause, and of the thirty of the patient nuns who were infected with the disease, thirteen died the death of nartyrs. Here is a slight sketch of the fatal effects telt in Grosse Isle and Quebec, but the railroad passenger going in that wonderful structure the Victoria Bridge may behold on his left a large boulder or rock, which bears the following inscription: "To preserve from desecration the remains of six thousand

cases they dug and ploughed and drained ones, or that of some little ones seeing | zest | On one occasion he sent his mesto make two ends meet. Thus these small holding were reclaimed from almost hope less barrenness, but were better adapted as the home of the snipe than of man made to the image of God. A little oats and potatoes were the only crops the soil was capable of producing. It was in this locality of the "Gistra Monntairs" that it were fixed the emigrant ship, waiting for its was capable of producing. It was in this locality of the "Gistra Monntairs" that it were gold were locality of the "Gistra Monntairs" that it well was even the only crops the soil locality of the "Gistra Monntairs" that it well was even the well as the one occasion he sent his mestating for a senger to the Mayor of Montreal asking for the dying emigrants, and received the gracious response. "Certainly, I wish it were gold the emigrant ship, waiting for its victim, which never failed. It is said of passed away to where straw and gold were locality of the "Gistra Monntairs" that the home of the snipe than of man which is the deep without prayer, uncovered by dying emigrants, and received the gracious response. "Certainly, I wish it were gold the control of the snipe than of man which is the deep without prayer, uncovered by dying emigrants, and received the gracious response. "Certainly, I wish it were gold the deep without prayer, uncovered by dying emigrants, and received the gracious response. "Certainly, I wish it were gold the deep without prayer, uncovered by dying emigrants, and received the gracious response. "Certainly, I wish it were gold the deep without prayer, uncovered by dying emigrants, and received the gracious response. "Certainly, I wish it were gold the deep without prayer, uncovered by dying emigrants, and received the gracious response." The deep without prayer, uncovered by dying emigrants, and received the deep without prayer, uncovered by dying emigrants, and received the deep without prayer, uncovered by dying emigrants, and received the deep without prayer, uncovered by dying emigrants, and received the dying emigrants, and

Catholic church lost one of its originess ornaments in the person of that esteemed Irish prelate, Right Rev. Dr. Power. Never were there greater manifestations of public sorrow than at this sad event. he Protestant community vied with their

memory of the deceased.

Nor is our own city without its remials cences of the sad period. There are a few yet living who can remember how in Bytown rents were pitched at the canal locks to house the dying. Truly we find their melancholy fate pictured in that beautiful song "The Extle of Etin," where it says :

"The wild deer and wolf to a covert can flee, But I, a poor heart-broken stranger, a home nor a country remains not to me." Yet did they find friends in the good

In conclusion permit me to ask :

What is the world? The great tomb of all To which nation, on nation, is hurrying

Where all races, all ranks, and all ages lie Where the king and the begger are equal at FROM IRISH LAKE.

Artemesell, July 13th, 1889.

A most pleasing entertainment was held at St. Mary's Union Separate School here on the evening of Friday, July 6th, on the occasion of the first annual closing of the school. The interior of the building which is entirely new, was in gala dress for the occasion and looked as beautiful as good taste, an abundance of evergrees, bunting, etc. could make it. The audience was select and appreciative, and, considering the season, large. The programme consisted of music, sacred and secular, recitations, drams, dialogues and select readings, and the manner in which some were rendered speaks as well for the talent of the pupils as for the careful train.

A CADEMY OF THE SACRED HEART.

Conducted by the Ladies of the Sacred and my husband's consistency of the sology of the sale of the sacred and for which consulted ms sooner I would fix you had consulted ms sooner as extra and all these circumstances are so extra and all these circumstances are so extra and interpretable of invigorating exercises. Sacrament?

"I we not a would not do so, but your good intention is so manifest and looked as beautiful as good taste, an abundance of evergrees, bunting, etc. could make it. The audience was select and appreciative, and, considering the season, large. The programme consisted of music, sacred and secular, recitations, drams, dialogues and select readings, and the manner in which some were rendered speaks as well for the talent of the pupils as for the careful train. talent of the pupils as for the careful train-ing they must have undergone to arrive at such a degree of excellence. The acting of the children was beyond praise and showed a spirit and enthusiam that made you forget the actors were little boys and girls. Many finely-executed tableaux were also given, representing scenes from Holy Scripture, etc., and these were re-peatedly called for again.

Much satisfaction is felt on account of

the amicable state of affairs existing in the Inion Separate School owing to the kindness, and interesting zeal of Rev.

