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Catholic Record

London, Sat., Nov. 15th. 1890.

EDITORIAL NOTES.

WE HOPE our esteemed contemporary the Christian Guardian will be sufficiently alive to the fitness of things to make an apology to Archbishop Cleary for its bitter and uncharitable article of last week, in reference to that distinguished prelate's sermon in Kingston. Our friend was entrapped into a display of anger by taking the basis of its article from the Toronto Mail. Archbishop Cleary's sermon, just as he delivered it, appeared in last week's RECORD, and it will be found a totally different one from that given by the Mail correspondent.

REFERRING to the reception of Messrs. Dillon and O'Brien in New York, the London Times says :

"Those high-souled patriots, Mr. Dillon and Mr. O'Brien, who hurriedly left the r country for their country's good, have arrived in America."

The toothless old hag of Printing House Square tries to be as vicious as ever. She cannot, however, since Parnell extracted her teeth, bite as of old. but she has taken to the vigorous use of her finger nails.

A CABLE despatch from Rome asserts that the Pope has sent, through Cardinal Simeoni, a prohibition to the American blerarchy to give any official or overt approval to the Irish Nationalist campaign of Messrs. O'Brien and Dillon in America. This despatch is prefaced with the remark "It is reported." It is scarcely necessary to add that in a few days the news will be found, most probably, to be without eny foundation, like the intelligence recently received that the Irish Bishops have been summoned to Rome. Of the latter item a special despatch states that it is totally without foundation.

MR PALFOUR has been visiting Ireland to ascertian the condition of the potato crop, and his secretary was engaged in photographing scenes. The party had an interview with the Bishop of Killala and a number of priests, and undoubt edly received much information concern. ing the blight; but very little is to be expected in the way of averting the crisis from a Goverment whose policy it is to belittle the danger of impending famine in order to austain before the public their policy of doing nothing for the relief of the country. The Catholic failure of the potato crop, as was done on the occasion of former failures which resulted in famine. The pastoral states that the Government should give aid in good time to palliate what trustworthy reports show to be a real and widespread

poned repairing his house until it threat. God given rights. ened to come tumbling down over his

THE Rev. James Thomson, minister of the Methodist Church at Honeywood, Ontario, has been suspended from the ministry for teaching publicly from his Annihilation of the Wicked. The Court of Investigation was composed of four ministers, the chairman of the district presiding. The case will go before the annual conference for final adjudication. We could readily understand that a Church having the prerogative of Infal. of Catholic feeling troubles the Italian libility should insist upon uniformity in rulers, as it is a constant reminder doctrine among its ministers, but it appears to us no slight inconsistency to its acts of spoliation, and there is no proclaim in one breath the individual faith, and in the next to deprive a clergyman of his position for exercising spoliation which that country has perthat individual judgment. This, assuredly, shows that it is an absurdity for a Church to proclaim a rule of faith which it cannot put into practice : and, in spite of all this strictness in doctrine, the Methodists appear to be quite willing to combine with Presbyterians and other sects on the basis of a compromise of doctrine. How would it be if a Presbyterian minister in a Methodist pulpit were to preach the doctrine of restricted Redemption or Fore-ordination? Surely there would be war in the allied camp.

While the parsons of Ontarlo and some anti-Catholic journals are denouncing the solid Catholic vote, which has no existence except in their fertile imaginations, it will be interesting to our readers to learn that a Methodist minister of Chicago, the Rev. Mr. Thomas, is boasting that there is a solid combination formed between Methodists and Orangemen of that city, under the name of the British Ameri- donations to pious purposes in the city. It o pay tribute to His Grace."

can Association, which secures 18,000 The jubbery which will result from the votes, which are to be cast sgainst any Catholic candidate for any office. Such combinations, however, are always weak, and it will be found that this will be short. lived, as it will not be countenanced by the American people.

LORD LORNE, ex Governor General of Canada, rises to remark that Mr. Gladstone's policy is a "fraud, a funk and a fallacy." My Lord is vulgar. Mr. Glad. stone might retort and call him a "silly, simpering snob." But he would not so express himself. Nor will the world at large be much ruffled by the declarations of a nobleman by birth only, one who would make a capital "Lord Dolphin" Tycoon."

THE Toronto Mail of the 4th referred in bitter terms to the pronouncement of the Archbishop of Kingston regarding the conduct of a section of the preachers of Catario, to whom was administered a severe castigation because of their meddlesomeness and their efforts to create dissension amongst the people. It was also asserted that their time was largely occupied interfering in other matters that did not and should not concern

day in the parlor of the Centensry church. A resolution was passed de nouncing the action of the City Council in providing intexicating liquor at the public expense for the delegates of the Iron and Steel Institute, who were here last week."

We beg to submit this paragraph

as evidence that the Archbishop's statement was true as it was timely. Not only His Grace of Kingston, but many the only mitred about on Australian soll." Protestants as well hold to the opinion that the ministers are fast losing influence because of their constant interference in secular effairs. In the matter of Sabbath observance they are positively silly. If a little boy is seen playing with a ball, or a locomotive whistle heard, the Ministerial Association hold a meeting and an animated discussion takes place on Sabbath observance. Indeed, judging by the appearance of some of the preachers on the Lord's day, we should not be astonished were a resolution passed at one of their behind the clouds on Sunday.

Another consideration. We will sup. pose the Catholic priests of Toronto, Hamilton and London were to meet occasionally and make suggestions and and arm and keep their powder dry, doctrine is, after all, the existence or non-existence of the place itself. losed and secured their freedom and their

THE pronouncement of the Liege Catholic Congress in favor of the restoration of the Pope's temporal power has given a new occasion to the Italian Government journals to inveigh against any extension of temporal sovereignty to the pulpit Conditional Immortality and the Holy Fatner. These journals seem to ignore the fact that they cannot prevent the Catholic people of other countries than Italy from giving utterance to their sentiments in regard to the treatment of the Hely See by the Italian Government, but the frequency of these expressions that the Catholic world bears in mind knowing at what moment an irresistable judgment to be the supreme rule of movement may spring up which will have for its object the rectification of the petrated against the Father of the Faith ful. Italy does not by any means regard itself as secure in the possession of illgotten property, and she looks with fearful suspicion at every expression of Catholic sentiment which is a reminder to her that the Catholic world still looks forward to a time when the Pope's rights will be restored to him.

> THE decree of the Italian Government of date August 6th, in which provision is made to take possession of the goods of the charitable congregations of Rome, provides for the appointment of special delegates if the regular agents are found not to be sufficient in number to do the work for which they have been appointed. Tais betokens that the system of spoliation which has been inaugurated will be of a wholesale character, and there is every evidence that it is the intention of the Government to confiscate all private

carrying out of this purpose has been already made evident by the exposure of

test which may be made, as the people test which may be made, as the people have already shown themselves to be so apathetic that all their protests may be

a visit from Dr. John A. MacCabe, of Ottawa; and Messrs. O'Reilly, of Toronto in the comic opera of the "Little and Tanzey, of Montreal, all of them enthusiastic and earnest workers in the C. M. B. A.

> A RECENT issue of the Pall Mall Gazette gives the following account of the work of the Spanish Benedictines in evangelizing the blacks of Australia :

"It is certainly true that the only permanently successful effort to evangelize the Australian blacks has been the work of the Spanish Benedictines. Pope Pius IX handed over the whole of the Western IX handed over the whole of the western Australia to this order, and their labors for the benefit of the blacks during the them. The Mail of the same date published this bit of news from Hamilton:

"The Munisterial Association met to day in the parlor of the Centenary church. A resolution was passed de to a remarkably high degree of civilization. It is called New Norsta, and a picturesque description of its workshops, farms, schools, etc., will be found in "Letters to Guy," by Lady Broom, the wife of the recently retired Governor of Western Australia. The community numbers about sixty monks and brothers, and is governed by Right Rev. Dr. Salvado,

THE Andover heresy case, which has been a source of great excitement for some years, is now before the Supreme Court of Massachusetts for adjudication. Professor E. C. Smith, who is one of the faculty, is accused of teaching the doctrine of a probation after death, which amounts to a denial of the doctrine of never-ending punishment. Many Protestant clergymen of prominence nowa-days believe the same doctrine of which Professor Smith is accused of meetings requesting the sun to remain teaching. Hitherto it has been the fashion to believe that there is no Purgatory, but only a Hell. The present fashion is to believe that there is no Hell but only a Purgatory, for the doctrine that there is the relief of the country. The Catholic bierarchy have issued a pastoral protests as to the administration of the law or the manner of conducting failure of the potato crop, as was done occasionally and make suggestions and a probation after death simply means that the sufferings of souls in the future of the law or the manner of conducting life will not endure forever, and though the failure of the potato crop, as was done a probation after death simply means municipal affairs. What would be the its teachers are unwilling to adopt the outcome? Why, Mr. Hughes, Lord term Purgatory, as being too Papistical, High Exterminator of the Orange order, they maintain, all the same, that there would be seen on his milk-white steed, is a place "where some sculs suffer for a The coachman's room is also situated off his naked sword flashing in the sunlight, time before they go to heaven." Catha bible and a horse pistol strapped to his olics, for convenience sake, call this place belt-loudly calling the people to arise "Purgatory;" but the essential part of the

> THE R.v. Thos. Morgan, who is one of the United States Indian Commissioners, has closed a Catholic day school and an industrial school at the Turtle Mountain Indian Reservation in North Dakots. His sole purpose in thus closing the Cath olis Indian schools is to cripple the Cathclic educational system among the Western Indian tribes, but as it was proved during the recent discussions in the Senate on Indian educational matters that the Catholic schools are more efficient as well as more economical than those conducted under government or non-Catholic auspices, we have no doubt that in Mr. Com. missioner Morgan's anti Catholic zeal he will over-reach himself. The Catholic schools have won the praise of the large mu ic and recreation room. On National Legislature, and as it is conceded the opposite side is a suite of rooms and that the Government can best provide for that the Government can best provide for the education of the Indians of the West by patronizing the Catholic schools, Mr. Morgan will undoubtedly be brought to account for his fanatical use of the author ity which has been conferred upon bim. His proceedings have been brought to the attention of the Government by Bishop Shanley, of North Dakota, and the Secretary of the Interior has promised to ex-amine into the matter. Mr. Morgan has amine into the matter. Mr. Morgan has set at defining the Acts of Congress in relation to the Indian schools, and we have no doubt that his manifest violation of the laws will be finally the cause of his removal from a position which he evidently does not know how to fill.

The Chicago Times thus speaks of Archbishop Feehan's jubilee, "No man can have such a demonstration in his favor without feeling confident of pos layor without reging confident of possessing the love of his people. It seemed that every Catholic in Chicago—and there are 500,000—and thousands from the surrounding country, had set aside those rounding country, nad set aside those two days for a general time of rejoicing. From early morning until midnight the crowds were seen on the streets, especially with the country of the streets. ally Wednesday night, when it looked as if every one in Chicago had turned out DIOCESE OF HAMILTON.

THE NEW PALACE, AS DESCRIBED BY

THE HAMILTON TIMES. the means whereby the Government pro-Among the buildings erected in this poses to carry out its designs, and the year one of the finest is the new home Roman people have already given signs that they will protest energetically against these new acts of spoliation. It seems, however, that the Government will pay but little attention to any protest which may be made, as the people

on Tuesday last we were honored with a visit from Dr. John A. MacC.be, of Ottawa; and Messrs. O'Reilly, of Toronto and Tansey, of Montreal, all of them enthusiastic and earnest workers in the C. M. B. A.

A RECENT issue of the Pall Mall Gazette roof is of slate and has a cresting, which sets the whole off to advantage.

Inside it is one of the finest buildings in Hamilton, the workmanship being the very best and the arrangements in every

particular the most perfect, a credit to the architect, Mr. R. Clohecy, and to all the contractors. The doors at the main the contractors. The doors at the main entrance are very fine specimens of wood worker's art, and have plate glass panels and ornamental colored lights. Through these doors, a spacious vestibule, with tesselated filor, hard wood panelling and ash and walnut panelled ceiling, is entered, to the right and left of which are cozy reception rooms, ficished in hardwood, with panelled and corniced ceilings and parquetry filoring. From the vestibule the mein hall is entered, and on the left side is the door leading into the parlor, a large, besutiful entered, and on the left side is the door leading into the parlor, a large, besutiful room with plain ceiling, except for a handsome centre piece. On the right side is a private office, finished in black ash and panelled in black ash and wal-nut. In this room is a large sale, screened from view by a door, similar to se used throughout the building. Along the hall you pass a side hall leading to a door opening to the lawn and walk leading to the coach house. At the end of the main hell is according end of the main hall is a screen door filed with lead glass. This opens into a lobby, at the right of which is the room for the front door waiter and at the left guest's chamber. Through the lobby you pass into a hall, on the left hand of which is the large, elegant dining-room finished in hard-wood, with an elaborately panelled ceiling of black ash and walnut and cornice of the same woods. The room is panel wainscoted. On the other side of the rear hall is a side hall leading to the veranda running to the cathedral vestry. Off this is a cloak and wash room. Opposite the dising room is the kitchen, a large room filled with every modern convenience, including sink, range with fixty gallon hot water tank, china closet and pantries and a server for the butler. The ventilation of these rooms is arranged so as to prewater supply, sinks, pantries and fix-tures for gas range. Between the kitchen and summer kitchen is a hall

built of different nard woods, elaborately finished. The second story of the main building is divided by a bright, spacious hall, on each side of which are two suites of rooms, each suite having a large study and bed-chamber, fitted up with modern conveniences, hot and cold water, clothes closet, etc. In the second story of the extension is a large bath-room, finished in hardwood, with the latest inventions for bath rooms, and ad-joining it is the most modern of closets. These front on a side hall, which gives them good light. Opposite these is another suite of rooms. The hall leads to a lobby, into which open the bed chambers for three servants, bath room, etc. and a large store room for linen. Back or these is a stairway leading to the back

hell down stairs.

The third story is reached by another fine stairway. A hall runs through the story, and on one side of it is a very stairway is a large dome light of cathedral glass and colored border, the light that gass and coored parter, the ignt having a fine effect upon the halls and stairs. A large attic over the extension, for storing purposes, is reached by a door from the hall on the main floor.

The hasyment is reached by the state of th

The basement is reached by two stairs. one under the main stair and the other from the kitchen. The basement contains the laundry (fitted out with stationary tubs, hot and cold water, etc.) store-rooms for vegetables, fruit and the like, boiler and coal rooms, and a couple of large rooms for storing purposes. The floors are all of concrete. The heating apparatus consists of Gurney's largest water heater.

The windows throughout the building are fitted with inside sliding blinds of black ash and on the ground floor all windows have transoms of ornamental lead glass. The hall doors are screens of basket work and other devices.

All the rooms are supplied with elec-tric call bell connections, the call dial being situated in the hall of the servants rooms on the ground floor. The building is lighted with gas throughout. The woodwork is exceptionally fine, nothing but the best selected pine and hardwood being used. The plumbing is also a very superior job. There is a broad very superior job. There is a broad stairway leading from the side entrance to the basement for convenience of

The whole work was done under the supervision of Mr. Clohecy, and the contractors were: For brick and stone work, Mr. Isaiah Beer; for wood work, Messrs. White & Wark; slating, Messrs. T. Irwin & Son; tinning, Mr. R. Lavelle; plastering, Mr. Robert McKay; painting, Mr. Kenneth Scully; plumbing, gas fitting and heating, Mr. Adam Clark; parquetry flooring, Mr. J. Z. ngsheim.

The coach house is situated at a convenient distance from the presbytery. It is a neat, two story building of red brick, with sone trimmings and slate roof, and is built on the most approved play. It has two single stalls and a couble stall and accommodation for several residence.

double stall and accommodation for sev.

LORETTO'S SILVER JUBILEE
On the 28th ult, the Ludies of Loretto Convent held a silver jubilee in celebra-tion of the establishment of the institu-tion in this city twenty-five years ago. The celebration took the shape of a musi-cal and literary extention of the control of the concal and literary entertainment. The decorated, and on entering the concert decorated, and on entering the concert decorated.

We, the pupils of Loretto, gladly em-brace this opportunity of the silver jubi-lee of the house to tender our heartfelt gratitude to our zealous instructresses who so ardently and with such untiring self-sacrifice dedicate their lives to our moral, physical and intellectual advancement. Self-sacrifice carried to heroism is the stamp of the institute, as we read in the lives of its first members, Mary Ward and the Countess of Bedingfield, and we feel a laudable pride in stating that this characteristic has been exem

plified by you, their worthy followers.