Father Feeney.

The school has been for the past two years in charge of Miss Colgan, who, during that time, has well sustained the reputa-tion she has long held in the public rehools of the Province as an eminent and success

Vhat wrought the change? This woman'

face
Is rudey with a rose's grace.
Her eye is bright.
Her heart is light.
Ah, truly 'tha a goodly sight.
A few brief months ago her cheek
Was pailld and her step was weak.
"The end is near
For her, I fear."
Sighed many a friend who held her dear.

I can tell you what wrought the change in her. She was told by a friend, who, like her, had suffered untold misery from a complication of female troubles, that Dr. Pierce's Favorite Prescription would certainly cure her. This triend "knew whereof she spoke," for she had been cured by the remedy she advised her friend to use. She is enthusiastic in its praise, and tells her friends that Dr. Pierce de-serves the universal gratitude of womanand for having given it this infallible remedy for its peculiar ailments. It is guaranteed to give satisfaction in every case or money refunded.

ENGLAND'S FIRST PRINTER A MODEL CATHOLIC

"The art preservative of all arts" was Catholic in its origin, and everywhere en-couraged in its infancy by the Church. In Germany, the Catholic, Gattemberg, printed the first bible; in England, Caxton, a model for every Catholic, intro-duced printing, under the fostering care of the Abbot of Westminster. The first book printed in America was issued in a book printed in America was issued in a convent at Maxico; and even in the north be induced to handle one, but would use boat hooks to drag it from the berth on to the deck, and there get a plack to cast it into the sea. Yes, verily the accounting day shall come when the dead shall arise to give testimony against the persecutors who caused this misery, and I doubt not that the Irish landlords will have to answer for the greater part of it.

But the sufferings of the poor emigrant did not end here. The pestilential hulk, with the balance of its living freight, entered the noble St. Lawrence and was detained in "quarantine" at the island Enown as Grosse Isle or Big Island, situated about thirty miles below Quebec. Here the healthy, the sick and the dying were landed; and it is stated on reliable table authority that this place was infested with the first book printed west of the Alle-ghanies was the Epistles and Gospels in French and English, issued at Detroit It shows his true Christian spirit that among his first issues was "A Cordial; or, Treatise on the Four Last Things;" and among his last, two on "The Art and Crafte to Know Well How to Die," He died piously himself in 1192

A PROTESTANT LADY'S FIRST COMMUNION.

We have received the following edify-

ing communication from a priest of the Some months ago I asked a convert to

tell me what had led her to change her

when as may as six or seven died on the whatf while waiting to be taken to the hospital The wild deer and woif to a covert can dee hospital The wild t

are intending for me in the adjoining cometery, wondering at my long stay in the chapel. I had no idea how long 1 had remained, but I will never forget my first visit to a

Catholic church.

"The next day I returned alone. The young girl was at the same place; I united my prayers to hers, and, when she arose, I know not what impulse caused me to rise and follow her. The priest, who did not know me also care me Holy Came. not know me, also gave me Holy Com-munion. I cannot tell exactly what happened around me at that moment, but within me I seemed to see a glory, and rays of light, darting from the Host, ill-umined my soul. When I rose the church was empty. All at once a fear seized me. I hastened to the priest's house and said

to him:
"Reverend sir, I am a Protestant and I have received Communion. Have I done wrong? But I have been so happy, and

munion. I obtained my husband's con-sent with some difficulty and two months later I made what others called my First Communion, but which was in reality my

The reader will understand with what The reader will understand with what emotion and astonishment I had listened to the lady's narrative. There was no thing to be said except to admire the ways of God in dealing with souls; but in my heart I said; "Here is indeed a soul who near I said. "Here is indeed a sout who recognized lesus in the breaking of the break." She did not give me her name, and she did not impose secrecy on me, therefore I feel at liberty to give your readers the benefit of these interesting details exactly as she related them to me,

MR. GLADSTONE AND CARDINAL NEWMAN.

On the occasion of Mr. Gladstone's political campaign in Birmingham—upon the very afternoon of the Bingley Hall meeting-he visited the Oratory to in quire after Cardinal Newman's health. He was unable to see the Cardinal, but was received by the father who habitually attends him. According to a London correspondent is transpired in the course of conversation that the venerable patient was fond of reading in bed, but that the Fathers had some difficulty in finding him a safe and suitable light. Mr. Glad stone instantly replied, "I have the thing by me," and returning to Sir Walter Forster's house, brought therefrom a candlestick with a reflector attached which he left as a present to the Cardinal. We have no doubt that it is prized by the Fathers as a token of the respect and admiration felt by one "Grand Old Man towards another.—Catholic Times. Mother Graves' Worm Exterminator has

case or money refunded.