Pardon us, then, if we say that while
the pupils of our "Alma Mater" hold the first rank as musicians, artists and the first rank as musicians, artists and elocutionists, they are second to none in that filial devotion—gentleness of man-ner and cultivation of the heart which must procure happiness here and glory hereafter. Although jubilee greetings, silver and golden, have been offered for two centuries by Loretto's pupils on the five continents, yet on no occasion have the outpouring of the heart's affection been more sincere than on this our jubi-lee of Mount St. Marys. Mount St. Marys, Hamilton, Oct. 27

she showed rere elecutionary talent.
The second part of the programme consisted of "Annie Lawrie," by the voung ladies; recitation, "Little Fair Soul," Miss B. Cook; piano solo by Miss Cammings; recitation, "Little Mary's Wish," by Lillian Slaven, and "A Dear Spot in Ireland," by Mrs. Hamilton.
Toe third part embraced a recitation by Miss. Mary. Hear'd carticled "The

by Miss Mary Hearld, entitled "The Children at the Well," which was admir ably given and warmly applauded. "Protect us Through the Coming Night" was then sung by the pupils. When the musical and literary pro

gramme was finished, Bishop Dowling arose and said: My dear children—Before you sing the National Anthem I cannot refrain from congratulating you upon the excellence of the entertain ment you have provided on the twentyfifth entertain of Letter the control of the contro fifth anniversary of Loretto. (Hear, hear) I have travelled far to be with you on this pleasant occasion. We were all delighted and edified with the enter tainment, and the citizens I am sure (the Mayor I am pleased to see is here to the Mayor I am pleased to see is here to speak on their behalf) are proud of this institution. (Hear, hear.) I re-member the founding of Loretto, Mount St. Mary. Three Bishops of this diocess have passed away since then, but the lady foundress, Mother Stanislaus, is, I am happy to state, still in our midst. I was a young priest in those days, and little thought that I would have been called to the position which I now occupy. I know that the institution has done a good work in the community. The true education of woman is that which not only develops her intellectual faculties but also regulates her affections and gives direction to her will; in a word such as fits her for the several duties here and her eternal destiny duties here and her eternal destiny hereafter. Such is the aim of the Ladies of Liretto and the model always presented before the minds of their children in the Ever Blessed Mary, the Virgin Mother of our Divine Lord who is the true type of woman. Whilst, other institutions aim at imparting simply secular knowledge it is the mission of Loretto to do more, namely to educate the control of the processions in honor of the many of the processions in honor of the say the processions in honor of the say the processions in honor of the many three true type of woman. Whilst, other institutions aim at imparting simply secular knowledge it is the mission of Loretto to do more, namely to educate Loretto to do more, namely to educate her pupils for the family, for society, for heaven. The Bishop then in a few pleas. ant remarks referred to the presence of Mr. Mozaghan, the United States Consul, saying that he (Bishop Dowling) had a Bishop for fifty years. Loretto to do more, namely to educate

getting in stores; also a crive for get- been granted aspecial audience with the getting in stores; also a crive for getting in coal.

His Lordship Bishop Dowling is now in a position to afford suitable accommodation to any of the many priests in the counties in his diocese when they visit the city. The finishing touches are being put upon the building to day and on Monday the carpet layers will take possession.

The whole work was done under the supervision of Mr. Clohecy, and the contractors were: For brick and stone work, Mr, Isaish Beer; for wood work, Mayor McLellan was then asked to

Mayor McLellan was then asked to Mayor McLellan was then asked to speak. He said: I can endorse every word that had been said about the excellence of the training received by the pupils of Loretto. I hope that the pupils will prove themselves worthy of the pains taken by the Sisters on their behalf, and that they will make their mark in the world. I heartily join in the congratulations on this, the twenty-fitth anniversary of the institution, and fith anniversary of the institution, and trust that the golden anniversary and many more after it may be celebrated. I have been talking a good deal to day, and I know that I will be excused from making any lengthy remarks.

The Mayor was applauded on sitting

Col. Monaghan, U.S. Consul, was then introduced. He said: I thank the Sisters sincerely for having bonored me with an invitation to be present so that decorated, and on entering the concert hall the words "Welcome to our Alma Mater" greeted the eyes of those who were fortunate enough to be present. A large audience assembled and the prominent seats were occupied by Bishop Dowling, Vicar General Heenan, Fathers McEvay, Madgan, Haley, Cotey, Hinchey, Sullivan and Brady; Mayor McLellan, Col. Monaghan, U. S. Consul, and others.

After the everture "Gurlitt" (comedietta) and opening chorus by the pupils, the following address was read with her usual taste and ability by Miss May Herald:

To our beloved and devoted teachers: President confessed to him. Americans love good things—they love good fish, and Canada is the place to get them. I have been more than delighted with the contestainment. I wish Leastle head entertainment. I wish Loretto had an anniversary every week. (Applause,) "God saye the Queen" was then sung,

and the delightful entertainment closed. and the delignful entertainment closed. Those who attended were then invited to remain for refreshments, and a large number accepted the invitation. The Ladies of Loretto paid every attention to their guests, and are to be congratulated upon the success of the liabiles.

It should be stated that Miss Mc-Donald played the accompaniments on the piane and Miss Nelligan presided at the harp, each lady acquitting herself with great ability.

DEATH OF MR. H. D. LONG.

With much regret we chronicle the death of Mr. H D Long, which occurred saddenly, of heart disease, at his residence on Queen's avenue, in this city, on Wednesday last. Mr. Long was an old resident of London, well known and highly esteemed by all. It could not, indeed, be otherwise, for none there were who possessed a greater abundance of kitchen and summer kitchen is a hall leading to the walk to the coach house. The coachman's room is also situated off this hall.

The coachman's room is also situated off this hall.

The main stairway is said by many who have seen it, and who are judges, to be one of the finest in the country in regard to design and workmanship. It is built of different nard woods, elaborately finished. The second story of the main building is divided by a bright, spacious hall, on each side of which are two counts and summer ladges; regitation. "Little Fair the dead, be otherwise, for none there were who possessed a greater abundance of those traits of character so peculiar to the genulne, whole-souled Irishman. In every work pertaining to the good of his native country and her people he loved to be the first in the front rank, and his great good heart was ombarked in the showed rure elecutionary talent.

The second part of the programme consisted of "Annie Lawrie," by the young ladges; recitation. "Little Fair the open purse, and surely their prayers the open purse, and surely their prayers the open pures, and stately their prayers will serve to open for him the gates lead-ing to eternal glory. To Mrs. Long and the other members of the femtly we offer our heartfelt sympathy.

THE IRISH LEADERS.

Philadelphia, Nov. 8.—The meeting held last night at the Academy of Music by the Irish Nationalist leaders was a decided success. The applause first breke out when Mrs. Parnell walked up to the stage and took hereast. The applications are the stage and took hereast. The applications are the stage and took hereast. broke out when Mrs. Parnell walked up on the stage and took her seat. The ap-pearance of Gov. Beaver, accompanied by Messre. O'Brien and Dillon, and other Irish leaders, was another signal for an outburst of applause. The chairman ad-vanced to the front of the stage and anvanced to the front of the stage and au-nounced, amid loud cheering, that the Governors of Vermont and Georgia had authorized the addition of their names to the Committee of Governors. Beaver then introduced T. P. O'Connor as the first speaker of the evening. Mr. O'Connor spoke for over an hour, and his remarks were frequently interrupted by applause. Speeches were also made by Messrs Sullivan, O'Brien and Dillon and ox Maxon William. Aleases Suffiven, O Brien and Dillon and ex-Mayor William L. Smith, of this city.
At the conclusion of the speeches Michael J Ryan announced that in the two days' stay of the distinguished Irishmen in this city they had collected over \$16 000.

Last month there was the most impos-ing pilgrimage to Lourdes which has yet taken place. Forty thousand pilgrims, from France joined in it, headed by a thousand priests. As each priest cel-ebrated a Mass at Lourdes, more than a were one thousand sick, of whom a great number were healed,

The Mist and the Night Wind.

The mist rose from the river,
It sifted through the trees,
And wound about the wooded hills
A gay and ghostly friese.
And the wind amid the pine trees hissed
Its lofity scorn of the valley mist.

The mist spread over the valley,
It swept on quiet wings
O'er sadge and marsh and meadow,
O'er recks and fairy rings,
And the night wind told the trees it kissed
Its hate for the low-born valley mist.

But when the day was dawning,
The patild mist grew gold,
And to the szure o'er the hills
to clouds of glory rolled.
White amid the pines, and in its pride,
The scornful night wind sank and died.

KNOCKNAGOW OR.

THE HOMES OF TIPPERAR BY CHARLES J. KICKHAM.

CHAPTER LXV- CONTINUED. Ye're all lavin' Ireland," Honor re

"Ye're all lavin' Ireland," Honor repeated, as if to herself.

If they are," Phil observed, "it is because the invader won't allow them to live there. The Celts are gone with a vengeance, says the London Times. An'the English Viceroy tell us that Providence intended Ireland to be the fruitful mother of flocks and herds. That is why our people are hunted like noxious animals, to perish in the ditchide, or the poorhouse. This is why the floating coffins This is why the floating coffine are crossing the stormy Atlantic, dropping Irish corpses to the sharks along the way and fligging tens of thousands of living skeletors on the shores of this free country. This is why the last sound in the dying mother's ears is the tooth of the lean dog crunching through the bones of hear in fact.

her infant-"
"O Phil, Phil, stop!" his wife cried "Tis too terrible to listen to."

"Tis too terrible to listen to."

"Woman, it is true," he replied. "And
England—whose duty it was not to allow
a single man, woman or child to die of
hunger—when this glorious Republic
effered to send food to the starving Irlsh
if England would send her idle war ships to carry it—England refused, and let the people starve, and now shouts in triumph that the Ceits are gone with a vengeance. But, mark my words," continued Pall Laby, rising to his feet, and gracefully extending his right arm, while the left party. tending his right arm, while the left rested on the back of his chair—" a day of retiibution will come-

" . The nations have fallen, but thou still are Thy sun is but rising, while others have

And the' slavery's cloud o'er thy morning hath hung— The full noon of freedom will beam round thee yet.'

And I say, Mat Donovan, if you could live able comfort at home, you had no

right to desert your country."

"Well, I'm not desertin' Ireland," replied Mat. "I didn't come to this country wid the intention of remainin'."

They all looked at him in surprise; and,

after some hesitation, he told them the he'd have his journey for nothing.

Judy Conneil mentioned some twenty

Judy Conneil mentioned some twenty or thirty different places to which, for one reason or another, Bessy Morris would be like to go. But, after reflecting for a minute or two, Phil Lahy said:

"Lave it all to me, Mat, and I'il manage it. Don't think of a wild-goose chase all over the States. It would be madness. Stop here for a few days with us and rest yourself. An' I'll get a few lines in the paper that'll be sure to come under her paper that'll be sure to come under her notice wherever she is. I needn't give her name in full if you like. But a few lines under the head of 'Information Wanted' will be sure to make all right. So make your mind alsy, an' let us have a walk while supper is gettin' ready, an' we'll drop in to the editor, who is a particular friend

"That's a good advice, Mat," Honor observed, eagerly. "You'd be only losid' your time an' your money for nothin' if you went huntin' about the counthry. An' 'twill do us all good to have a long twill do us all good to have a long So make up your talk about old times. mind and stay for a week or two wud us an' you may depend on Phil that he'll find Bessy even if he was to go to the bishop

It was so agreed; and Judy Connell and her mistress—if we may use the word—set about the supper, and so astonished Mat Donovan by the display he found spread out before him on his return from the city that he was afterwards heard to decla that he "dida't know what he was aitin'.

About ten days after, Mat Donovar found himself in the sitting room of a pri vate house on the shore of one of the great lakes "out West." He had inquired for He had inquired for Bessy Morris, and was shown into this

"This is a grand house," said he to him "I never see such a lot of big look in'-glasses. I wondher is id in service she is? I thought she'd be more likely to go on as she was in Dublin. But sure she might be employed that way here too, I

The door opened, and Bessy Morris tood before him! She looked surprised, quite startled, indeed, on seeing him. Toen her eyes sparkled, and the blood mounted up to her forehead; and, with the all withing amile she advanced and the old winning smile, she advanced and

gave him her hand.

"My goodness, Mat!" said she, "what a surprise it is to see you so soon. When did you come to Amerc?"

"I only landed in Boston the week before last," he replied.

"Well, will wonders never cease?" re-

turned Bessy.

A pretty little girl here came into the room, and Bessy desired her go and shake hands with an old friend of here from Ireland. And as she glanced up into his face, Mat said to himself that she was the "dead image" of the little girl to whom he used to toss the cherries over the hedge, once

upon a time.
"I will be back to dinner at the usua." hour," said a gontleman, who advanced a step or two into the room. "I'm in a hurry, as I ought to be at the store before

"This is Mat Donovan," said Bessy. "This is Mat Donovan," said Bessy.

"I'm glad to see you," returned the gentleman, shaking hands with him.

"You have done well to come out west.

Irish emigrants make a mistake by remaining in the towns and cities, when they ought to try at once and fix themselves in the country. permanent homes in the country. Of course you will keep him for dinner, Bessy. We'll have a long talk, and I'll be glad to

give you all the assistance I can. Good-

bye for the present."
He barried away, and Mat looked in

He harried aws, and Mat looked inquiringly at Bessy.

"Don't you know he is my father?" she asked. "He was unsuccessful for a long time after coming to America. Then he was told that I had died when a mere child, and he put off writing to his father from year to year, till he thought the old man must be dead too; and having married sgain, he never wrote to Ireland till, reading the account of the loss of the vessel in which my aunt's son was sailor, he learned her address from a letter found upon my cousin's body when it was washed ashore. And this prompted him to write to my aunt. The letter only arrived the day before her death; and in my impatience to meet my long lost my impatience to meet my long lost father, I lost no time in coming to him. He is very well off, quite rich indeed, and I have every reason to be satisfied with his reception of me. The little girl is his youngest child."

"God knows, I'm glad uv id!" ex-

"God knows, I'm glad uv id!" exclaimed Mat Donovan, drawing a long
breath. "I was afeard you might be
wudout a friend, an' maybe in bad health;
for you didn't look athrong at all that day
I cailed to see you."

"I suffered a good deal while my aunt
was sick," replied Bessy. "No one
knows all I have gone through since poor
grandfather's death. But, thank God, it
is over. And so far as my father is concerned. my most sanguine hopes have cerned, my most senguine hopes have been more than realised. I am the mis tress of his house, and he says he must make up in the future for his neglect in in the past. I am very glad to think that he can be of service to you, Mat, if you settle down in this part of the country."
"I'm not goin' to stay," returned Mat. Twouldn't do to lave my poor mother An, as Phil Lahy says, no man ought to lave Ireland but the man that can't help

She looked at him in unfeigned astonishment; and Mat became quite confused and regretted that he had ta'd so much.

and regretted that he had sa'd so much.

"You did not come to America with
the intention of remaining?" she asked.

"No, I never had any notion of stayin'
in America," he answered absently.

"God be wud you," he added risir g, and
holding out his hand.
She placed both her hands in his, and

continuing to look earnestly into his face,

"But you will come back and see my "Well, maybe I would," he replied father again ?" "Well, maybe I would," he replied with a sorrowful smile, as he clasped her hands tenderly between his. "An, whenever you think uv ould times, an' the ould neighbours, I hope you'll remember that Mat Donovan uv Knocknsgow was your friend, ever an' always, Bessy. Ay," he added, gulping down his emotion, "a friend that 'd shed the last dhrop uv his blood for you."

blood for you." He rushed out of the house, leaving starding in the middle of the room Bessy starding in the middle as if she were spell-bound.

"Call him back, Fanny," she said hurriedly to her little sister. "Tell him I want to speak one word to him." The child overtook Mat Donovan be-

fore he had gone many yards from the house, and brought him back. "Mat," said Bessy Morris, speaking calmly and thoughtfully, "was it you got the advertisement in the paper? I thought it might be a girl I knew in Dub-

lin, who came out last summer."
"Well, id was," he answered.
"And you came to America for nothing

else but to find me?"
"I thought you might want a friend," he stammered. "And you are going back again?" she continued, coming close to him, and lay-ing her hand on his arm, just as she laid

the same hand on the sleeve of the blue body coat in Ned Brophy's barn. "What else would I do," he answered,

sadly.
"And have you nothing else to say to "O Bessy, don't talk to me that way," returned Mat, reproachfully. "Where would be the use of sayin' more?"

She moved closer to him, and leant he head against his broad chest, which heaved almost convulsively as she did so.

"Mat," she murmured, "I will go with

"G) wud me" he repeated, with

"And be your wife," she added, in whisper that thrilled through his whole frame, making him feel faint and dizzy. "Do you know what you're sayin'?"

"I do, well," Bessy replied.

"Look around you," he continued.

"An' then think uv the poor thatched cabin on the bill uv Knocknagow."

canin on the hill uv Knocknagow.
"I have thought of it," she replied.
"I have often thought of that cabin, as
you call it, and felt that if ever it was my you call it, and left that it ever it was my lot to know happiness in this world, it is in that poor cabin I would find it."

Both his arms were round her now, and he held her to his breast.

"God bless Miss Grace," said he; "'twas

"You bless miss crace, "said he; two she advised me to tell you all."
"What did she say?" Bessy asked.
"She said that you couldn't be indiffer-ent to such love as mine," Mat answered, with his old smile.

"And she was right," returned Bessy. "And she was right," returned bessy.

"But are you sure, Bessy, this is no sudden notion that you might be sorry for?" he asked anxiously.

"As sure as that I am alive," she an-

"Oh, you must let me go out to have a walk in the open air. "My heart is too full; I'm smotherin'." He hurried out to wander by the shore of the lake, and think over his own happiness and thank

God for it.

"And so, Bessy," exclaimed her little sister, who had been a wondering spectator of the foregoing scene, "you're going to marry a greenhorn. Though Colonel Shiel admi es you so much, and wants you to got the hop with him."

"Yes, I am going to marry a greenhorn," returned Bessy, eatching the child up in her e ms and kissing her. "And

up in her s ms and kissing her. "And who knows but you will come to see me to dear old breland yet; and find me in a to dear old Ireland yet; and find me in a pretty thatched cottage, with a fine old cherry-tree in the garden, and lots of bee-hives; and such a dear, kind old mother to take care of them."

"Yes, that will be nice. I shall go to Ireland to see you," returned the child, placing a hand on each of Bessy's cheeke and looking into her eyes. "I shall like on entering Hugh's room."

the thatched cottage and the beehives very "And you will like the greenborn, too

I am sure."
"Yes, I thick so. But it was so foolish for such a big fellow to be crying like
a chi'd."
"The crying Fanny?"

"Was be crying, Fanny ?" "Indeed yes. When I overtook nimes at the end of the block he was crying. I'm sure he felt real bad. And now you are crying too," added the child.

"It is because I am so happy, Fanny," It is because I am so happy that I Bersy replied. "I am so happy that I

Bessy replied. will go now and kneel down and pray to God to make me worthy of the love of that big, foolish greenhorn."
"I guess you Irish must be always

praying."
"It is good to pray, Fanny," "It is good to pray, rauny,
"Yes, of course, once in a while. But
have you got two cents? Thank you.
I'll go right away to the candy stone; and
if I meet the greenborn I'll give him some, and tell him to be a good boy and stop crying, and sister Bessy will marry him." "Well, there he is under the trees," returned Bessy, laughing. "And remind him that twelve o'clock is our dinner

CHAPTER LXVI.

ONLY A WOMAN'S HAIR - MORE WEDDINGS THAN ONE.—A HEART AS "BIG AS SLIVENAMON."—BEAUTIFUL IRELAND THE SORT OF A WIFE THAT BARNEY

"Positively, Mary," exclaimed Grace "Tommy Laby—as I suppose I may still call him between ourselves—is about the

nicest fellow I ever met."

"And your old weekness for nice fel-

"And your old weekness for nice fellows is as strong as ever, I dare say," returned Mrs. O'Connor, smiling.
"A strong weakness!" rejoined Grace;
"that's not bad. But, really, he is so
handsome, and so manly and intelligent—"
"And rich," Mary added. "Well, of course that is worth counting,

too. Even papa says he never met a more intelligent young man. It is really a treat to talk to him." treat to talk to him."
"Yes, I bave noticed that you think so," returned Mary. "Ye seem to like each other's society very well, indeed. But is he in the toils in downright earn-

"No," she replied, shaking her head ; "he does not seem to be very susceptible."
And what am I to think of that hand-

ome and expensive ring on your finger?"
Nothing; only that he admires me

"Nothing; only that he admires me"

"And suppose he more than admired
you, how would it be?"

"Well, though I scarcely ever knew
anyone elss so much to my taste in every
way," returned Grace thoughtfully, "I
believe I could not love him. In fact I
sometimes thick I have no heart. And
only for papa I'd follow Eva."

"There was a time." said Mayer "mboom

"There was a time," said Mary, "when I used to say the same of myself."
Grace bent her head, to hide the blush which she felt stealing into her face, and walking to the window, seemed to take great interest in the movements of the great interest in the movements of the magples in the elm-tree. Perhaps she was thinking of the evening long ago, when Tommy Lahy peeped into the magple's nest before throwing down Mat Donovan's coat, after he had emerged from under the fallen hayrick.

"I suppose," she observed, "you know we are to have Kathleen Hanly at Woodland Level to night and Lovy. I never can

lands to-night, and Lory. I never can call him anything but Lory. He protests he admires me as much as ever, and if I only have patience till he gets his silk gown, he will lay that coveted garment at

gown, he will lay that covered garment at my feet."

"I am very glad to have Rose for a neighbour," said Mary. "I slways liked her, and was delighted when Mr. Wilson was appointed manager of the bank."

"Johnny Wilson, an you love me," returned Grace; "let us speak of them all as we used to do in the old times. I wonder does Adonis think of Kathleen still? I was greatly amused by Mrs. Cap still ? I was greatly amused by Mrs. Cap

tain French's account of the tiger hunt. Only to think that Richard and Mr. Lowe—or let me say Adonis and Apollo-figured so conspicuously in it! It is a plty Mr. Lloyd was not with them."

"Hugh was very sorry," Mary observed, "that Richard should go into the aimy. Arthur has written to him, strongly recommending him to come home. But I really fear he would not be contented."

"He might if he could retain the uni-

"He might if he could retain the uni form," rejoined Grace. "He came to see ne-or rather to let me see him-before he went away. And if ever mortal man soared into the seventh heaven upon a pair of epaulettes, that man was Surgoon Richard Kearney, of the —th Lancors. I acked him did he think Annie handsome. and he only stared at me. He could think of nothing but his new uniform."

"Hugh was greatly struck by Annie," ary observed. "He says she is the most Hugh was greatly struct by Anne,
Mary observed. "He says she is the most
splendid woman he ever saw."
"Yes, she does strike people at first;
but it wears off after a while."

Edmund does not think so," returned

Marv.
"Well, no; he is as enthusiastic as ever. But Edmurd is essentially an enthusiast. He is half out of his wits, he is so glad to have Hugh at home. I pity the poor snipe and partridges."

snipe and partridges."
"Why don't you apply the same rule to Hugh as to the others, and call him Fionn Macool?" Mary asked. "Do you remember giving him that name?"

"Indeed, yes," returned Grace, pen rely. "And how distinctly I remembe eively. "And how distinctly I remember the day in your room when Bessy Morris said I could not have given him a grander name. Though I by no means meant to be complimentary. Were you frightened, Mary, when you saw him so awfully thin and worn? I thought he had only come home to die. But papa said he would be as strong as ever again. And he is wonderfully improved during the last few

weeks." Mary clasped her hands together, and turned her mild blue eyes upwards, but made no reply.

"But where is he now?" Grace asked.

"But where is he now?" Grace assed.
"Writing in his own room," Mary replied. "He has little Grace with him.
He is very fond of little Grace."
"Oh, between little Grace's prattle, and her mother's singing," returned Grace, with a frown, "he has no time to devote the attentions."

with a frown, "ne man to other people."

"I'll go tell him what you say," rejoined Mary, laughing.

"You have kept the old writing desk thring all your wanderings," she observed,

"Yes," he replied; "I have brought is with me everywhere."
"Oh! and you have kept this too?" she exclaimed opening a loosely folded paper she had carelessly taken from the desk.
"Yes, of course." he replied, smiling, on seeing what she had discovered.
"And is it really somebody's that you

"And is."

"Well, it is," he replied, gravely; but he reddened immediately, and would have recalled the words if he could.

"And can't you tell me who it is? Do

I know her?"

"Ob, you must ask no more questions,"
he replied, snatching at the paper.
But she was too quick for him, and
carried it off in triumph.

"Here is that mysterious lock of hair," said Mary to Grace, who was still standing at the window, gazing at the mountains. "Can you unravel the mystery, as you did that of the tracks in the snow?"

"I can't imagine who it can be," she said, after looking for a moment at the trees of hair.
"He admits it is somebody he really

"He admits it is somebody he really cares for," said Mary.
Grace scrutinised the hair again, and as her own hair fell down on her hand while she did so, Mary observed:
"It is very like your own. But what is that written on the paper?"
Grace looked sharply at the half-obliterated pencilling, and said, "Oh yes.
'Only a woman's hair'—Swift, you know—

"' The passioned tremble of the heart That ripples in the little line— Only a woman's hair.'"

But he has made a change which is by no means an improvement. He has—' Only girl's hair.'" "There is something else written under

it," said Mary.

"Yes, it is the date. 'January 9,
18—.'"
The words swam before her eyes, and

she fell senseless upon the floor. Mary caught her up, and placed her upon a low chair, by the side of which she had fallen She was about to cry out for assistance when Grace's bosom heaved, and her eyes

opened.
Oh, what has happened to you? Mary asked anxiously.

"O Mary," she replied, as if she were just awaking from a deep sleep, "it is my

Mary could only look the surprise she

"Do you remember," continued Grace "Do you remember," continued Grace,
"when Mr. Lowe was here, the day Mat
Donovan asked me to play the air of the
song he was to sing at Ned Brophy's wedding? It was the same day that Lory
Hanly brought me the jay."

"Yes, I remember," returned Mary.
"But what has that to do with it?"

"Elect at the date on the manar," and

" Lock at the date on the paper," said "Look at the date of the Grace, closing her eyes.
"It is the very same day," replied

"And don't you remember," continued Grace, keeping her eyes still closed, "how I cut off a lock of Hugh's hair with your scissors, and he caught me and cut off some of mine?"

"Yes, I recollect it all now," Mary an res, I recollect it sil now," Mary an-swered, looking troubled. "I trust in goodness that I have done no harm." "And he has kept it all the time," Grace thought. "He has always kved

"This is Grace's hair. Hugh," said Mary, on coming into his room again.
"Well, it is," he replied, as if the earn-

estness of her manner had surprised him into the admission.
"O Hugh," said she, looking anxiously at him, "I never thought of this. I will

bring her up."

"I fear you have been making me ridiculous," he exclaimed, getting between

ser and the door.
She told him what had just occurred in the parlour; and so great was Hugh Kearney's actonishment, that for the moment he felt no other emotion. But when

Mary asked him would she go for Grace, he seemed much agitated. "Yes." he answered, with a motion of his hand towards the door. He paced up and down the room two or three times, and then sat down again at the table where he had been writing, looking quite un moved; save for that light, haif fire and half softness, that swam in his dark eyes Grace came in, and those dark eyes me

Grace came in, and those dark eyes met hers. She crossed the room with a measured step, and laid her hand on his shoulder, still looking into his eyes. There was no need for words.
"I don't know what to say," said he at last. "But, Grace, when did you first think of me?"

"I don't know," she replied. "I think "There must really be a mystery in

these things, Grace. I never hoped such happiness would ever be mine. Did you know how much I loved you?"

"Well, I didn't know—but, somehow, I belleved it."

belleved it."

They were silent again for a long time;
and Grace recalled Bessy Morris's words—

"If a ship were sinking with you or a
lion rushing to devour you, wouldn't you feel safe if his arm were around you? es, she felt it was so.
"Wonders will never cease," exclaimed

Mary, filinging the door open. "Fionn Micool can make himself agreeable. Do you forget that we are all invited to a great ball at Woodlands in honour of Fionn's safe return from the antipodes ? Grace, for once in her life, would have forgiven the great ball. But she resolved to make herself as "killing" as possible; for it was rather provoking that Mrs. Kiely so dezzled her guests on such occa-

Kiely so dezzled her guests on such occasions, that even a certain young lady,
who was generally admitted to possess
some attractions of her own, was quite
thrown into the shade at Woodlands.
"That dark dress becomes you admirably, Mary," said she. "And Eilie looks
downright lovely in white. There is
is something fawn-like about her. But
which of these shall I wear?"

"Ask Hugh's opinion," returned Mary.
"Yes, Eilie; ask him which would he
prefer."

prefer. "He doesn't care which," said Ellie,

"He doesn't care which," said Edite, after consulting Hugh on this important matter—"as neither is green."

"I like green but green does not like me," returned Grace. "I must leave that to Annia." me," returned that to Annie.

"Yes," he replied; "I have brought it vith me everywhere."
"Oh! and you have kept this too?" she kelaimed opening a loosely folded paper he had carelessly taken from the deak.
"Yes of course." he replied smiling on the colors," Grace replied. "Her uncle Dan settled that long ago. I only wish his worthy nephew—or grandaephew—would do the a me for me. But I will have my revenge, and dance all night with Lory."

"What will your pape say, when he knows?" Mary asked, as they drove up the avenue at Woodlands.
"He will like it," Grace answered, em.

phatisally.

And he did like it. And said—and said truly—that there was no man to whom he would rather entrust his daughter's happiness than to Hugh Kearney. And yet the patriotic Dr. Klely feit disappointed, though he strove to hide it even to the particular of his theories. pointed, though he strove to mae it even from himself. For in spite of his theories, he cherished the hope of seeing his darling Grace the wife of a descendant of one of Grace the wife of a descendant of one of those Norman freebooters, who "came to divide, to dishonor," and to whose illowened advent none knew better than the learned and patriotic doctor how to trace all the woes of unbappy Ireland. "But then," he would say, in his grand way, "some of them became more Irish than the Irish themselves."

Is it necessary to add, that there was s

wedding soon after?

Grace wishel to have the ceremony performed by Father Carroll, as it was he married Arthur O'Connor and Mary, and Eimund and his dark eyed bride. But the democratic Dr. Kiely dearly liked eclat; and Grace had the honor of being married by a bishop. And never did priest or Bishop, or Cardinal or Pope of Rome, hold his hand over a brighter or a happier little bride.

appier little bride. But there were more weddings than one. "Mat Donovan and Bessy Morris!" the astute reader exclaims.
Of course. But a child would have

quessed that. And the tall pediar, who never passed And the tail pediar, who never passed the way without taking a draught from the pall under the little window, opened his eyes in wonder on seeing a neat quare farm yard, with barn, dairy, cow-house, and all other regulates, behind the little tatched bouse, to which two rooms with good s'zed windows had been added. The tall pediar, as he replaced the cup on the tall pedlar, as he replaced the cup on the little window, rubbed his cuff across the his grey beard, and hoped it was not all the work of the "good people," and the work of the "good people," and would not have vanished into thin air before he came his next round—as hap pened to his own knowledge to a sung little one-sided of Holycross Abb.y. And the tail pedias, awanging off the heart the tail pediar, swinging off his heavy pack, and sitting on the corner of the table, gave a full and true account of how he had been hospitably received in the soug little house before mentioned, one fine summer evening, and awoke next morning by the side of a furz bush, with out a house, or the sign of a house, within miles of him. At which Mrs. Donovau the elder blessed herself many time, and devoutly thanked Providence that her house was not one side of Holycross Abbey—though nearer to an imaginary straight line between Maurice Kearney's fort and the quarry than she could have

The little boarded parlour, with its papered walls and American clock on the chimney piece, was just what Grace had fancied as suitable for Bessy Morris. There was a book shel', too, with a goodly number of volumes arrayed upon it,
which caused Mr. Bob Lloyd to stare the
first time he saw it,
and furnished Mrs.
Ned Brophy with a subject for much
scornful laughter. Whenever Ned did not make his appearance in due time on the nights of market days, he was pretty sure to be found by Mat Donovan's firesure to be found by Mat Donovan's lite-side. And as he meekly obeyed the order to "get up out of that," and staggeerd homeward, Ned invariably protested that his libations during the day did not exceed "a couple uv tumblers uv porther."
But we fear this did not always save him
from a whack of his own blackthorn

across the shoulders.
Old Mrs. Donovan, however, preferred
the kitchen with its snow-white dresser and shining pewter-not forgetting the old spining wheel and the straw-t chairs—as, indeed, did Mat himself, and Bessy, too. And as for Billy Heffernan, he protested that his flute became quite hoarse whenever he attempted to tune it noarse whenever he attempted to tune it in the parlour. And when he took his place on the bench, with his back against the partition, Nelly alway thought of the night when she make the discovery that Billy loved Norah Lahy; and how, after the first pang of jealousy, she loved Norah herself better than ever. Yes, Bessy Morris and Mat Donovan were married; and that dear, kind old mother's sad face. and that dear, kind old mother's sad face had a moonlight sort of smile in it for-ever after. But lest Mat should get credit for more than he deserves, we feel bound to admit that if Bessy's father had not thaved so handsomely, he could not have built the out-offices quite so soon; nor rould he have the ten acres at the other ide of the road.

But here were more than two wed-

dings than two.
"Where is that fellow?" Mrs. Kearney asked, fretfully. "I never can find him when I want him."

No one seemed to pay any particular attention to Mrs. Kearney's grievance. There was a car at the hall-door, with Mary and Grace on one side, and Mrs. Edmund Kiely—about whose feet Hugh was elaborately wrapping the rug - or

the other.

"She is the only handsome woman,"
Mary observed, "that I ever kne. Hugh
to care about."

to care about."

"Thank you," returned Grace.

"Did you send him anywhere?" Mrs.
Kearney asked from the door-step—ad
dressing her husband, who was pointing
out a defect in the horse's shoeing to the "Yes," he answered, at last. "I sent

him to count the sheep."

"And you knew I wanted to send him to town," returned Mrs. Kearney reproachfully.

"He ought to be back an hour ago,

"He ought to be case an nour ago, Maurice answered, "But I suppose he fell into the quarry and broke his neck; or was attacked by the bull in the cloverfield. Getthat shoe taken off," he added, turning to the servant, as if the broken neck or the attack by the bull were a matter of little consequence compared with Edmund Kiely's chesnut going

"Here is Arthur," said Mary rather impatiently. "Decide at once; we have no time to lose. Even mamma has all her bows pinned on to her entire satisfaction."

"Yes, but she had no difficulty in decid." Mrs. Kearney was quite alarmed; but

sauleen" with which the heel of one of the rider's brogues was armed. Flinging himself from his steed, Barney burried up

"Are the sheep all there?" he asked.
"Begob I have 'em all in my hat, air,"

Barney answered.

Mary's laugh was almost as ringing and quite as musical as Grace's—but Mes. Kiely only looked astonished, with all her great black eyes—as Barney carefully accoped a fistful of sloes out of his hat, and presented them to his master, who commenced to count them with a look of

"They're all right," said he, flinging away the sloes, and looking quite satis

"She's afther consintin', sir," said Bar-

ney with a grin.
"Oh. very good," returned his master,
"One fool makes many."
"But," continued Barney, rubbing his
poll, "if Miss Grace id put in a good
word for us, I know Father Carroll
wouldn't be hard on us, an' he gettin' so

wouldn't be hard on us, an' he gettin' so many jobs all us a slap."

"What is it, Barney?" Grace asked.

"Goin' to be married, miss," Barney answered, looking very solemn. "Au' if you would tell him to do id as chape as he could, I know he'd do snything for you—nn' not to be too hard wud the questions. I have my prayers as pat as A B; an' what more do a poor man want? An' I'm purty good at the seven deadly sins, an' know what is mathrimony, now, since M'ss Eille put id into my head," Barney added, with increased seircusness.

"And so, Eille, you have been putting matrimony into Barney's head?" said Grace, turning to Eille, who was romping on the grass with two of Mary's children.

TO BE CONTINUED.

CHEERFULNESS AT HOME.