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and believe it the best medicine in the
market, as it does all that it is recommended to do.

Canaan Forks, N. B,

John Mader, Mahone Bay, informs us that he was cured of a severe attack of rheumatism by using MINARD'S LINI-MENT.

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Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Blobmond street. Martin O'Mears President; Wm. Corcoran, Rec.

C. M. B. A.

Election of Officers.

The following are the officers of Branch No. 104, Waterloo, Out., organized by Deputy Adolph Kern on the 9 h inst: Deputy Adolph Kern on the 9 h Inst:
Spiritual Adviser—Rev. Father Spetz
President—R P. O'Donohoe
First Vice President—Jacob Ball
Second Vice-President—Adam A. Scyler
Recording Secretary—John Bierschbrich
Assistant Secretary—Thomas Nihill
Financial Secretary—Gothart Specker
Treasurer—John Ginter
Marshal—Angust Heyman

Marshal- August Heyman Guard—Anthony Bowman
Trustees—Henry Memol, Frank Sobesh,
Frank Hieb, John Boumgartner, George

Mr. S. R. Brown, Deputy and Grand Recorder of the C. M. B. A. in Canada, organized Branch 105 of said association in St. Mary's parish, this city, on the 16th inst. This Branch starts with leth inst. This Branch starts with twenty charter members, all first class men, and determined to have their Branch one of the best-conducted in the jurisdiction of the Grand Council of Canada. The following officers are installed for the ensuing term:

President—Ray J Kennedy.
First Vice President—Dr M J Hanavan. Second Vice President-John H Lee. Second Vice President—John H Lee, Tressurer—Thomas Connor, Recording Secretary—Joseph Durkin, Assistant Secretary—W J Smyth, Financial Secretary—Patrick F Gleeson.

Marshal—James E Burns.

Guard—Bernard Dunleevy.
Board of Trusteer—Finley McNell,
Ignatius Durkin, Anthony J Mathews,
Daniel A Sullivan and William J. Hurley. Chancellor pro tem—Finley McNeil Spiritual Adviser—Rev J Kennedy.

The Branch will hold its regular I ings on the second and fourth Tuesday of

At the regular meeting of Branch 26, C. M. B. A., Montreal, held in their hall on Monday evening, July 22, there was a large attendance of members, the more than usual attractions being the prepara tions which are in progress for the annual picnic and excursion to Ot'or burn Park on August 17th, and also the quarterly report of the Auditing Committee, which is slways received with mittee, which is slways received with much interest. This latter proved the Branch to be in a most satisfactory condition, both numerically and financially, and contained several excellent sugges tions for future action. The report of the picnic committee was received with much enthusiasm, and showed that the work entrusted to the various sub-com mittees on music, advertising, games, refreshments, etc., was well under way. A motion, passed some time previously, that prizes for the games should be salisted only from more beauty. uld be solicited only from members of the Branch, was generously responded to,
a large number of valuable trophies
being already in the bands of the committee, with a sufficient number of others subscribed.

At this meeting five candidates were initiated, four others ballotted for and ected, and two applications for member

There was a most successful reunion of the C. M. B. A. in Buffalo park on Wednesday, 25th ult. The occasion was thoroughly enjoyed by the vast assem-

Annual Requiem Mass. On July 14th, Brauch No. 73, Oustic, had the second annual High Requiem Mass offered by their esteemed Spiritual Adviser, Father Plante, S. J., for the harmy research of the decrease of the decrease. for the happy repose of the deceased members in general of the C. M. B. A. The members of the Branch and a large number of the congregation to confession and communio and offered the same for the suffering souls in purgatory. It is to be hoped that the coming convention to be held in Montreal will unanimously approve of the utility and intrinsic value most laudable and salutary practice and that before long these Requiem Masses will be universally adopted by every Branch, both in Canada and the United States; then will our association prove that it is both Catholic and charitable Charity towards the suffering souls is more pleasing and acceptable to the Almighty than that extended to the living in want.

NICHOLAS LYNEIT, Recording Secretary.

Honoring a President.

We are sorry to learn that Mr. Spear-man, of the Inland Revenue Department, is about to leave town. He goes to Halifax, N. S, having secured an ex-change, owing to the ill health of his change, owing to the ill health of his wife. He has been here three years, and by his courtesy and many other good merits made very many friends, who regret not only his departure but especigret not only his departure but especially the cause which led to it.