Maurice Francis Egan, in Ave Maria. Every father and mother has certain asponsibilities. This is a truism. It responsibilities. seems foolish to repeat it, so generally is it accepted. But very few fathers and mothers ever accurately define for them selves just what these responsibilities are. They believe that their children are. They believe that their children ought to be taught, well clothed, well fed. They provide schools, often with-out much discrimination; they feed the children, they clothe them. The mother who runs a sewing machine all day to provide frills for her children considers herself a marytr to her duty to them, when, in truth, she is only a marytr to that spirit of vanity which dictates that they shall be better dressed than other people's children. The father who spends his days in accumulating money, and who has no time to become really acquainted with the dispositions of his boys, declares to heaven that he, too, is a martyr. How can his sons go wrong with such an example before them? And yet this very devotion to what he day from him. "We are slaves of our children," he cries out; "I work for my board, that I may be able to bring the model." them up well and leave them money." Society takes this father and mother at their own valuation, and looks on them

as models. Society is wrong; for society judges superficially.
Children are what their parents make them; they are more precious gifts than wealth or reputation; they do not thrive best among the luxuries which the American parent thinks it his duty to surround them with. They need, from the beginning, love and cheerfulness. Give them a happy home rather than a luxurious one, and they may be trusted to bloom as their Creater intends that they should

When children are sent by God, He means that those to whom He sends them shall make them the object of their lives. The father ought to live for his children; mother generally does. Unhappily, the mere business of living takes so much time and thought that the real good of children is lost eight of. Parents too often hold that money must make their children good and happy. The foolishness of this is made evident every day. The orphan is to be pitied because he has lest his father's and mother's influence; he has no memories as other children have ; he has, like a grape vine unsupported, cast out his tendrils and found no auswercast out his tendrils and found no suswering touch. There is a blank in his life, and neither money nor reputation nor ease will ever atone for this immense loss. Who can deny this? And yet parents go through life acting as if the accumulation of money and the acquiring of luxuries

for their children were all in all. What father does not say to himself that he is a marvel of unselfishness, because he keeps close to his work day by day?—a thing he would do whether he had children or not. And yet how few fathers are unselfish enough to give up their newspaper or the club at night, or to stay up an hour later, in order to add to the cheerfulness of the home circle! How few mothers will repress the faultfinding word, the querulous of jection, the ill-natured criticism on other people, and teach by example that cheerfulness is one of the first of Christian social duties! A parent's words are silver, but a parent's example is golden.

Better that children should be left

legacy of cheerful memories. Better that they should have none of the luxur-ies of life, provided their mother, by her unselfish love and cheerfulness nome, humble though it be, an oasis in the way of life. The offensive breath, resulting from Catarrh, can be removed by a few applica-tions of Nasal Balm. Every sufferer should give it a trial. Sold by all dealers. Mr. L. C. Wells, Chemist and Druggist, Port Colborne, Ont., writes: "Northrop & Lyman's Vegetable Discovery Dyspeptic Cure sells well, and gives the best of satisfaction for all diseases of the blood." It never fails to root out all diseases from the

poorer in this world's goods than that their father should not leave them the

system, oures Dyspepsis, Liver Complaint, etc., purifies the blood, and will make you look the picture of health and happiness. Mining News. Mining experts note that cholera never attracks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawterry for bowel complaints, dysentery, diarrhoes, etc. It is a sure cure.

Minard's Liniment is used by Phys-

THE REFORMATION.

LUTHER AND HIS FOLLOWERS RE-

WHAT MYERS' HISTORY HAS TO SAY OF HIM —SOME CHOICE QUOTATIONS FROM VARIOUS AUTHORS, PROTESTANT, AGNOS TIC INFIDEL - HALLAM, CARSTADT AND JURIEN - ERASMUS AND OTHER DIS

As our readers are aware, the school committee of Boston have decided to retain Myers' history as a text book in the Public schools. The author of this history, himself, admits that it contains unfounded charges and inaccuractes in regard to the Catholic Church, especially when speaking of the period that claimed Luther and the reformation as contemportes. A few words about the great reformer and his work may not be out of place, especially if the sources from which our picture is drawn are all Protestent writers. Luther,

drawn are all Protestent writers. Luther, himself, and his biographers and co-relig ionists will be quoted; no Catholic writer will be allowed to speak of the unfrocked and rebellious monk whom Myers paints as the second Moser, leading God's chosen people out of the Egypt of Popedom.

Let us first see what Hallam, the English historian, a man by no means an adherent or even an admirer of Rome, says of Luther. Speaking of the reformer's writings he says: "Their intemperance, their scurrility, their wild paradoxes that menace the foundation of religious morality are not compensated, so far, at least, as my slight acquaintance with them extends, by much strength or scuteners, least, as my elight acquaintance with them extends, by much strength or acuteness, and still less by any impressive cliquence. His epistle to Erasmus, prefixed to the treatise, 'De Servo Arbitrio, is bitterly in solent in terms as civil as he could use. But the clear and comprehensive line of argument, which enlightens the reader's understanding and recoives his difficulties, the least wreating An appearance dogs. is always wanting. An unbounded dog matism resting on an absolute confidence mattem resting on an absolute confidence in the infal ibility, practically speaking, of his own judgment, pervades his writings; no indulgance is shown, no pause is allowed to the hesitating; whatever stands in the way of his decisions, the fathers of the Church, the schoolmen and philosophers, the canons and councils, are swept away in a current of away in a current of

IMPETUOUS DECLAMATION, and as everything in the Scripture, according to Luther, is easy to be understood, and can only be understood in his sense, deviation from his doctrine incurs the authents of needling." When such anthema of perdition." When such a criticism comes from a man who would be glad to find in this "godly" reformer all the wonderful gifts of mind and soul attributed to Luther by Protestants generally it is more case, to believe that one erally, it is very easy to believe that one who could commit to paper ideas so teem ing with intolerance and egotism, must in his speech and manners have been nothing more than an inflammable revolutionary, which indeed Luther was. He lutionary, which indeed Luther was. did not possess one single trait of a reformer, for reformers do not tear down, they build up. Some abuses may have crept into the Church, but Luther was not the man to reform them. Errors had assailed her gates, but vainly. Pelagianism, Nestorianism, Sociatanism had dashed themselves to pieces on the rock of Peter, as Protes. to pieces on the rock of Peter, as Protestantism is doing to day, but the rock has not moved. This fact is the greatest proof of the Church's divine mission—that she is able to withstand all these and remain the one and unchanged in doctrine and dogma. Does she not fill Christ's prophecy, "the gates of helishall not prevail against t?" She has been hunted like a wild heast into the very heart of like a wild beast into the very heart of the earth; she has been drenched in her own blood and torn by schlems; yet look at her. Stronger than ever, more beauti-ful, because better understood, she stands the greatest phenomenon of endurance the world has ever seen, the living proof of that promise made her nineteen hun-dred years ago by her Spouse: "Behold, I am with you all days even to the consum-mation of the world!"

"WHAT IS PROTESTANTISM ?" saks a recent agnostic writer, and answers himself in these words: "A flood of unbelievers in each other." What is Protestives tantism tending to ? is another pertinent question of this writer, and the auswer is:
Protestantism is nothing but a bridge
between Catholicism and infidelity. Those orthodox and conservative disposition will gradually drop off and go back to Rome; the rest, in due time, tired of perpetual negation as a creed, will embrace infidelity and agnosticism." Surely, here is food for thought, and no matter how much the fanatics may gnash their teeth with rage, it is an incontrovertible fact that every where stares them in the face. Truly, where stares them in the face. Truly, nothing else could come of such a religion, emanating, as it did, from such corrupt sources; founded upon human weakness, and built upon material things. Look at its founder, Luther. A man of unbrided passions, who had respect neither for God or man, only as his self interest dictated. "Had I been Moses," says this godly man, "I would, with the help of some lawyer, have framed a bill of complaint against the Lord God, for He said to Moses, I will be with thee, and He kept not His promise." Such blasphemy as this pervades all his writings and speeches. A man of utter coarseness and a fountain of curses; ir capable of nice feeling or discrimination; plausible and even cringing in attempting to gain his ends, if baulked, a roaring wild beast longing for the blood of his enemy; if successful, either a capricious tyrant or bragging egoist. Failing to win the famous Erasmus over to his elde, and receiving a sound literary drubside, and receiving a sound literary drubbing from
HIS QUONDAM FRIEND,

he thus expresses his ire: "Erasmus of

he thus expresses his ire: "Erasmus of Rotterdam is the vilest miscreant that ever disgraced the earth. Shame upon thee, accursed wretch! Whenever I pray, I pray for a curse upon Erasmus." Carstadt, one of Luther's first disciples, emulating his leader's tactics, started a religion of his own. Luther, hearing that Carstadt used his (Luther's) arguments against himself, vowed from that day forth a hatred that time neither weakened or extinguished. "By carrying some praiseworthy dispositions to excess, he ageinst himself, vowed from that day forth a harred that time neither weakened or extinguished. "By carrying some praiseworthy dispositions to excess, be bordered sometimes on what was culpable and was often betrayed into actions which exposed him to censure," says another of his Protestant blographers. "His confidence that his own opinions were well founded approached to arrogance, his of within the stomach to secret the gastric juices, without which digestion cannot go on; also, being the principal cause of Headache. Parmelee's Vegetable Pills, taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., warrant us in neglecting to use it at the right time. Use it now.

Minard's Liniment cures Distemper.

Immorality, drunkenness and mad fanaticism, loosed from the leashes of religious restraint, went flying over all E trope like harples, poisoning and destroying all they came in contact with. Civil war stalked in all its ghastiness through the land. The soil was soaked with the blood of thousands of hearts which, during ten yeare, were sacrificed. The reformers were quarreling among themselves as to which would be the greater, and roundly abusing one another. The only real good brought about by the reformation was that the Church was freed of all her reballious children. All the bombast about the ignorance and darkness of monastic orders is easily confuted. Any person of even ordinary justice will see that is a false accusation, for the Church in every age fostered learning and the arts and sciences. From her sprang all the gentus that has been brightest, most enduring, most beneficial to man in his higher and nobler nature. 'What the reformation retained of Christianity,'' says a recent writer, not a Catholic, 'is a dead stuff, dry chips, rude bones, without life, without warmth. All that is ideal, sublime, elevating, art inspiring, poetical, that seizes the heart, they rudely eliminated, banished, smashed and denounced.'' The reformation reformed nothing, neither religion, nor morals, nor politics. It was reformation reformed nothing, neither religion, nor morals, nor politics. It was

A REVOLUTION A REVOLUTION
such as history has to record in every age.
Its success was brought about, as Fred
erick the Great tersely put it, "in Ger
many by self interest, in England lust, in
France love of novelty." Jurien, a bitter
opponent of Catholicity, says: "That the
reformation was brought about by the
civil nowers is incontestable."

them; one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace, or by the tyranny of princes; the other, that after stimulating the most ignorant to throw off the authority of their Church, that the authority of their Church, it instantly withdrew this liberty of judg-ment, and devoted all who presumed to swerve from this line drawn by law to virulent oblequy and sometimes to bonds and death. These reproaches, it may be a shame to us to own, can be uttered and cannot be refuted." These are a few of the many opinions gleaned from writers par-tial to the reformation. From Luther's own utterances it is plain to be inferred own utterances it is plain to be inferred what a condition of things existed, for he bewails that drunkenness and swinish vices prevail everwhere, but particularly at Witenberg, where he was ruling spirit—which is easy to imagine as being the case. Philip of Hesse, Luther's great protector, was a bigamist, with Lutner's sanction. The Elector Frederick was a conformed dumpherd and Luther himself was

firmed drunkard, and Luther himself was

firmed drunkard, and Luther himself was VERY FOND OF THE CUP, "ranking it next to the Lord's Prayer as an antidote for sadness."

This is the sort of man that is to be placed before the impassionable mind of children as a sort of demigod. As Kosthin, one of his blindest, most infatuated blographers, says: "For us Protestants the object of our love and veneration." We have not the slightest objection to

the object of our love and veneration."
We have not the slightest objection to Protestants teaching their children whatsoever version of historical events they may desire, but we do protest against their doing the same with ours.

Let every one read up the matter for himself. Let him be influenced by a spirit of justice and a love of truth. Myers' history is not reliable in anything relating to the Catholic Church, and we think Esiscopalians will not agree that what it says of them in unique and alle. His assertions of them in unimpeachable. His assertions regarding the Catholics are false to the core, that relating to indulgences a gross untruth. Is not the Catholic Caurch it. self a sufficient contradiction to suc calumnies? If her doctrines and dogmas were so puerile, so superstitious, so debasing to man's intellect, would such men as Newman and Manning, Wilberforce and Faber, and thousands of others of highest raber, and thousands of others a highest intellectual gifts, have left behind them all worldly honors, all the "purifying and elevating" influences of Protestantism, to embrace the "errors of Rome."

COMPARE THE CONVERTS
to Catholicity with those of our faith who to Catholicity with those of our faith who go over to Protestantism, and what will you find? That they who come to us are the very cream of their communion, men and women of thought and culture and noble aim whilst those who go from our ranks are withered, decayed branches, which have been cut off and cast out, because of misconduct or insubordination.

This is natent to anyone who will see. This is patent to snyone who will see This is patent to snyone who will see.
The movement for Christian unity shows
that the last Protestantism understands
her inherent principle of dissolution.
Toree hundred and seventy-three years
ago they rejected this stone which now
they recognize as the head of the corner.
While all around us the cockle-shell craft of the Reformation are being swamped in the sea of unbelief or tossed about by every wind of doctrine, the Bark of Peter sails calmly on unchanged and unchanged able, " the same to day and yesterday and

It is almost impossible to escape Cold in the Head during this wet, disagreeable season. But Nasal Balm gives instant reseason. But Nasal Balm gives instant re-lief and never fails to cure. A trial will

courage in asserting them to rashness, i a firm each athering to them to obstidacy, and his zeal to confuting his adversaries to rage and scurlifty." All marks and signs of the spirit that moved him, and that did not come from above. "Towards the end of his life, his infimities so tocreased upon him," says his "Table Talk," "that he grewdaily more feverish, more fractible and more impatient of controlled and poly knowledge? By observation. Life is always learning who keeps his eyes and always learning who keeps his eyes and two nostrils to acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or principles; not the process still fauther? In school we acquire either facts or pr

up as to giving out.
Good companions are good teachers.
The living teacher is better than the dead one. Every man knows something better than you know it, and will be willing to tell you if you are willing to listen.

Most men like to impart knowledge;
but there is a choice of teachers—that
is—of companions. The wise man will
pick out companions wiser than himself.

He will seak companionship the inpick out companions wiser than himself. He will seek companionship that is educative and stimulating, not merely that which is alluring and enjoyable. The advantage of school or college is largely the advantage of intellectual companionship. In the long run, companions mould character. A man is made as well as known by the companions he keeps. The graduate of the billiard room or bowling alley or pool room learns nothing in its companionship. Do not ask, will it do me any harm? Ask, will it do me any good? The companionship of much of what we call "society" is little or no better. Small call "society" is little or no better. Small talk is the smallest of all microscopic sub talk is the smallest of all microscopic subjects—a Sahara of sand to a grain of gold. The best place to find companionship ought to be at home. The first duty of the father and mother is to furnish companionship in the home. Reading is an educator; whether it is a good or a bad educator depends on what you read. Read good literature. No man in this year of grace, 1890, who lives in America, needs to be without a good library. The best books are within the reach of the most meager pures. You can get a good most meager pures. You can get a good companion for as little cost as a good opponent of Catholicity, says: "That the reformation was brought about by the civil powers is incontestable."

"The adherents of the Church of Rome," says Hallam, "have never failed to cast two reproaches on those who left them; one that the reform was brought about by intemperate and calumntous abuse, by outrages of an excited populace, or by the tyranny of princes; the other, that after stimulating the most ignorant to the ref of the Church left of the control of the control of money, but want of time. No! We all have time enough to use the fragments of our time. Henry Ward Beecher used to read between the courses at the dinner table, and when he got interested in his book would take it for his detsert. He is a wise economist who does not waste more than half an hour a day in idle goestly, use-

less conversation, frivolous amusement or mere vacuity.

Let the enlargement of your knowledge since there is no time or place, no trans action, occurrences or engagements in life which exclude us from this method of im-proving the mind. When we are alone, even in darkness and silence, we may con-verse with our own hearts, observe the working of our own spirits and reflect upon the inward motions of our own passions in some of the latest occurrences in sions in some of the insist obstraces with the powers and properties, the tendencies and inclinations both of body and split, and gain a more intimate knowledge of ourselves. When we are in company we may discover something more of human nature, of human passions and follies, and of human affairs, vices and virtues, by conversing with mankind and observing their conduct. Nor is there anything more valuable than the knowledge of men, except it be the knowledge of God who made us and our relation to Him as our Governor.

WHAT CURES?

EDITORIAL DIFFERENCE OF OPINION ON AN IMPORTANT SUBJECT.

What is the force that ousts disease; and which is the most convenient apparatus for applying it? How far is the regular physician useful to us because we believe in him, and how far are his pills and powders and tonics only the material representatives of his personal influence on our health?

The regular doctors cure ; the home :pathic doctors cure; the Hahnemaunites cure; and so do the faith cures and the mind cures, and the so-called Christian scientists, and the four dollar and a half advertising itinerants, and the patent medicine men. They all hit, and they all miss, and the great difference—in the result is that when the regular doctors lose a patient no one grumbles, and when the irregular doctors lose one the community stands on end and howls — Rochester Union and Advertiser.

Nature cures, but nature can be aided, hindered or defeated in the curative process. And the Commercial's contention is cess. And the Commercial's contention is that it is the part of rational beings to seek and trust the advice of men of good character who have studied the human system and learned, as far as modern science lights the way, how far they can aid nature and bow they can best avoid abstraction have Ratifulo Commercial. obstructing her.—Buffalo Commercial

It is not our purpose to consider the evils that result from employing the unscrupulous, the ignorant, charlatans and guacks to prescribe for the malsdes that afflict the human family. We simply de-clare that the physician who knows something is better than the physician who knows nothing, or very little indeed about the structure and the conditions of the human system. Of course "he does not know it all."—Rechester Morning Herald, know it all."—Rechester Morning Heraud.

I have used Warner's Safe Gurs and but for its timely use would have been, I verily believe, in my grave from what the doctors termed Bright's Disease.—D. F. Shriner, senior Editor Scioto Gazette, Chillicothe, Ohio, in a letter dated June 20, 1800.

Dyspersia on Indigestion is occasioned by the want of action in the biliary ducts,

30, 1890.

other foul humor is heredited and transmitted for generations, causing untold suffering, and we also accumulate poison and germs of disthe food the water There is more conproven

than the positive power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of scrofula or salt rheum, removes the taint which causes catarrh, neutralizes

catarrh, neutralizes
the acidity and cures
rheumatism, drives
out the germs of
malaria, blood poisoning, etc. It also
vitalizes and enriches the blood, thus overcoming that tired
feeling, and building up the whole system
Thousands testify to the superiority of Hood's
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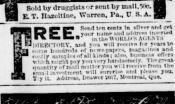
No Female Should be without Them.

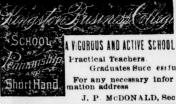
Bushville, Fairfield Co., Ohio.

W. H. Comstock, Esq.:
Sir.—For the past 25 years I have been suffering from a disease which the doctors said would result in dropsy. I tried doctor after doctor, but to no purpose, the disease seemed to still make headway and they all yave their opinion that it was simply a matter of time with me. About this time I got one of your boxes of Morse's Pills and have taken three boxes of them up to the present writing. I can again do of them up to the present writing. boxes of Mo-them up to the present which is a defining the property of them up to the present which years younger, my own work and feel twenty years younger, Yours truly, HANNAH E, DICKSON.

For Sale by All Dealers. W. H. COMSTOCK,

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.





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(FROM THE MONTH OF JULY) Jaly 9, August 13, September 10, October 8, November 12, December 10. Fifth Monthly Drawing, Nov. 12th, 1890.

LIST OF PRIZES 3134 PRIZES 1 Prize worth \$15,000......\$15,000.00 WORTH - \$52,740.00 2,500..... 1.250..... 1,000 00 CAPITAL PRIZE 25 15..... 5,000.00 WORTH - \$15,000.00 200 4.500.00 Approximation Prizes. TICKET, - - \$1.00 11 TICKETS FOR \$10.00 3134 Prizes worth \$52,740,00 S. E. LEFEBVRE

MANAGER, 18 ST. JAMES ST., MONTREAL. CANADA. ASK FOR CIRCULARS. HEALTH FOR ALL.

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Purify the Blood, correct all Disorders of the

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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHTI'IS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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A PERFECT

Readily available to the Invalid, Dyspeptic and all whose debilitated condition prevents the digestion of meat itself.

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FOR SALE BY ALL DEALERS-

CHAPANORE, N.C., July 20, 1888.

SIR:—For years I have been afflicted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Br. Morse's Indian Root Pills with the result that to-day I am a new man, completely cured. I would not be without them; they are the best Pill I ever used.

Yours, &c., WM. JACRSON.

After 25 Years. PRINCETON, Ind., Aug. 24, 1888,

W. H. COMSTOCK:

DEAR SIR: —For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1886 your agent called at my house he replied, "By the use of Br. Morse's Indian Roof PHIS." I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Celia Johnson.

Disease of the Kidneys.

Disease of the Kidneys.

QUAKER GAP, Stokes Co., N.C., July 8. 1888.

W. H. COMSTOCK:

DEAR SIR: — Your Dr. Morse's Indian Root
Pills have effected a most remarkable cure. My
mother was suffering from kidney difficulties; the
disease had got so firm a grip upon her that she could
not walk a step. I bought a box of your pills and
commenced giving her two pills every night; before
she had taken all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's Pills saved her life.

Yours, &c., L. W. Ferguson.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

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Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Balface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and eading Oatholic Clergymen throughout the Depulsion.

Ominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arcsars must be paid in full before the paper can be stopped.

paper can be stopped.
Persons writing for a change of address thould invariably send us the name of their former post office.

Catholic Record. London, Sat., Nov. 15th, 1890.

GUY FAWKES DAY.

On the 5th inst., popularly known as Gry Fawkes' day, or the auniversary of the gunpowder plot, there was a celebration at Ottawa, at which the usual fiery deliverances against Popery were uttered by Rev. Messrs. J. F. Gorman, D :, Ryckman, and F. W. Farmers. We have not observed any full report of the speeches made, but we are told that these gentlemen took the place of the Rev. W. F. Wilson, the Methodist minister of Toronto who a couple of years ago refused to "move on" when ordered to do so by a brother Orange policeman, and, refusing to do so, was fined in consequence by the police magistrate.

Mr. Wilson's deliverances are well known to be, on these occasions, of the most violent character, and it is on account of this violence that he is called upon so frequently to air his elequence before O:ange audiences. Last year he addressed the Orangemen of Ottawa on Guy Fawkes day, and it is owing to the acceptability of his falsehoods that he was appointed to lecture again on this year's recurrence of the day. Tais time, however, owing to illness, it is said, he did not put in an

A correspondent of the Ottawa Citizen over the signature Brannagh, in view of Mr. Wilson's intention to lecture again, recently called attention to the inflam matory language and false statements made use of by that gentleman last year-statements which he has not retracted, though their mendacity had been exposed at the time in two letters which appeared in the Toronto Mail, over the signature "F. W. G. F."

Mr. Wilson, after praising the beneficent rule of Queen Victoria, said : "Cardinal Manning had asserted that the sway of Victoria was done in England and that the Roman sway would take its place. The Victorian sway, he would tell the Cardinal, was not done in Eng land, was not done in Ontario, was not done in this good city of Ottawa,"

Cardinal Manning never used any such language; and when this outrage ous falsehood was exposed the only defence which Mr. Wilson was able to make was that the Cardinal had said:

"The royal supremacy (the Reforma-tion in concrete, the essence of all heresy,) has perished, and the su Vicar of Carist re enters England."

Even these words, if they had been an acurate quotation from the Cardinal's address, would suffice to show that His Eninence meant that the headship of the English sovereign over the Church had practically passed away. There is no reference to the temporal authority of the Queen. But even this quotation has been garbled for the purpose of making it appear that it was of the Queen's temporal rule that the Cardinal was speaking.

The correct version of the Cardinal's words makes the truth appear beyond cavil. They are to be found in his " Miscellanies; vol. 1." The passage is of considerable length, but its drift is as follows: He speaks of the gradual return to faith which has been taking place, even within the Anglican communion, in which doctrine after doctrine, which had formerly been rejected, had been re-adopted by a large party, and he remarks that "Catholic truth has now received its complement in the full re entrance of the Catholic Church and the authority of the Vicar of Jesus Christ."

Concerning the "Supremacy of the Crown, which is the Reformation in con creto," he points out that it "has liter ally come to naught. . . . Ireland would never submit to it. Scotland rejected it. . . . half the people of England reject it at this day. Of the other half the great majority know nothing of it; of the remaining minority the most enlightened only tolerate it as an obsolete law, explain it away, limit it on every side, write against it, speak evil of it or reject it altogether. Still worse than this. is own lawyers curtail its pretensions; and, worst of all, it has lately pronounced its own acts to be invalid in a large field of its supposed jurisdictionsthat is, it has died by felo de se. . . .

The royal supremacy has perished by the law of mortality and the supremacy of the Vicar of Jesus Christ re-enters as full of life as when Henry VIII. resisted Clement VII, and Elizabeth withstood St. Pius V."

This is enough to show to what mismust have recourse in order to make out a case against the Catholic Church. Without mi-representation and falsehood they would have no case at all. It s the truth that the royal supremacy in raligion is rejected in Ireland and Scotland, and in Canada, too, while in Eogland only a small fraction of the population accept it in a much modified and restricted form : and Mr. Wilson's own sect rejects the doctrine of the royal supremacy in toto,

But we have said enough of Mr. Wilson and those of his ilk. Let us ask of what use is it to observe Guy Fawkes day at all? The only object of it is to keep up discord between Catholics and Protestants on issues which have long since died out.

Taere is no doubt that it was the in tention of Gay Fawkes and his fellowconspirators to blow up the British Par liament; but their plot was by no means a plot of the Catholics of England. They were a few desperate characters, not by any means even ordinarily respect able Catholics, nor had they any encouragement from the Catholic body generally. Yet in palliation, not in justifica tion, of their intention, it must be remembered that they were goaded on by the persecution to which they were sub jected, the most cruel, almost, of which the history of any nation gives a record. When men are thus pushed to acts of retaliation, they forget all principles of morality in order to have vengeance; and this was the case with Fawkes, Winter Digby and the other plotters on this occasion. They were goaded to madness by a cruel penal code, and they thought to revenge themselves on the Parliament which passed the laws under which they suffered. And yet, it cannot be denied that in all probability, and we might say to a certainty, these desperate men were snared into their course by King James' Prime Minister. Lord Cecil, who wished to add to his own strength and popularity by bringing odium on the Catholic body. History almost demonstrates that this plot was of his concoction entirely, and that he inveigled into it the desperate characters who undertook it, in order that the king and himself might gain a reputation for great wisdom by unravelling and discovering it in the nick of time, before it could be put into execution. At all events there is no justification for the violent speeches which are made annually against all Catholics whenever the fitth of November comes around, nor for the denunciations against Catholics which are read on that day in Anglican churches when the directions of the Book of Common Prayer are carried out. These denuncia. tions are not based upon truth; and it should be remembered that there have been plots by Protestants fully as atrocious as the terrible "Gunpowder Plot." The histories of England and Scotland are full of them; and it would be better for the sake of charity and good fellowship that the atrocities of a troublesome period of history should pass into

The abusive language and falsehoods of such firebrands as Rev. Messrs. Wilson, Gorman, Ryckman, Farmers, etc., may do much harm to our common country. They will certainly result in no good.

THE PALLIUM.

The word pallium, by which is designated the emblem worn by an Archbishop to indicate metropolitan author ity, is derived from the Latin, in which language it means orginally a mantle or cloak. It was worn in the East by patriarchs, and, according to Plantus, it is derived from plautus, a skin. A garment was frequently used by monks which went by this name, but it now consists of a narrow band made of by the Pope and is conferred by him on Archbishops as a mark of increased dignity. The wool is furnished by lambs which are reared in the placed on the shoulders of an Archbishop when he celebrates solemn Mass, and it surrounds the neck. With vertical bands hanging down in front and behind. From a notice given by Amularius in the ninth century, it appears to have assumed at that time its present shape, and in the church of St. Vitalis at Rayenna there is a Mosaic of the sixth century representing St. Peter with the pallium, very nearly in its present form, There are indeed several instances

in the sixth century recorded in ecclesiastical history when the pallium was conferred by the Popes, as upon Theodore, Archbishop of Laureacus, in 524 and Auxaurius, Archbishop of Arles, in 545, so that it has certainly been used for nearly its present purpose and in its

modern shape for many centuries.

tached to the chasuble by three golden pins, and as it must always be the gift of the Pope, it is regarded as a sign that all ecclesiastical jurisdiction must come from the Holy See. The Pope wears it wherever he may cfliciate, but Arch. bishops wear it only within the limits of representations Guy Fawkes orators their Metropolitan authority, and on important occasions when they celebrate with solemnity.

CANON DUMOULIN.

Oa Sanday evening last the Loyal Protestant Iriehmen of Toronto held their twentieth anniversary service in St. James' Cathedral, Toronto. Canon Damoulin, with a very French name, but with a very Irlsh accent that betrays his origin, delivered an address suitable to the occasion. The sermon was suited not only to the occasion but to the circum. stances and to the feelings of the crowd of six hundred Protestant Irishmen present. The Rev. Canon admitted, as every scholar who knows history must admit, that Ireland enjoyed all the glories of freedom and independence. He knew, he said, that her kings had arisen in their might with their swords, broad and bold, to maintain her causes and fight her battles. He knew that Ireland had centuries of independence. But he knew that in the twelfth century she was annexed to Eng land, and he "also knew that the Bull proposing the sealing of that very annexaion proceeded from the Pope of Rome " The rev. lecturer might have added that such a Bull, if ever issued, was granted by an Englishman, Adrian IV. But Father Tom Burke, in his controversy with James A Froude, proved that the supposed Bull of Adrian IV. was a forgery. Dr. Moran, who is now Archbishop of Sidney, has written whole chapters in showing that such a document never existed. It was several years after the invasion by Strongbow in Ireland that it was first heard of. Henry II, King of England, could easily, and with very little scruple, have forged such a Bull. He was married to the divorced wife of Louis VII, king of France, and he had imbrued his royal hands in the blood of the martyred Bishop of Canterbury, St. Thomas a'Becket. It would order to impose on the Bishops and people of Ireland. Anyway, it was rather haz irdous of Canon Damoulin to say that he crows all about the Bull in question. More accuracy and less flippancy would assist the Ray. Canon in maintaining his reputation as a respectable historian and onest expounder of trath.

It is wonderful what all the Rev. Canon Dumculin does know! He said in his lecture that " he knew very well that an alien Church, which in the twelfth century interfered with the ancient lib. erties, and handed her over to England, now busily interfered with the same liberties in the nineteenth century, and would take Ireland away from Queen Victoria." In other words that "Home Rule means Rome Rule." The worthy Canon ought to know, if he knows anything aright, that the aphorism "Home Rule means Rome Rule" has long ago exploded. No public man that has any respect for his reputation would dare maintain such an outrageous proposition to day. While the Norfolks and Erringtons are employed by the Tory Government in persistent efforts to influence Cardinals and misrepresent Irish faith and Irish feeeling at the Roman court, it would be absurd to maintain that the Tory Gov. ernment have any objection to Papal interference in the affairs of Ireland.

ls the Rev. Canon serious when he speaks of the Catholic Church as being an alien Church in Ireland? What faith but the faith preached by St. Patrick did Ireland ever profess? And did not St. Patrick bring that faith from Rome? It was the Roman Catholic faith, therefore, and none other, that lived in the hearts of the Irish people previous to the strival of the English freebooters, with Strongbow at their heal. No alien Church appeared in Ireland until the English establishment was saddled in the country smid blood and carnege, or until every one of St. white wool which is solemnly blessed Patrick's children were forced at the point of the bayonet to pay tithes of all his hard

earnings to an alien preacher. "Indeed," says Canon Dumounlin, "the condition of Ireland is somewhat convent of St. Agnes at Rome. It is analogous to that of Canada. There are two warring races and religions." And it must be admitted that firebrands like the Rev. Canon are doing their very best to prolong the analogy, not to say the agony of a creed and racial warfare. Rev. ministers who encourage O angeism, by preaching bigotry on the 12th July, and who put themselves at the head of mobs and urge on the hoodlums to deeds of lawlessness, are the chief factors in the work of prolonging the analogy between Canada and Ireland.

Daniel O'Connell, Wm. Smith O'Brien and Wm. O'Brien of our day are all set down by the Rev. Canon as disturbers and demagogues and solely responsible for the discentent prevalent in Iraland for the last century. This is repeating the story of the wolf and the lamb. "Why do you disturb my waters ?" said the wolf.

discontent caused by allen legislation and landlord tyranny is set down by Canon Damoulin as the off pring of the chosen representatives of the people who suffer. It is very plain that the Venerable Canon would be delighted if Daniel O'Connell had never secured Catholic emancipation or if the abolition of tithes and the disestablishment of the alien Church had never been made law. But

when he accuses of cowardice Wm. O'Brien, of Tullamore and Galway dungeon fame, he lays bimself open to the condemnation of every lover of justice and fair criticism.

"The O'Briens of the present day," ne says, "are not like the O'Briens of Ciontarf. They have instead the more cautious quality of self preservation. Taey fight and run away and come to America to beg her dollars." Wm. O'Brien did not run away when the hoodlums in thousands charged on him in the Queen's Park, Toronto. Canon Dumpulin was full of courage when he had thousands of irresponsible men between him and the delicate, weak-look ing consumptive wearing glasses, who stood on the platform vindicating free. dom of speech and calling for Canada's disapproval of Lunsdowae's cruelty to honest and well-disposed tenants. Was was the coward than? Was it O'Brien. who was there pleading for the oppressed, or was it Damanlin, who stood behind thousands of hoodiums armel with stones and bludgeons?

Wm. O'Brien may be accused of im prudence or of an extra amount of zeal in the cause of suffering humanity, but it remained for the Rev. Canon of St. James to brand him as selfish and as cowardly. Neither at Toronto or Kings. ton, nor at Mitchelstown or Clonmel, did he ever flinch or show the white feather, in presence of armed foes who stood before him in their thousands. If selfishness or cowardice were a part of O'Brien's nature he could very easily and with grace retire from the field and rest under the shade of laurels already won. But while one shackle remains to be broken. while one deserving family remains to be cost him little to forge a document in saved from the fangs of landlord brutality, there will be an O'Brien and a Dillon whom nothing can daunt. Canon Damoulin may dub them "contemptible demagogues," but the whole civiliz d world will acknowledge them as knights without fear or reproach, as true men and heroes, the latchet of whose shoes Damou. lin and his colleagues "are not worthy to loose."