Last evening a number of his friends entertained him to a supper at the Grand Central, and atterwards presented him with a valuable gold-

headed cane. It is not every one who neaded cane. It is not every one who gets such a pleasant caning previous to leaving. He has been President of the C. M. B. A. for a year, and all along was one of the active workers of the same. We trust we shall again see him and his family in our midst, and are pleased to learn that he likes this locality so well that he is any interest. ity so well that he is anxious after a year's absence to again make this town his home.—Berlin Daily News, July 25th.

The following is from the July No. of the C. M. B. A., Monthly: "No. 8, Pa, says he is one of the eleven year members, and never got a Benefici-ary Certificate. He wants to know if he can get one now?

can get one now?

"Answer. Most decidedly. Ask your Rec. Sec. to send for some blanks for Application for Beneficiary, if he has none on hand, and have him fill one out and send it to your Grand Secretary. In due time your Beneficiary Certificate will reach you. There are quite a number of the earlier members who did not know the importance of designating their beneficiaries. By so doing it saves the heirs all the trouble and expense of taking out letters of administration to receive the money from the association. receive the money from the association.

E. B. A.

A juvenile branch of the Emerald Bene ficial Association has been organized at Merritton with a membership of forty, and promises to be a great success. The following officers were duly elected and installed: President, T. M. Giblin; Vice installed: President, T. M. Gibin; vice President, C. Doyle; Recording Secretery, S. I. Bradley; Financial Secretary, T. H. Sulkin, Treasurer, M. J. Haley; Marshal, W. O'Donnell; Assistant Marshall, G. Nixon; Messenger, Jas. Riggle; Stewart, J. Raundtree; the Rev. Father Allain, P. P. heling their chaplain. A

P. P., being their chaplain. A youth is eligible for membership as soon as he has made his first communion, and at the age of eighteen he is transferred to the parent branch. The rev. chaplain takes a great interest in Emeraldism and gives it every encouragement in his parish; as a proof he very kindly presented the Juveniles with a very nest uniform, in which they will appear at the parade on the 6th. The Rev. Father, assisted by the memers of Branch 15 and the ladies of his parish, are making very complete and satisfactory arrangements for the accomodation of the visitors. It is expected that at least two thousand will attend from Toronto and Hamilton, so that there is every reason to believe that it will be a grand success, and greatly assist the Rev. Father Allain with funds for church purposes.

W. LANE, Grand Secretary, 2 Bartlett Ave., Toronto.

OBITUARY.

Mrs. Margaret Philips, Woodstock. Died on Monday, the 21st inst., Margaret, beloved wife of Mr. John Philips, Woodstock, after a very painful illness of six weeks, which she bore with amazing Christian patience. Mrs. Philips was margined according to the control of married scarcely three months when she was seized with rheumatism of the heartmuscles, which, with a sudden com-plication of other ailments, soon closed ner young career. She was daughter of Mr. Maurice Egan, of Woodstock, and had but reached the twenty-third year of had but reached the work of New York, and Messrs. Jas. and P. L. M. Egan, merchants, at St. Thomas, her sister, Mrs. J. H. Price, and her uncle, James Egan of this city, attended the funeral, which took place on Thursday morning from the Catholic church, Woodstock. High Mass de Requiem was celebrated by Rev. Jos. Bayara, Sarnia. The sermon was preached by Rev. W. Flannery, St.

was preached by Rev. W. Fishnery, St. Thomas. The pastor, Rev. Michael Brady, and Rev. J. P. Molphy, Ingersoll, slao took part in the ceremonies, which were of a most impressive character. The church was The character. crowded with sympathizing friends. Many tears were shed, and many a heart-felt prayer went up to the Torone of Mercy for the soul of the deceased young

bride who "was taken away lest wicked ness should alter her understanding or deceit beguile her soul," (Wis. iv. 11.) May she rest in peace.

Hugh Daly, St. Thomas Information was received here Monday, the 29th inst., of the death at El Paso, Texas, of Mr. Hugh Daly, the well known and popular Michigan Central train despatcher, who left St. Thomas a short time ago on a trip for the benefit of his health. Mr. Daly was known to probably every rail-road man who has been any time in the service in the country, and was with everyone very popular. He had for years been a sufferer from consumption, and it was wonderful how cheerful and genial he always was. As a despatcher he was looked upon as one of the best men in the business. Hugh was not known to have an enemy, and wherever he was known the news of his death will be read with regret. Mr. Geo. Stewart, formerly of St. Thomas, was with bim at the end. Deceased was a son of Mr. D. Daly, coal and wood merchant, of this city, and was well known here. The sad news of Mr. Daly's death in a foreign land, where he resided but for a short time, in the hope of recruiting his failing health, will be a source of grief to many. There was no bigger heart or more independent soul than our friend Hugh possessed; none more devoted to Holy Church, or more intensely interested in the fortunes of the land of his sires. He was a constant reader and warm advo-cate of the Catholic Record, and it is but doing his memory slight justice and voicing our gratitude to say that we very sincerely deplore his less. While ing this tribute of our sympathy to his afflicted parents, we earnestly request all good and faithful subscribers to offer a prayer for the eternal repose of Hugh Daly's soul. R. I. P.