MISUSE OF THE PRESS. The obligation that is forced upon us

ccasionally of correcting misreports and of denying elanderous and oftentimes disloyal or discourteous expressions falsely imputed to Archbishop Cleary is very annoying to us, as it must be irksome and disgusting to His Grace of Kingston. Immediately after the ceremony of conferring the pallium all the dailles in the and such wholly unmerited abase. "I Province copied a very false report of heed not what they say," he remarks. Archbishop Cleary's address to the young "Their malignant attacks serve but ladies of St. Joseph's school and their par- to amuse me. When I am tired ents and friends on the subject of Caristian out sometimes from excessive labor, education. In this report it was stated one of my priests will bring me that the Archblehop declared "he would a paper, and point out some virumaintain Separate schools in defiance of lent abuse of me for having dared to the Government or of the Queen and consti- assert Catholic rights. Well, we read it, tution," whereas we know it for a certainty | we scan its authentic facts, its precise that in His Grace's lengthy and eloquent address the words "Separate school" were never once uttered. In the report flashed over the wires by the false and ignorant reporter the term "Separate school" is mentioned twenty times There were over one hundred Protestant gentlemen present who can swear that Archbishop Cleary never once used the expression. What Archbishop Cleary did speak of was "Christian education -a term of general acceptance and mean ing which Protestant ministers of every denomination, if at all interested in the future of their flocks, would use conjointly with the Archbishop, and say with him, ! they believe in their divine mission, we must obey God rather than man." If the Protestant clergy have any faith in its calling, would not every member of that body say with Arch bishop Cleary: "Were we asked to re nounce it (the right and duty of imparting a Christian education to the tender lambs of the fold)-were we asked to renounce it by any power on this earth, how exalted soever, by premier or governor, or even by the Queen herself, we have only one answer to give : it is that given by the Apostles to the supreme council of the Sanhedrin on the day of Pentecost-"non possumus" (we cannot do it). "We must obey God rather than

Again, the miserable reporter, whether through ignorance or malice, put in the Archbishop's mouth the Orange cry of "no surrender." It is very evident, on would so far degrade his cope and mitre as July rough, and raise the insulting although upmearing and empty slogan of "no surrender." The words of the Arch. bishop were: "Never, never; never can writers and political agita'ors of the It is ornamented with a cross and is at "But I am down stream," said the lamb, we surrender the trust confided to us by

bound to devour you all the same." The little ones redeemed by His blood." We ack in all sincerity what is there reprehensible in all this? Is there a Protestant hand over the children of his Sanday chise. school to the poisonous fangs or pastiferous breath of a profligate, of a debauchee, or of a self-confessed infidel or pagan ? Why then find fault with Archbishop Cleary If the Archbishop were not falsely reported and a wrong construction put on his expressions by ignorant or malicious scribes, no man in the country, whether of the clergy or laity, could withold his applause or approval from such truly Christian sentiment so vigorously and withal so eloquently and so feelingly ex-

pressed. Archbishop Cleary was reported as having stigmatized the whole body of the Protestant clergy, whereas in his address he referred only to the Equal Righters or the few political parsons who stumped the country against Catholic chools previous to the last election. In this connection the Archbishop expressed publicly his gratitude to the " Protestant electorate" of Canada for "their splendid manifestation of good will and Christian charity towards us Catholics and their appreciation of our loyalty to Canada and Its institutions and all the duties of citizenship, by standing between us and the political parsons and the whole horde of oigots on the 5th of Jane last."

The few political parsons who earned unenviable fame for themselves during that crisis of our history were treated by the respectable portion of the Protestant clergy as objects of pity and contempt. Thanks be to God," exclaimed the Archbishop, those political parsons are few in number, and of little account with the general public." But the mendacious reporter capped the climax of absurdity and misrepresentation when stating that Archbishop Cleary branded the ministers of Potesiant. ism as "poisoning pastors." Such a ridiculous, slanderous and illiterate expression was never used by His Grace. What he said, and what the reporter seemingly did not understand, was that the Catholic Bishops would never allow that the lambs, confided to their care, should be led into poisonous and death. dealing pastures. No shepherd will allow his flock to be driven into fields where poisonous plants grow in rich luxuriance. And because the Archbishop made use of this metaphor, when speaking of the attempts of infidelity to rob our children of their divine faith and poiscn their minds with unwholesome litera. ture and immoral books, the wicked mis reporter accused him of styling ministers of the gospel as "poisoning pastors." Such tissues of foul lying and unconsciously ignorant misrepresentations were never before crowded into one short

Fortunately for himself and his own peace of mind, the Kingston prelate is of too stern mould and conscientious rectitude to be easily disturbed by such virulent logic, its classic literary style, its exac grammar, and then we have a good laugh

THE CATHOLIC POSITION IN THE UNITED STATES.

The Rev. Father Cooney, of Notre Dame, Indiana, has in course of preparation an interesting work on the soldiers who took part in the various American wars from the war of the Revolution under Washington to the last civil war between the North and the South. Father Cooney, who is well known in Canada, was a chaplain in the United States army during the civil war, and he has gathered a large amount of information.

From the names of Washington's army he estimates that half of Washingston's soldiers and one-third of his officers were Irishmen. One quarter were native Americans, and the rest were of French and other nationalities. The proportion of Irish officers is recorded on the register of the House of Commons, and it is not to be wondered at that the sufferings which the Irish people had endured through British persecution should have made them enter with spirit upon the war of American independence.

At the time of the civil war, the seceding States had a population of 12 000,000, and the Northern States of about 20,000,000. The Catholics were about one-fifth of the last-mentioned number, but they constituted two-fifths of the army. It is therefore absolutely the face of it, that no Catholic Bishop certain that the Catholics of the North were the most loyal citizens, as they to put himself on a level with a 12th of were also the first to proclaim liberty of conscience in Maryland.

> It may be seen from these well-known facts how unjust are those fenstical stamp of Bishop Cleveland Coxe, o

"No matter," growled the wolf, "I'm the Son of God for the salvation of His Western New York, and the society and Boston for the expressed purpose of depriving the Catholic population of blahop or minister living who would the rights of citizenship and the fran-

But we are glad to learn that these agitators have not succeeded in moving the great American people. Their organ. ization is confined almost entirely to Canadian Orangemen, with a few American bigots of the Justin D. Fulton class. The American people are too just and generous as a rule to countenance this fanaticism, and there is no danger that the principles of Know Nothingism will ever again revive.

SELF - CONSTITUTED APOS-TLES.

One of the latest humbugs in the preaching line is the Rev. John D. Kauffman who preaches while he is asleep, and who is therefore called "the sleeping preacher." A few nights ago he gave a specimen of his strange faculty. The Times-Democrat. of New Orleans, thus describes the proceed-

" Hundreds came from miles around to hear his two hours' discourse. About 7 o'clock he went into a trance and became rigid. It was a strange eight to see him lying on a lounge stiff and apparently unconscious. No pricking by needles could awaken him.

"When all was ready his body attendant Then he preacher's wife raised him up.
Then he began his harangue on Scriptural
typics, generally walking about sound
asleep, his bodyguard following him
closely to prevent him running against furniture or falling down stairs. After preaching half an hour he knelt and offered prayer in a language no one could understand. Then he fell forward on his face and was apparently lifeless, but was raised up again and continued his preaching. No one present questioned the fact of the man being in a trance. When he revives he professes to know nothing of what he said."

Tals sleeping prescher has great renown among the Aumish Mennonites of Central Pennsylvania, and he proclaims the coming of the second flool. He tells them :

"Prepare : prepare for the second flood which is coming—the flood of fire and brimstone." At any moment between now and the year 2000, he says, Christ will come with a sword of flame to destroy the world.

Kauffman is, by trade, a farmer. He had no education except what he obtained from the primer and second reader, and he boasts of this lack of human learning.

We have many sects which have mintsters of this kind, self-ordained, or selfappointed, or appointed by their congregations, because they have "the gift of the gab wery galloping ;" and in fact there are none of the sects which can truly claim a regular ordination derivable from the Apostles. The Church of England is the only one which even sets up such a claim -and it appeals to its "historic E piscopate" as Apostolic, as being derived from the Catholic Church, This claim is, of course, fallacious; but, even if it had true ordination, it would lack authority to teach, inasmuch as it is separated from the fountainhead of Apostolic authority and jurladiction.

Should not the example of such teachers asKauffman convince reasonableChristians of the folly of a system which gives rise to a class of such teachers? Should they not look to the unbroken succession which is to be found only in the Catholic Church, and which is alone in possession of an Apostolic succession ?

CATHOLIC TRUTH SOCIETY.

We copy the following extract from the Catholic Columbian, of Columbus. What a world of good could be accom. plished in Canada were cur people to become more earnestly identified with this manner of spreading the knowledge of the true faith. A branch of the society has, we know, been established n Toronto, but this is not enough. Tne work should be made to extend through. out the country:

The work done by the Catholic Truth Society, of St. Paul and Minneapolis, in the first three months of its existence, shows the great good the organization can do. It published four articles in the secular press of the two cities on fundamental doctrines of the Church. It had fifteen articles printed by the ame papers in correction of calumnies and misstatements of the Catholic religand misstatements of the Catholic teng-ion. Its members wrote for the same daily journals twenty-three articles in order to promulgate Catholic news. It had twenty-four articles printed in the Catholic papers of the discess. It bought 2500 books at wholesale prices and sold 641 at or below cost. It circulated four original pamph-lets. It had two public lectures delivered under its auspices. It supplied the inmates of the Hennepin County j ill with inmates of the Hennepin County in tracts and periodicals, and some of its members made seven visits to that institution. It has already made opinan impression on public opinion in the two cities, and done
an inestimable amount of good that
can not be stated with figures and will
not be fully known until the great day
when all things shall be revealed. It has corresponding and subscribing members in twenty-seven cities, and has one branch society in Kansas City.

It has one member but no branch in Columbia

IRISH CATHOLIC REPRESEN-TATION.

In justice to Hon. Mr. Mercier, we give place to the following information contained in a letter from Quebec, touch. ing the controversy regarding Irish Cath. olic representation in that Province:

"It is not true to assert that there is no Irish Catholic in the Cabinet of the Hon. Mr. Mercier, unless it may be said that a man born in Canada of Irish Cath. parents is no longer either Irish or Catholic Judge McMahon, although born in Canada, is considered by all as a fitting representative of the Irish Catho ic element on the judicial bench. Hon. Mr. Mercier, then, is safe in saying that he has an Irish Catholic in his Cabinet when Mr. Sheehyn, born in Canada of Irish Catholic parents, is the State

It can hardly be expected, therefore, that Mr. Mercier should explain why Mr. McShane or Mr. O. Murphy is not treasurer instead of Hon. Mr. Sheehyn. Before the last Provincial election these three were the only Irish Catholic representatives in the Quebec Legisla tute. Now there is Mr. Fitzpatrick, elected by French-Canadians in a French Canadian constituency, a son of Irish Catholic parents, who is likely one day soon to be a member of Mr. Marcier's Cabinet. Hon. Mr. Mercier has done more for our fellow countrymen in Quebec than any other Minister since confederation. He has appointed two judges, one in Mon-treal, Judge Barry, and one in Quebec, Judge Murrsy, with a salary of \$3000 each. Mr. Fitzoatrick was Crown Prosecutor from 1887 till June last, and Mr. H. J. Cloran, a ciever young Irish lawyer, and a C. M B A man, was ap-pointed in September last as Crown Prosecutor in Montreal; besides which several very good and remunerative situations were secured to Irish Catho lics in the civil service in Quebec city and elsewhere It is very evident, therefore, that Irish Catholics in Quebec Province are in no danger of being ignored or thrust aside while the reins of power are in the hands of so able and so liberal minded a statesman as the Hon. Mr. Mercier. When it is considered that the hon, gentleman has at his disposal only seven portfolios, and that four different interests have to be consulted in the appointments, some slight allowance ought to be made for a man in his position. There must be one to represent the Protestant element, one to represent the Irish Catholics, and two Conservative Nationalists, according to Only three remain, there fore, for his own party, viz : the French Liberals, who are the actual men in

ARCHBISHOP FEEHAN'S SIL-VER JUBILEE.

The great city of Chicago was en fete all last week in honor of Archbishop Feehan's silver jubilee. He was consecrated Bishop of Nashville, Tennessee, on the 1st of November, 1865. London ought to feel interested in the career of His Grace of Chicago, since it was directly to him, while he was Bishop of Nashville, that Fathers Kelly, O Brien and McG .v. ern were sent by the Superior of the Dominicans, in 1867. The names of those three Fathers are still held in grateful at d reverential memory by the Catholics of London. The two first named Fathers died at their posts while attending the fever-stricken during the terrible days of 1877 and 1878, when yellow fever visited Memphis and spread death and desolation in every quarter of the city, and while all was could were flesing from the scourge, twenty-three priests and as many Sisters of Charity fell martyrs to their zeal during the reign of

the dread epidemic.
On September 10, 1880, the indefatig able Bishop who had not spared himself in time of trouble and danger, was selected by the Pope to occupy the Metropolitan See of Chicago. He sucseeded the much lamented Right Rev Thomas Foley, brother of the present venerated Bishop of Datroit. The venerated Bishop of Detroit. The arrival of Archbishop Feehan in Caicago, just ten years ago, was the occasion of grand demonstration—committees and deputations met him at nearly every station; while a large number of citizens went to Nashville and accompanied him

went to Nasavine and accompanied him all the way from that city to Chicago. The 1st November, 1890, was a day never to be forgotten in Chicago, the great central emporium of this continent. The procession which formed on Cass street, and advanced to the cathedral, amid the blare of trumpets and the ringing of church bells, was im-posing and magnificent in numbers and dignity-three hundred and fifty priests in cassock and surplice, preceded by long array of acolytes and incense-bearers, were followed by twenty one mired prelates and their attendant secretaries and Vicars General.

A choir of sixty voices, assisted by an orchestra of thirty pieces, rendered the grand Mass. The Arcibishops of Pails delphia, St. Paul, and Cincinnati occu-pied elevated scats in the sanctuary. The sermon was preached by Right Rev. John Hogan, Bishop of Kansas City, who, in the course of his admirable address,

"Years ago, far away and beyond the misty ocean, in a country sanctified for ages by the faith of an Apostle, there secluded country chapel, be fore the sacred altar, on the day of his fore the sacred altar, on the day of his first Communion, a youth with prayer book in hand, from which, with deep emotion, inspired by the hour, he read these words: 'What shall I render these words: What shall I render unto the Lord for all that He hath rendered unto me? I will take the chalice of salvation. I will pay my vows to the Lord. I will sacrifice to Thee the sacrifice of praise, in the courts of the House of the Lord,' This was not a passing emotion. The young man entered the halls of study and prayer in the world famed College of Meynarth. And now came the time

Archdiocese of Cashel in which he first saw the light, to that noble, gray and his-toric rock of Cashel, crowned with magnificent ruins, crumbling and decaying cathedrals erected by ancient Irish kings and princes. No wonder that he looked ad upon the beautiful country, th golden vein, where nature's wealth and beauty so plentifully abound, with the Keeper hills and the Galtees in the background. Well might the young man wish to pass his days there, but the voice of the Almighty called him to that missionary field which seemed to be peculiarly the field of the Irish clergy. Where is the church bell on the contingent of Europe that days are the deep second. ent of Europe that does sound its sweet notes above the grave of the Irish missionary? Early in the Caris-tian ages the faith of Ireland raised up the apostolic men who laid the founda tions of the great seats of learning and piety of Bangor, Mungraf, Giendalough and Clonmacnoise. And in modern times, too, the Irish Church is not with out much of its ancient glory."

After describing the marvellous proress of Catholicity and the vast increase in the numbers of priests, churches and schools that have marked the ten years' episcopate of Archbishop Feehan, the

right rev. preacher said:
"No wonder that you throng the streets of the city and the aisles of this grand cathedral—that you bid the organ, and the choir, and the jayful bells to sound—that while you look with pride upon your great prelate, you join to gether and, in the lervor of your prayers, wish him abundance of joy and length of

At the grand banquet given in the Auditorium—the most extensive public hall in Chicago — Archbishop Ryan of Philadelphia and Bishop Spalding of Peoria, delivered very eloquent addresses and a cantata composed for the occa-sion was sung by several hundred voices, assisted by a powerful orchestra.

A monster torch light procession par-aded the streets Wednesday evening in honor of the Archbishop. It extended over eight miles of ground, and was composed of sixty thousand men, bearing torches or parti-colored lanterns, with long line of illuminated and transparencies, beautiful banners and allegorical devices. Fifty brass bands accompanied and enlivened the procession. It was the grandest and nost imposing ever witnessed in an American city. On Thursday a proces-sion composed of twenty five thousand school children marched through the principal streets and squares of the city and gathered in the Auditorium, where a right royal juvenile reception was given

His Grace of Chicago,
Addresses were read by the school
children in eight different languages, choruses were sung and military ev tions gone through by the cadets in their national costumes, viz, Polish, French, Irish, German and Italian. In fine the whole week was spent in satisfying the demands of the nationalities, the corvents, colleges, and societies who wished to have their share in the honors conferred upon a faithful, zealous and holy prelate of the Church.

DIOCESE OF LONDON.

Special to the CATHOLIC RECORD.

Last Sunday was a day which will be ever fresh in the recollections of the eople of McGillivray and Mount Carmel. t will be a plessant remembrance for both for the reason that it was the occasion on which they were blessed by a visit from their new B shop, the R ght Rev Dr. O'Connor, and particularly for the latter, as it was the day chosen to bless and re open their church which had been undergoing extensive repairs for the two previous months. Tais parfor the two previous months. This par-ticular visit from His Lordship afforded peculiar pleasure to the people, as theirs was the first parish so favored by bim Accompanied by Rev. Father Brennan, of St. Mary's, he arrived at Centralia on Saturday evening, and at once drove to Mount Carmel, where he celebrated Mass at an early hour next morning. He then went to the McGillivray church, a distance of about eight miles, to conduct the dedication ceremonies. The people, roads, thronged to the church in crowds Solemn High Mass was celebrated by Father Brennan atter His Lordship, with the appropriate ceremonies, had solemnly

blessed the building.

After the Communion His Lordship preached a powerful, logical sermon. He opened with a few words in praise of the building, and concluded from that that the faith of the Catholic people of McGillivray was by no means weak, but, on the contrary, he felt assured that it was warm and would be permanent. From the beginning there were always places of worship. These were estab-lished with the approval and command of God. The Jews regarded the temple before all earthly things. Courches must be blessed, as they are the places in which the great Sacrifice of Calvary is repeated again and again. Sometimes, unavoidably, Mass has to be said in build ings which are not churches, but in all such cases they must be blessed before the divine mysteries may be celebrated. His Lordship then dwelt for a few min-Mass. He impressed his hearers with the fact that the Church, by reason of the fact that the Church, by reason of the continual presence of our Lord in the Blessed Sacrament, was, in every sense of the term, the House of God. Should we not, then, be very careful as to the way we demean ourselves in His house? The church is also the place where most of the sacraments ar ministered. This led the right reverend speaker into a discourse on the principal sacraments. In a few terse remarks he explained clearly the significance and

purpose of each.

He then went on to speak of the spiritual Church, or the Church according to its wider meaning. He dwelt on ing to its white meaning the fact that it was indispensable that such an organization should be established to carry on the teachings of its

observed on all sides. He always conconserved on an sides. He always con-cluded that when the material work of a parish was well done, the spiritual work was also prosecuted with vigor. He also gave some graceful words of praise to those who had so generously contributed to the repairing and furnishing of the church and to the singers, some of

whom had come from a great distance.

After Mass the following address of
welcome was read by Mr. John Farmer; To the Right Rev. D. O'Connor, D. D., Bisho, My Lord - The people of this parish fee

of London:

My Lord-The people of this parish feel highly honored by the signal fayor conferred on them on this occasion. Our humble country chapsl appears to day in a new garb. It would even seem that we have worshiped our God in a new edifice; but what makes it still more remarkable is the fact that our work has been blessed and the re-opening of our chapel honored by the vieit of a Prince of our Holy Church, coming forth in his new purpe and with the oil of consecration still fresh on his brow.

For the past year we participated in the faxiety of the Catholics of this dicese, who were ever eager to know who would succeed the venerable Archisency Maish, whom we loved as our former chief pastor.

But great was our relief when it was announced to us that D. O'connor was appointed by the Holy cee to become Bishop of London. We rely iteed, My Lord, because you are no more a stranger here than in other parts of this important diocese. Your many years of service in the interest of young men placed under your fatherly care, your success as a professor, director and administrator; the number of zealous and tearned priests you prepared to work in the vineyard of the Lord, some of whom inparted to us the virtues and a nowledge they required under your care—all these maze you known to us.

Hence our loy on the eccasion of your levation to the Epicopal See of London. But our Joy was greater still when our pastured to us the virtues and a nowledge they required under your care—all these maze of McGillivras, to solemnize the re-opening of our humble country church.

Therefore, My Lord, let us say, with a truly Celtic spirit, "Cased mille faith "—a hundred toousand welcomes. Furthermore, let us say that our only hope now is that you may be spared to govern this diocess for many years to come, that the honor conferred on us to-day may be off repeated, that we may learn to love you more as the years roll on, and that your life as Bishop of London may be one of peace and fruitful in good works among men.

The Catholics of this

performance of your responsible duties.
Your Lordship has already granted us a great favor, but we beg leave to ask one more. In cocclusion, we beg your Lordship to bless us and our children, that we may all serve God Iaithfully and gain the kingdom

PATRICK CURTIN, WM. KELLY, JOHN WHITE, JOHN FARMES. His Lordship made an opriate reply, thanking them for their kind and

encouraging words.

The choir, composed chiefly of local talent, under the direction of Miss Tighe, a young lady possessed of musical ability of no mean order, rendered some very good music Miss Downey, Miss Killoran and Mr. Walsh, of Seaforth, and Mr. Neven of London gave very material aid in making the musical part of the programme a success.

A few words descriptive of the church may not be amiss. It is a solid brick structure, the interior arrangements of which are very pretty and becoming. Mr. Bevit, of St. Thomas, the contractor, deserves great credit for the manner in which he performed his work. The main altar, the gift of Mr. Barry, is of oak and black walnut of beautiful workmanship and was made by the Bennett Farnish ing Company, London. A bandsome ing Company, London. A handsome group of statues, representing Our Lady of the Holy Reary with the Divine In fant in her arms, the former handing the the rosary to St. Dominic and the latter to St Catharine of Sienna, is the gift of

Mrs. L Barry.
Vespers took place in the afternoon at Mount Carmel, at which His Lordship again preached on the reasons why the Church blesses objects which are used for the purposes of religion. Taroughout the sermon he was listened to with marked attention. Previous to this he blessed a handsome new pulpit, which had been placed in the courch the day After Benediction the following address was read by Mr. T. Coughlin,

To the Right Reverend D. O'Connor, D. D., Bishop of London: MAY IT PLEASE YOUR LORDSHIP—We know that if you had your own way, anything in the shape of public demonstration would be not still still and the public of the Catholica of the public of the Catholica of the public of the Catholica of the public of the public of the Catholica of

know that if you nast your own way, smy, thing in the shape of public demonstration would be but aside. But the Catholics of Mount Carmal beg leave to jola the many volces that have spoken congratulation and gives greeting since your elevation to the episcopate. In fact, my Lord, we would not be doing lastice to ourselves were we to let this first occasion pass by witnout making an attempt to show our sense of duty towards him so lately appointed by the Church of God to govern and already to the Holy See and anounced by the Church of God to govern and stream at your appearance at all, he being detained in Toronto by illness. It appears, however, this parish stood with sad hearts around the last remains of our beloved pastor, the late Father Kelly. On the same occasion, the late Grace archbishop Walsh announced to us that he was no longer our Bishop. We were then left doubly fatherless—no Bishop, no pastor. For six weeks we were in a state of anxiety to know what would be done for us. We even feared that we would be without a pastor for some time. But no, your Lordship was appointed administrator of the discess. One of your first acis of administration was to look after the fatheress parish and sppilot a pastor to live among us and teach our children and our oursesten way to beaved. And now that the staff of chief pastor of this diocese has been placed in your hand, one of your first acis as Bisnop is to pay us a visit, to bless a puipit from which we are to hear the life giving word of God for time to ceme. Therefore, my Lord, we gladly recognize the fact that we are beholden to you in a spacial manner. Accept, therefore, our most sincere thanks, and left us seture Your Lordship bat we say the pastor of this discess have been placed in your hand, one of your first acis as the rev. Toronto gentleman to rectify his misstatement. Considerable in the sate of the pastor of the sate of the pastor for the fatheress—no Bishop, no constant the state of the revenue of the charge from the father of the pastor of this divi

constances will never be diminished, but rather grow stronger day by day.

Wishing Your Lordship many years to wear the mitre, we lay at your feet our pro-testations of loyaity and obedience, and re-quest that you bestow on this parish your Episcopal blessing.

Given at Mount Carmel, Sunday, October

T Caughlin, M. P., A. Campbell, J. G. uarry, L. Deitrich, A. O'Leary, E. Deit-Quarry, L. Deltrich, A. O'Leary, E. Deltrich, A. McPhee.

The musical services were ably conducted by Miss Loughlin, who was assisted also by ladies and gentlemen from Seaforth and London.

P. J. N. BISHOP O'CONNOR VISITS THE LONDON

and effection were presented to him by the pupils. He also received a number of beautiful bouquets. To the addresses His Lordship fittingly replied, thanking the children for their hearty reception, and giving them good advice and encouragement regarding their work. By his kindly manner, His Lordship at once

won the hearts of the pupils, who were delighted with his visit.

With the ripe experience in educational affairs which His Lordehip possesses, and the interest be takes in them, the 8-parate schools, not only of Londen, but of the entire diverse carnet but he but of the entire discess, cannot but he greatly benefited by his appointment as Bishop.

VISIT TO WYOMING.
On next Sunday His Lordship Bishop
O Coppor will visit Wyoming parish, of
which Rev. Father Gram is pastor, for the purpose of blessing a new beli lately ourchased for the use of the church in

BYCKMAN AND WILSON vs TRUTH,

To the Elitor of the CATHOLIC RECORD : The fifth of November has again brought to us here the usual amount of frothy denunciation of "Rome," and as a matter of course, the usual amount of lying misrepresentation and misquota tion. The chief sinner on this occasion tion. The chief sinner on this occasion has been the Reverend Doctor Ryck man, paster of the Dominion Methodist The rev. gentleman preached the anniversary sermon (1) on Sunday last, and as reported in the local press advanced the following among other statements of a cognate character. He learned discourses he (Dr. Rickman) had ever heard was a defence of the Church's right to resort to force to com pel acceptance of her faith. This die. as delivered by a Roman Cath olic divine to a Roman Catholic audi ence, and the argument was that the good Father, the Pope, acted in kindness by killing some lest many should be con ninated." Immediately upon this th Rav. Father Whelan, rector of St. Patrick's, published an "open letter" to the rev. pastor asking him to disclose the name of the "Roman Catholic divine," the place where the dis-course was delivered and the date there of. To this the Doctor has replied that he did not say "Roman Catholic divine" but "a dignitary of the Church," and says that the lecturer was the Rev. Dr. Ives, once Protestant Bishop of North Carolina, the piace a public hall in Great St. James street, Montreal, and the time during the lecture season of '58' '59 or '59 '60. Apart from the fact that is known

to every one who has followed that Dr. Ives, after entering the Catholic Church, continued to be a layman, and thus never could be counted either as Roman Catholic divine " or as a "digni tary of the Caurch," it is a foul calumny on his memory to say that he ever uttered such sentiments, advanced such a theory or advocated such doctrines. However, I much mistake my man it Father Whelan allows the "Doctor" to escape on a subterfuge, or allows his libelou and false statement to go unexposed.

Another Methodist clergyman has als

been brought to book by a correspond-ent of the Otties The R.w. W. F. Wilson, of Toronto, when addressing the congregation of the Bank street Presbyterian Cuurch, last year, gave what he said was the purport of an address delivered some twenty odd years ago by Cardinal (then Archbishop) Manning, in which His E ninence was represented as declaring that the "Victorian sway" had disappeared and had been super nad disappeared and had been super-seded by that of the Pope. Exception was taken at the time to the alleged utterance of the Cardinal, by a a correspondent of the Toronto Mail; and communication in the same direction was tendered to the Ottawa Journal, but that paper declined inserting it, at the same time inserting a short paragraph in which it, in effect, said that the case looked bad for Rev. Mr. Wilson. How ever, "all things come to him who wait eth," and as Rev. Mr. Wilson was again announced to deliver the address here

many warm friends he had made in Merrickville and vicinity, during his short stay amongst us. Full and sub-stantial justice being done to the magnificent supper, served in the usual elegant style of mine host of the city hotel, the company present assembled in the hotel parlor. A chairman being chosen, he delivered a short address expensive of the city hotel. dress expressive of his feeling on the occasion. The evening was then spent in toasting our most important institu-tions; the different parties responding taking occasion to give expression to the high esteem in which they held the sacrince of praise, in the Lord.'

This was not a passing emotion. The young man entered the halls of study and prayer in the world famed College of Maynooth. And now came the time when his lot in the ministry was to be decided. How truly and reasonably might that young ecclesiastic look up with pride to the history of that grand with pride to the history of that grand of the House of the Lord.'

SEPARATE SCHOOLS.

On Friday last, His Lordship Bishop O'Connor made his first visit to the London Separate schools. He was accome and Mennier. At each school he was received with a song of welcome, after which is of the toast of "Oar Mercantile In
This was not a passing emotion. The people to have a great love for the poople to have a great love for the contitions of the sphere of his usefulness. The toast of "The fealth and prosperity of our guest" on Separate schools. He was accome and Mennier. At each school he was received with a song of welcome, after which so fitly suits the organism to its medium in the organism attain to its perfect adaptation?

It cannot come from the conditions of his usefulness. The toast of "The fealth and prosperity of our guest" has accome and Mennier. At each school he was received with a song of welcome, after which so fitly suits the organism is exactly simple to determination to change the sphere of his usefulness. The toast of "The fealth and prosperity of our guest" and ouch in grand when his lot in the ministry was to be read to elicited a very eloquent and touch in grand and Mennier. At each school he was received with a song of welcome, after the determination to change the sphere of the sphere of the subminar to the control of "The feath and prosperity of our guest" and ouch in grand when his lot in the minis

terests" Mr. D Real made an earnest and impassioned address, in French, expressive of his views, for the benefit of those who might be more familiar with the idioms of that besutiful language, which was received with rounds of applause by those who had the pleasure of understanding bim. After several songs had been sung the party broke up, leaving the Doctor's right arm a subject for treatment, for partial paralysis, as the result of the many warm shakes of the hand at parting. "May his shadow never grow less." is the wish ONE WHO WAS THERE

MR. BALFOURS TRIP TO IKELAND.

A press dispatch from Dablin, dated November 7th, gives the following account of the Chief Secretary's forlorn ramble amongst the scenes of misery he has helped to build up and extend. It is not to be wondered at that in a few cases creatures of the Castle would be found to make a show of friendliness :

Mr. Balfour completed the third stage of his Donegal tour yesterday amid a blinding and continuous downpour of rain. The most noteworthy incident of the day occurred at Danglos, where, after being groaned at by townsmen, Mr. Bal four received a deputation. Woile Mr. Balfour was addressing the deputation Mr. McNeil, M P, appeared and began to address the people on the terrible barbarities of Balfour's rule and on evic-tions and other matters. Mr. Balfour replying, expressed surprise at the jutru sion of such matters on this occasion. He reminded the people of the success of his tour, and said he would repeat what he had already done if necessary He appealed to all having the interest of their country at heart to say whether the Government projects were not calculated to benefit Ireland more than all the peeches ever made. At the conclusion Balfour's remarks a man named Sweeny disclaimed Commoner McNeil's authority to speak for the district In a letter published to day M:Neil

ballenges Balfour to dilate in his utter ances before Donegal audiences on the use of the battering ram in accomplishing evictions, as he boasted in Parlia-

ment he was willing to do Mr. Balfour lett Gweedore at 6 this morning and arrived at Letterkenny at 10 a m. There he had a long interview with the Catholic Bishop and received deputations of prominent citizens asking for railway extensions. Mr. Balfour in a speech declared that the present Government's period of office would be looked back upon as an era of efficient public works in the poor districts of Ire land. On arriving at Omagh he received an address from the inhabitants. Here number of Nationalists cheered for Gladstone and O'Brien, and were at-tacked by the Unionists present. A scrimmage ensued, the Unionists, who were in greater numbers, finally sup pressing the Nationalists. When the row was over, Mr. Ballour thanked the people heartily for their reception From Omagh Mr. Balfour went to Portadown. where he met with an ovation. In a speech to the people he promised at some time in the future to speak to them on politics. In the meantime he thanked them from the bottom of his heart, knowing that no matter what party had misjudged his work the people of Portadown had not.

At Dungannon Mr. Balfour was re ceived in a very cordial way by many o the people. There was a great crowd to meet him, and while he was cheered by a large number there were dissidents in the crowd with considerable following, who would not join in any welcoming demonstration.

A PHILOSOPHER IN SEARCH OF A

RELIGION

London Universe, October II

The Rav. Dr. Gildes commenced on Sanday at the Pro Cathedral, Kensington, a course of instructions under the above title, with the view to showing the steps by which we may conceive an honest in quirer after trath gradually ascending from a state of doubt ence to Christianity and Catholicity. The first instruction he would devote to prov-ing the existence of God, and as the most intelligible and lateresting of the proofs of God's existence was the last of the five proofs given by St. Tnomas-THE PROOF BASED UPON THE EVIDENCE

OF A DESIGN IN NATURE of a DESIGN IN NATURE

—he would slugle out that proof and
develop it. He must commence by explaining histerms. By oridence of design
in nature he meant that there was through. out irrational, and even non-sentient an out trational, and even non-sentent and non living, nature—an evident adaptation of means to ends. When man works for the future, when he adapts means to ends, we ascribe this to man's reason, for we know that man is reasonable. If there is throughout irrational nature, a wonderful adoptation of means to ends, we must ascribe that to reason, too, but not to the reason of the irrational things themselves—for this would be

A CONTRADICTION IN TERMS

—then to some reason external to nature, and superior to it. All that he had to establish, then, was that there is in nature an evident adaptation of means to ends. The mechanical theory of the universe was now largely accepted. At first sight this theory might seem de structive of design. Looked at more closely it is seen to assume definite collorations of matter, definite conditions and circumstances—in other words, to assume design. Thus in organic nature design is assumed even by those who would wish to deny it. But if there be evidence of design in inorganic nature, much more is there evidence of design in organic nature. In an organism THE VARIOUS PARTS ARE RECIPROCALLY

MEANS AND ENDS, and all the parts are means in the conservation of the whole. Then, again, the organism is exactly similar to the

we must recognize an "organizing idea" by adapting the organism to the condition in which it is to live.

WE CANNOT SURRENDER THIS SOLUTION for that offered by the "natural selection" theory, which is easily shown to be both inefficient and inconsistent. Still clearer evidence of design is found in the instinct of animals. Having related several marvellous instances of instinct, the preacher showed the fatility of the sitempts to account for instinct without taking into consideration that all-controlling and directing mind whose existence is preached by the merest atom. To sum up briefly, on all sides in nature we see marvellous adaptations of means to ends. We see in nature,

animate and insnimate,
THE OPERATIONS OF A REASON AND A LOGIC which are not inferior to man's reason-ings and legic, superior rather, and correcting them. If nature were intelligent without hesitation we should ascribe these adaptations to the intelligence of nature. But we are as certain that nature is not intelligent as we are certain that her works indicate intelligence. We must seek this intelligence, then, not in nature, but elsewhere. And where shall we but elsewhere. And where shall we seek it but in Him of whom the Scripture, anticipating the discovery of science, says that He hath "disposed all things in number, in weight, and in measure?

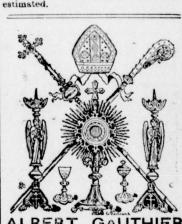
THE UNITED STATES ELECTIONS.