Mathew Coveny, Dover. On Friday evening, July 26th, Mathew Coveny, a well-known and highly re-spected farmer of Dover, was drowned

Mr. Coveny came from St. Thomas twenty-four years ago a poor man. Through energy, prudence and foresight he amassed a respectable fortune, which now passes to his family. The funeral took place at Chatham on Sunday.

SUCCESSFUL PUPILS .- We have much SUCCESSFUL PUPILS.—We have much pleasure in publishing the names of the three successful pupils at the recent examination held in the Catholic separate school in Port Lambton. The names are in order of merit: Maggie O'Leary, Mary Carn, Minnie Hennegan. The above are the only three who were sent up for promotion, and all three were successful. This is the best record of the Port Lambton separate school since the Port Lambton separate school since it has been opened,

The Catholic picnic at St. Thomas ha been fixed for Tuesday, the 13th August Several distinguished orators have prom used to make speeches on the occasion and a gold-headed cane will be con tested for in an election between M Alexander Smith, conductor, M. C. R and Mr. Audrew Darragh, engineer M. C. R

LATEST CATHOLIC NEWS.

The London Morning Chronicle states that Prince Bismark, through Dr. Von Schloezer, the German representative at the Vatican, has dissuaded the Pope from leaving Rome. It is further stated in a New York Herald despatch that the Holy Father received communica tions from France urging him to leav Rome, and putting at his disposal a residence in any city he chose in that country, besides promising him the re-establishment of the temporal power in Rome. The Holy Father told the Cardinals assembled in consistory that he re fused the offer from France because he will not leave Rome except at the last moment in case of war in which Italy is complicated, and which consequently would put his person in danger; but he will never leave if his doing so would be the means of France declaring war for his cause against Italy, for whom, from the bottom of his heart, he wishes every good. "I desire, above all things," he said, "that peace be maintained."

It is stated Rev. Father Ouellette, for-merly of St. Michael's Cathedral, Toronto, has been appointed by the Bishops to the Vice Rectorship of Laval University.

His Grace Archbishop Fabre, visited officially thirty six parishes this year, out of two hundred which are in the Archliocese of Montreal.

Mrs. Eugene Blanchet, a French-Mrs. Eugene Blancher, a French Canadian lady, gives in the journal de Trois Riviere the following account of a miraculous cure effected in her case at the shrine of our Lady of the Holy Rosary at Cape Magdalen: "For several months I suffered from an allment in the foot which seemed incurable. All the sid of men of skill had been employed with no effect. Then, seeing the impotence of human means, I addressed myself to Our Ludy of the Holy Rosary, no longer expecting help but from her, and I promised nine daily visits to her venerated sanctuary at Cape Magdalen with a promise that if I were healed I would publish my cure for the glory of Our Lady of the Rosary, I carried out my plan and made my neuvaine. The semed incurable. All the aid of men of out my plan and made my neuvaine. The Virgin of the Rosary deigned to hear me, and I was healed. That was several months ago, and the ailment which dis appeared has not returned in any other orm. I therefore come to fulfil the last part of my promise, and testify as publicly as possible to the mercy and the power of our Lady of the Most Holy Rosary

St Patrick's Conference of St. Vincent de Paul, Octawa, received Holy Com munion in a body on Sunday, 21st ult.

The following description of this beautiful work of art is from the Baltimore Sun: "The magnificent ostensorium presented by Pope Leo XIII. to Cardinal Gibbons was uncovered yesterday and shown upon a table in the Cardinal's room to some friends who called upon him. The ostensorium is a fine work of bossed gold, besten in silver, and The figure of an angel precious stones. in silver standing on a pedestal and pointing with one hand upward to a Sacred Heart of gold with a large cious stone in the centre, supports the main part of the vessel. In the centre of the circular casing is an inclosure of the finest glass, where the host is placed and is clearly visible when ostensorium is used in the church service. Around this circular glass inclosure are set in gold, with the art and taste of a skilled lap idary, fifteen large precious stones of various colors, including rubies, amethysts, sapphires, emeralds and others. The face of the ostensorium is beautiful with beaten and embossed silver and gold figures of angels, cherubim, sheaves, a lamb, and a shepherd's staff, an all seeing eye, scrolls, spears, golden rays, re-presenting rays of light from stars, and at the apex a cross set with precious stones and upheld by cherubic forms in silver. An hour can be spent in the study of the innumerable figures worked in the precious metals of which the vessel is composed. There is nothing to vessel is composed. There is hotting to compare with it in any other Catholic church in this country. Cardinal Gib-bons was very sensibly affected at so great a mark of friendship from the Pope, and said he valued it especially on

Some of the church property at Nimes was seized by the French Government and offered for sale, but to the credit of the capitalists it must be recorded that none would buy it. Consequently it re mains in the hands of the Government of course, be restored to the Church at some future time not far dis-St. Boniface was en fete on the 23rd

ult. The principal stores and private residences, as well as the Bishop's Palace, Convent College, and the surrounding grounds were brightly illuminated. ne festal occasion was a token of re-The festal occasion was a token of re-joicing over the sixty seventh auniver-sary of His Grace Archbishop Tache's birthday, as well as a mark of honor to the ecclesiasticals who have been attend ng the Council, which has been in session

since last week. St. Patrick's day, several of the Protestant

THE DATEOUR RECORDS

sects persistently try to kidnap the national patron saint of Ireland. It is to be hoped the preacher pirates wont attempt similar corssir tactics when in 1892 America—and the world—will hymn psens of glory to the memory of the grand Cathoric hero and saint, Christopher Columbus.—Buffalo Union and Times.

Cardinal Newman has returned from Malvern to Birmingham in improved health—being, in fact, as active at eighty nine as he was when he and the century were a decade younger. Though his mind is clear as ever, his hands have forgotten their cunning. He writes only with great effort, and now the the difficulty is increased by a slight failure of eyesight. But the Cardinal still sees well enough to read his daily paper and to scan the obituary column, in which the record of the deaths of persons who are almost centenarians makes him feel that ne is not so very old after all.

Bishop McQuade, of Rochester, says:
The talk about an American Pope as the
successor of Pope Leo was treated as a
mere joke among the Cardinals at Rome and the Propaganda,

A new seminary is to be erected in Brooklyn near St. John's College on Lewis Avenue. It will be opened in October, 1890, on the occasion of the golden jubilee of Bishop Loughlin's ordination. The seminary is to be called St John's

Cardinal Newman, in a letter to Mr. Craven, author of "Life of Lady Georgiana Fullerton," thus refers to the subject of hat work : "Ever since I joined the Catholic Cource I have never ceased to regard with respect and admiration her devoted life. Her character and spirit alike point her out as a worthy representative of those ladies of high rank who in such large numbers have joined the Catholic faith in England during the last balf century, and, despising half measures, have given up themselves and their lives to the Saviour.'

THE "WITCHERIES OF SACRED ENTERTAINMENT" vs. SACRI. FICE.

The Rev. Dr. Donald, rector of the Protestant Episcopal Church of the As-cension, in this city, contributed a rather remarkable article lately to the Christian Union, in which he comments in the most candid and emphatic manner on the popular tendency among Protestants of the present day to revive the decaying interest in their churches by catering to the animal appetites and the love of amusement of the members: Under the head of "The lust of Enter-

tainment" he asks if at the present pace the dawn of another century may not see our churches transformed into houses of our charcoes transioned into access of amusement, or clubs of physical comfort, with their bowling alleys, church gymnasiums, billiard tables, kitchens, etc.," and he adds: "The Church of G.d is not a house of attractions. It was bought with blood it has been pourished with blood and sac it has been nourished with blood and sacrifice; it inherits the principle of self-sacrifice because it preaches the Cross. Every Sunday we pray: 'By Thine Agony and Blood Sweat, by Thy Cross and Passion, by Thy precious Death and Burial, good Lord, deliver us.'"

He contrasts this low, worldly, sensual system with what he calls the High Church theory, which appeals to our higher and

theory, which appeals to our higher and spiritual nature, especially through the medium of sacrifice. With a courageous frankness not often met with he exclaims: "I glory in the great Roman altar, the supreme and central symbol of her tem-ples, for it silently and in the face of the Roman doctrice of Transubstantiation,

Roman doctrice of Transubstantiation, pathetically teaches us that the supreme and central principle of the Church is not comfort or entertainment or instruction; it is a sacrifice. I solemnly, reflectingly, assert that the risk to purity of doctrine and spirituality of life from the high altar is less than from the tendency to compete fractable by the mischarles of second en for souls by the witcheries of sacred en-tertainment. And for one, I should be glad to see all through our Protestant published in an English provincial paper Christendom the recognition, by a conspicuous material symbol erected in our churches, of the truth we preach, that by the Sacrifice of the Lumb of God, man is healed and saved."

That, we take it, is a decided bid for the erection of crucifixes in Protestant churches, and it certainly equints very strongly towards the sanction of the Holy Sacrifice of the Mass with its concomitant doctrine of Transubstantiation. We, of course, give all due credit to the writer for penetration, as well as for the courage of his convictions. But, in all good faits, we ask, does it never occur to him, and to men like him, that the easiest and most natural way to bring about the universal acceptance and practice of what seems to them so excellent and desirable, would be to go where they are already recognized and practised? Their natural home is in the Catholic Church, and the great advan tage they would there enjoy would be (1), that their acceptance would not involve contention and controversy—they would not have to fight for their recognition with a determined opposition in the Courch; and (2), they would have no difficulty in reconciling those principles and practice with the incongruous teachings and speculation of an antagonistic speculation of an antagonistic speculation. The Catholic system is perfectly unique, harmonious and dove-fectly unique, harmonious and dove-fectly unique, harmonious and the specified at the wisdom of the ages and is practiced at the present time by 300,000,000 of people, and one has but to throw himself into the with it to experience an intellectual satisfaction and a spiritual elevation which he not only never experienced before, but which, perhaps, he never even dreamed of as possible.

Now is it not a strange anomaly that intelligent men who have had the grace to discover, or even to get a glimpse of, the beauty and grandeur of the Catholic doctrine and practice—he immense super-lority of the Cathoric system ever all its sphemeral and sham imitations-should haps, after all, it may be the true ideal and the living exponent and embodiment and the living exponent and embodiment of the Christian Revelation? Why will they not at least examine it; why not look into it and test it a little and see what foundation it has for its claims? Perhaps, dear friends, the intimations you have Periodically, about the recurrence of its truth, and that is enough to impose upon you the imperative obligation

extending your examination. The obli-gation of accepting and following the truth at any cost is accompanied with the most tremendous sanctions, and thrice blessed is he who condemneth not himself in that which he alloweth.— N. Y. Catholic Review.

THE HOME OF JESUS.

A contributor to the Notre Dame Scholastic furnishes this article: Scholastic farmiches this article:
Embosomed and magnificent sylvan
sublimities in the sunny bowers of Italy
and in the loveliest portion of man's inheritance, about twenty miles from
Ancona and ten from the Adriatic on the
east coast of Italy, lies the renowned little viliage of Loretto, in a fair and favored region, where the climate is so mid that the orange trees blossom in the depth of winter, and where the flowers of summer bloom in December. I have of summer bloom in December. I have often thought that the scenery around it presents pictures of beauty which angels might enjoy, and that it is the most fitting resting-place on earth for the little Holy House of Nazareth, brought there miraculously, and which, like the Holy Sepulchre at Jerusalem, is covered with a large and spacious church where crowds of pious pilorius flock from all countries in the pilgrims flock from all countries in the world daily, particularly clergymen apxious to have the privilege of celebrat

ing Mass in so holy a place.

The house is about thirty by twenty feet, and is covered by a modern star spangled roof or ceiling, resting on the ancient walls of brick, about four feet thick, exactly like the ancient bricks found about Nezereth, but quite unlike those found in any part of Italy at any time. As you enter the little Holy House, which contains only one room,

you are struck with the appearance of the hearth place, in which it is supposed the angel stood when he appeared to Our Lady et the Annunctation while she was engaged in prayer. It is as like an old-fashioned hearth-piace of the old country as possible; and at the right hand of it is an opening in the ancient wall, in the form of the letter V, supposed to have communicated with a cave adjoining, where the Holy Family are said to have had apartments, and where St. Joseph had his workshop. How often have I beheld in still morn-

ings, scenes the very essence of beauty, and all bathed in a quiet air of delicious warmth! Vet the occasional soft motion imparted a pleasing sensation of cool-ness as of a fan. Green grassy meadows, the cattle feeding, the goats browsing, the kins skipping, the women wending their way to the river with watering pots poised jauntily on their heads, the birds singing among the branches before the heat of the day became unpleasant the men, women and children listening to the morning gossip, or basking in the innocent sunshine of a delightful and luxurious climate, formed pictures which can never be torgotten.

Around our daily path were strewn the memorials and blessings of Jesus. There was the morning Mass and the evening Benediction. Three times a day the Angelus brought afresh its sweet tidings of the incarnation, and all this flooded with a bright Italian sunsbine, while that long a bright trains automotively appellations (litanies of the Italian woman), broken only by the simple and most touch ing words, "Pray for us!" went floating on the wind to awake the slumbering on the wind to awake the slumbering on the wind to awake the slumbering on the property of the echoes of the valleys, or die away on the distant wave of the Adriatic in many a plaintive cadence.

PRAYING FOR DISPENSATIONS.

This is a matter generally misunderstood by Protestants, and about which many Catholics are not sufficiently well instructed to meet the sneering suggestions to the disparagement of the Church sometimes heard on this topic. Some words from the letter of a Catholic priest puts the matter in a popular and at the same time a very satisfactory way and hence we quote them:

Dispersations from ecclesiastical laws (from divine laws there are no dispensations) are granted as often as sufficient grounds can be satisfactorily proved to justify exemption from the existing law. With out such grounds for a dispensation, we are justified in thinking that a millionaire might place his fortune at the disposal the Church without the slightest chance of obtaining it. On the other hand, know by actual and constant experience that the poorest laborer has only to prove his case and add that he is not rich, and the required dispensation is granted to him absolutely without charge of any kind. The law of the Roman Chancery is that all dispensations shall be gratuitous to the poor, and it futher defines what it means by the poor as 'all live by labour or industry' or 'whose for une does not exceed £290' (Gury Bellerm, 4, 866) It would be easy to cite hundreds of such gratuitous dispensations in this or any

other country.
"It is undoubtly true that, in dealing with the wealthier classes, Chancery ac companies the grant of a dispensation with a fine or tax commensurate wit the means and position of the petitioner It is not my purpose to inquire whethe it does so by way of 'costs of inquiry' or as a salutary deterrent, or on the prin-ciple that a rich man who, even for good reasons, seeks exemption from a law intended for the common good ought, if he gets it, to compensate the community by some gift or charitable work by way of indemcity. But it should be borne in mind that it is precisely such 'costs' and donations taken from the rich go to sup port the tribunal and thus enable it to give gratuitously time, labour and justice to the cases of the poor. Such methods of procedure will not seem strange or in equitable to those who are most familiar with the history of jurisprudence in

Europe."
Yes, it is true; the Catholic Church sometimes has one rule for the rich and another for the poor, but remarking that unlike the world, she makes the poor her favorite, we can be careless of derision against her on that score.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

RELICS OF THE BLESSED THOS.
MORE.

The sword and some portion of the insignis of the Order of the Garter belonging to the Blessed Taomas More are in the possession of Mr. George Foreman, Benton Grange Newcastle-on Tyne, England. This gentleman married as his second wife Jane, widow and cousin to Charles More Ullawidow and comen to Unaries are Unar-thorne, brother to the late Archbishop Ullathorne and came into possession of the relics through his wife. Archbishop Ullathorne has more than once been heard to say that in his boyhood they were still in his grandfather's possession. The Arch-b'shop's great-grandfather married Miss Binks, whose mother was lineally descend-ed from the Blessed Martyr. Her sister became Mrs. Waterton, who was grand-mother to the late Mc. Charles Waterton, and is mentioned by him in his autobiography.

RIDICULING AFFLICTIONS.

To ridicule the oddities of our neighbors wit of the cheapest and easlest kind; and we can all be satirical if we give the reins to our ill nature. The jest so a mus-ing to ourselves may, however, inflict a deep wound upon some sensitive nature, while it seldom fails to bring a heavy retribution upon the author.

A sensational Presbyterian preacher of Chicago took for the text of his prize-fight sermon St. Paul's words, "So fight not as one that beateth the sir." Sullivan wasn't in the congregation.

To THE DEAF.—A person cured of Deaf-ness and noises in the head of 23 years standing by a simple remedy, will send a description of it free to any Person who applies to Nicholson, 30 St. John Street, Montreal.



Rest short weight, alom or phosphate powders. Sold only in tars. ROYAL BAKING POWDER CO., 195 Wall Street, New York

A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening on September 2ad, at seven o'clock, and closing Saturday, September 7th.

For cards of invitation and further particulars apply to LADY SUPERIOR,

Convent Sacred Heart, Dundas Street. A PART OF A PART THE ONLY MEDICATED ELECTRIC BELT for Eldneys. \$300 Pain in Back, Nervousness an Debility. Also "Actina," the Great Catarrh Cure and Eye-Restorer. TRUE CURATIVES. Agents Wanted. Book FREE.

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