Toe United States elections, which ook place on Tuesday of last week, have resulted in a complete triumph for the Democrats. The New York Tribune says the Democratic majority in Congress will be from 120 to 130. The Farmers Alliance is an element which throws much doubt upon the issue, in regard to the actual superiority of one party over the other; but as it is known that most of the members elected on the Farmers' platform are Democrats the large contingent of members elected on this ticket are generally counted as Demo-The Herald says that, including the Farmers' Alliance, the Democrats will have a majority of 141, while the Times puts it as high as 153. Even if some Alliance men vote with the Republicans, it is believed the Democrats vill still have a two-thirds majority. In Wisconsin the chief issue was the Bennet School law, which was aimed at nampering the Lutheran German schools as well as the Catholic parochial schools. The fact that the Republicans sustained this law caused the wholesale secession of the German Lutherans from the Republican party, and the Democratic candidate or the Governships of the State, Mayor Peck, of Milwaukee, was elected by a majority of about 30 000. Only one Republican Congressman has been elected in that usually Republican State, and the next Sepator will be a Democrat. Illinois had also the school question as a main issue, and there are now fourteen Democrats and six Republicans sent to Congress from that State, whereas previously there were thirteen Republicans and seven Democrats. In other States the tariff question was the chief issue. Mr. McKinley. the author of the McKinley High Tariff Bill, was beaten in his district in Oaio by two hundred and forty-four.

This sweeping victory, bowever, will not hand the Government of the country over to the Democrats for some time yet since the executive and the Senste will still remain, as they are now, Republi

can.

The increase of population in the United States during the past ten years has been 12.324.757, according to the census which has just been taken. The population in 1880 was 50 155.783; it is 62.480.540 in 1890. Many of the cities claim that they have been greatly under



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MONTREAL.

TEACHER WANTED. POR UNION SCHOOL SECTION No. 6, Eilide and Logan; male or female, boding 2nd class certificate; applicant to state salary required; applications will be received up to Dec 19, 1890, with testimonials; duties to commence Jan. 5, 1891. Address—Thos. Kelly, Sec. Treas., Kickora. 639-3w

TEACHER WANTED.

PARTMENT OF the Porth R C. Separate School, a female teacher; applications stating qualifications, experience and salary expected will be received up to the 2th Nov. Address Thos. Noonan, Perth P. O., Ont. 629 2w TEACHER WANTED.

PEMALE TEACHER WANTED FOR R. C. Separate School, No. 7, Eilice Township; state salary and experience, with credentials address HENRY FOLEY, or Rev. JOHN O'NEILL, Kinkora. 629 2w

TEACHER WANTED.

M ALE, FOR S. S. NO. 5, TP. OF LOGAN, County of Perth, Outario; one holding 2nd or 3rd class certificate; services to commence Janusry 7th, 1891; applicants to state salary and exercince. Address John Francis, Sec'y, Susburg P. O., Ont. 629 2w

TEACHER WANTED. WANTED, FOR R. C. S. S. NO. 4, MORN-ington, County of Perth, a maie or female teacher, holding second or third-class certificate; one who can teach English and German; state salary. Address, JACOB GATECHENE, Sec - Treas., Hesson, Ont. The Capuebin Fathers who are leaving their monasteries in France because of the new military law requiring all clergymen up to the age of thirty-five to serve in the army, are emigrating to Canada and the United States.

up to the age of thirty-five to serve in the army, are emigrating to Canada and the United States.

"Among the obligations of a Cardinal," said Cardinal Newman, "I am pledged never to let my bigh dignity suffer in the eyes of men by fault of mine—never to forget what I have been made, and whom I represent; and if there is a man who more requires the support of others in satisfying the duties for which be was not born, and in making himself more than himself, surely it is I. The Holy Father, the hierarchy, the whole of Catholic Christen dom, form not only a spiritual, but's visible body, and as being a visible, they are necessarily a political body. They become, and were meant to become, at temporal splity, and that temporal aspect of the Church is brought out most prominently and impressively, and claims and commands the attention of the world most forcibly in the Pope, and in his court, and in his basilicas, palaces and other establishments at Rome. It is an aspect rich in pomp at dircumstances, in solemn ceremony, and in observances seared from an antiquity beyond measure. He himself can only be in one place; the Cardinals, so far as he does not require their presence around him, repretent him in all parts of the civilized world, and carry with them great historical associations, and are a living memento of the Church's unity, such as has to parallel in any other polity. They are the Princes of the Churchis the civilized world, and carry with them strikingly fulfilled, that 'the Lord's house should be exalted above all the hills;' and that instead of thy fathers, sons are born to thee, whom thou shalt make princes over all the earth.' I am not speaking of temporal domination, but of temporal pre-eminence and authority, of a moral and social power, of a visible grandeur which even those who do not acknowledge it feel and bow before."

VALUE OF SINCERITY.

VALUE OF SINCERITY.

Though a man must be sincere in order to be great, he need not be great in order to be sincere. Whatever may be the size of our brain, the strength of our powers, the talents of any kind with which we are gifted, sincerity of heart, or of belief, or of life is possible to us all. It is of itself a kind of greatness which is anite of pany other draw. ness which, in spite of many other draw backs, will make itself felt. The hones upright man, who lives openly, fearlessly and truly, professing only what he feels, upholding only what he believes in, pre upholding only what he believes ir, pre tending nothing, disgnising nothing, de ceiving no one, claims unconsciously a respect and honor that we cannot give to any degree of power or ability wielded with duplicity or cunning. If we could correctly divide the world into the sincere and the inslucere, we would have a much truer estimate of real worth than we gen-erally obtain.

OF WHAT PROFIT IS KNOWLEDGE? Dr. Guthrie says: "A man may know all about the rocks, and his heart remain all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of presions as turbulent and as fierce as they; he may know all about the stars, and his fate be the meteor's that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and he a stranger to the peace of Gud. nai night; he may know all about the sea, and be a stranger to the peace of God; his soul may recemble its troubled waters, which, lashed by storms, and riffled by every breath of wind, cannot rest, but throws up mire and dirt?

"Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question: "What shall the profit a man if he shall gain the whole world all its learning, its wealth, its pleasures and honors—and lose his own soul?'

NEY AND THE GRENADIER. In a book just published on the career of the famous Marshal Ney, we read that the wife having been devoted to the study of the was allowed interviews with three parsons only—his wife, his lawyer, and his confessor—sf.er his sentence to death. Confessor—sf.er his sentence to death. Confessor—sf.er his sentence to death. priest." One of the two veteran Grenadiers guarding his person rose and said, "You are wrong Marshal," and, pointing to his chevrons, he added, "Look, I am not so illustrious as you, but I have served as long and I never went under fire more coursgeously than when I had first recommended my soul to God!" This sen tence, spoken solemnly by the colossus, had an effect on the Marshal Marshal Marshal Colossus, had an effect on the Marshal Colossus mended my soul to Goi!" This sen tence, spoken solemnly by the colossus, had an effect on the Marshal. He approached the old soldier, tapped him on the shoulder and said gently, "You may be right, my comrade, 'tis not a bad advice at all!" The Abbe de Pierre, cure of Saint Sulpice, was sent for, and he and the "bravest of the brave" were closeted together for an hour. Previous to con-fronting his fate he slept soundly in his clothes, and when he was roused received absolution and marched to the place of doom (in front of the present Bullier dancing garden) with a firm and tranquil His statute now rises where he

THE LAST DAYS OF BENEDICT ARNOLD.

All the family tradition goes to show that the last years of Benedict Arnold in Lon-All the family tradition goes to show that the last years of Benedict Arnold in London were years of bitter remorse and self-reproach. The great name which he had so gallantly won and so wretchedly lost left him no repose by night or day. The from frame, which had withstood the fatigue of so many trying battle fields and still more trying marches through the widerness, broke down at last under the slow torture of lost friendships and merited disgrace. In the last sad days in London, in June, 1801, the family tradition says that Arnold's mind kept reverting to his old friendship with Washington. He had always carefully preserved the American uniform which he wore on the day when he made his escape to the Valland day when he made his escape to the Valuer; and now as, broken in spirit and tweery of life, he felt the last moment coming, he called for this uniform and put it on, and decorated himself with the epaulettes and sword knot which Washington had given him after the victory of Saratoga. "Let me die," said he, "in this offer saratoga. "Let me die," said he, "in this old uniform in which I fought my battles."

The lovers were found on the eve of their marriage, and the Earl offered the organists and smould leave the Continent. This offer Murphy declined, and his wife told her father that if her affianced had consented she would have entered a convent.

They were then married by a Catholic saked, "How can you prove to me that

May God forgive me for ever putting on any other!"

As we thus reach the end of one of the saddest episodes in American history, our sympathy cannot fail for the moment to go out towards the sufferer, nor can we help contrasting these passionate dying words with the lest cynical so. If of that other traitor, Charles Lee, when he begged that he might not be buried within a mile of any caurch, as he did not wish to keep had company after death. From beginning to end the story of Lee is little more than a vulgar melodrama; but into the story of Arnold there enters that element of awe and pity which, as Aristotle pointed out, is an essential part of real tragedy. That Arnold had been very shabbily treated, long be fore any thought of treason entered his mind, is not to be denied. That he may honestly have come to consider the American cause bopeless, that he may really have lost his interest in it because of the French alliance—all this is quite possible. Such considerations might have instified him in resigning his because of the French alliance—all this is quite possible. Such considerations might have justified him in resigning his commission; or even, had he openly and frankly gone over to the enemy, much as we should have deplored such a step, some persons would always have been found to judge him kniently, and accord him the credit of acting upon principle. But the dark and crooked course which he did choose left open no alternative but that of unqualified condemnation. If we feel less of contempt and more of sorrow in the case of Arnold than in the case of such a weakling as Charles Lie, our verdict is not weaking as Charles Lie, our verdict is not the less unmittgated. Arnold's fall was by far the more terrible, as he fell from a greater height, and into a depth than which none could be lower. It is only fair that we should recall his services to fair that we should recall his services to
the cause of American independence,
which were unquestionably greater than
those of any other man in the Continental
army except Washington and Greene.
But it is part of the natural penalty that
attaches to back sliding such as his, that
when we hear the name of Benedict
Arnold these are not the things which it
accurate to our winds, but the name suggest to our minds, but the name stands, and will always stand, as a symbol of unfatthfulness to trust — John Fiske in

A SAD STORY.

"Kind hearts are more than coronets, and simple faith than Norman blood," was the sentiment that inspired Lidy Blanche Elizabeth Mary Annunciata Noel, eldest child of the Earl of Gainborough, one of England's proudest peers, to forsake her eminent social station, a luxuriant home in Rutlandshire, loving relatives and warm friends to elope with Thomas P Murphy, the penniless organist of her father's chapel.

ist of her father's chapel.

She died in a foreign land, and the husband, for whom she sacrificed everything, breathed his last in a Boston hospital on

the 12 h inst.

Murphy was born in London of Irish parents, and was left an orphan at an early ago. He was cared for by Catholic clergy men, through whom be became the protege of a wealthy Catholic dowager in London. She sent him to Laipsic to be-gin at the root of his art, and later had oled in the famous Conservatory

him schooled in the famous Conservatory of Music in Brussels.

There he was graduated with honor, Sir Arthur Sullivan being one of his class-mates, and Reselni one the Examining

resolved to resign.

At that time the Brompton Fathers received three applications for organists.
One came from the Earl of Kenmare, the One came from the Earl of Kenmare, the second from the Bishop of Ardagh, and the third from Lord Gainsborroug Murphy was given his choice, and selected the position in England, for the reason that it was nearer home. He was then about twenty years old, short in stature, slender, blue-eyed, and with a poll of cutiling, blonde hair. His intellectual at taluments, ways not a margare, his whole tainments were not numerous, his whole time having been devoted to the study of

but she was fancy free. She had led the chapel choir, composed of tenants on her father's estate. Rebersals gave the musiclan and his employer's daughter ample opportunities for filtrations that ended in love making. They concealed their affection for months, until her father learned the true state of affairs, and intimated to Myroby that his real-matter months. Murphy that his resignation would be

Murphy wanted to explain, but was politely ushered to the family carriage and driven to the nearest railway station, and went to London. Before long the and went to London. Before long the lovers began conducting a clandestine correspondence that finally resulted in the making of a rendezvous in London.

In Saptember, on the Earl of Gainsborough's cetate, the annual harvest festival

ough's estate, the annual narves reserved was celebrated with wine and wassail, and he sat at the table for hours with his tenants and neighbors. Lady Blanche had shrewdly fixed on this time of festivity to fly to her sweetheart in London.

She left her home atthed in a house maid's frock and closk, walked three miles across the fields to the railway station, and a few hours later joined

Murphy in London.

Lady Blanche's disappearance was discovered, but her father's loyalty to custom kept him at the head of the banquet table until midnight, when he sent telegrams flying from Wexham to the London de-

The lovers were found on the eve of their

priest of Westminster diosess. Lady Blanche's father held in trust fir his daughter several thousand pounds, be queathed to her by an aunt, but she was too proud to ask for it.

London newspapers were filled with serious and semi-humorous atories of the elopement, and, to escape this humilisation, husband and wife sailed in the steerage of the ship Plumouth Rock to New York. bushed and wire sailed in the steeper of the ship Plymouth Rock to New York. The captain of the vessel, a generous Yankee, insisted on brit ging them over in the cabin without extra cost.

cabin without extra cost.

They reached the city penniless, and for several weeks were on the verge of staryation. Then, through the influence of some Catholic clergymen, Murphy was made organist at St. James' church, and later secured a better position at the church of the Holy Innocents.

Over the signature of Lady Blanche Murphy, the wife wrote innumerable stories, sketches and serious articles for Lippinco is Magazine, the Galaxy, and the Catholic World and Tablet. Her husband's income was increased through the gener-

income was increased through the gener-oalty of "Boss" Tweed, who made him a

Income was increased through the generosity of "Boes" Tweed, who made him a Twenty fifth Building Inspector, or some thing of that kind, for which he drew salary without work.

Tweed and his accessories fell, and with them went Murphy, who became organist of a church in Yorkvill. Lidy Murphy, in her hour of direst need, would not ask the Earl for money, in the hope that he would forgive her husband and herself.

Agents of Barirg Brothers in New York frequently notified her to draw on her father through them. Powerty and sickness finally broke her spirit, and five years after her marriage, she accepted several thousand dollars, with which she bought a farm near North Conway, N. H.

They settled there, and discovered that the pastor of the church in which Murphy was to be organist was a Mr. Noel, a relative of her family. Her love for her husband and father never faitered, and she was a devout Catholic. In 1881 her father died, and she only survived a year longer. Her body was shipped to her brother, the present Earl of Gainsborough.

After his wife's death Murphy sold the

After his wife's death Murphy sold the New Hampshire farm, and lived reck-lessly on the proceeds until death called

REUNION OF CHRISTENDOM.

"THE TRUTH LOVING GENERAL COUNCIL"-BERMON BY DR. SUL-LIVAN. London Universe.

Preaching on Sunday night at the Italian church, Hatton Garden, the Rev. Dr. Sulitvan took for his text the words of St. Paul, "The Caurch of the living God, the piliar and ground of the truth." He said he could imagine that discussion on the question of the reunion of Christendom should be an extremely interesting one to every one extremely intesesting one to every one who professed the Christian faith, and also that those who were not of the fold of Christ, as they thought, would be inter ested to hear what the Catholic Church had to say upon that most important question. He remembered being told by one who was

NOW A CATHOLIC PRIEST, and who was formerly an Anglican minis-ter, that one of his greatest difficulties when a missionary in India was to be obliged to tell the Pagans there that the Arthur Sullivan being one of his class mates, and Resent one the Examining Committee.

The dowager and Murphy's old friends, the price's, had him appointed organist at the chorch of Brompton Oratory, the most it fluential place of Catholic worship in London. The organ was built for the coronation of George III. and was old fashloned, and Murphy soon found that he was not strong enough to perform upon it. As it was ruining his health he resolved to resign.

THE REVELATION MADE TO THE EARTH THE REVELATION MADE TO THE EARTH NINETAEN HUNDRED YEARS AGO by our Lord and Saviour Jesus Christ, and by the Holy Ghost on Pentecost Day. God Himself had revealed to men the principles which they should believe. Let them sillow that that glorious and revealed truth became lost, and they would be reduced to the condition in which the world have before Carlett over let is severed lips. was before Carist opened His sacred lips. That would be an impossible suggestion.
No man could say that God came down to

one, but since the Church was a creation which was to outlive the world, it must be that there was upon the earth that principle of reunion. What was that prin-ciple? It was impossible for men to con-ceive that the infallible truth of God. which was communicated to them by His Incarnate Son, was

AT THE MERCY OF FALLIBLE MEN. God chose, in His gracious condescension, to unveil the truth to men, and created a means whereby the truth should be propagated throughout all generations. What principle of reunion had those who did not admit that a body of teachers had did not admit that a body of teachers had been appointed by Christ to teach the truth? Some said that their principle of reunion was what they called it, the plain teaching of the word of God, or, in other words, the Bible was to he relied upon to unite again the scattered friends of Christ. He would give them an internal of how He would give them an instance of how that principle of unity worked out. Close to where he lived there was a well known convent called Nazareth House, and next door there lived

a man of a most philauthropic and charitable character, who was never more pleased than when he entered that house or helped in getting up concerts or entertainments for the nuns there. He was attacked by his own clergyman and denounced for sup-porting the herestes of Nyzyreth House. That gentleman wrote back and said, "You accuse me of supporting those her

the Bible denounces the teaching of Nazareth House, or approves of your teaching? You get out of the Bible not necessarily what the Bible teaches, but what you read into it, and if Nezareth House reads it own faith into the Bible, how can you say that they are wrong and you are right?" The clergyman had no answer to that question. Even from that incident they could see how, if the Bible were established as the one principle of reunion, the sects of Christendom would remain disunited to the end. The Bible, and the Bible only, was an impossible theory, as was an impossible theory, as THE RELIGIOUS CONDITION OF ENGLAND

WITNESSED at the very hour. Then there was a second hypothesis, the acceptance of which they were told would re-unite Christendom, and that principle of re-union was that the Bible should be accepted as the that the Bible should be accepted as the universal guide to truth, not as interpreted by individuals, but by the light of Christian antiquity. They were in fact to accept the doctring of a great light of the sixth century, who said what they ought to aim at was to believe what had always been believed, what had been believed everywhere, and by all the Church. According to that theory, what

A MAN IN THE NINETRENTH CENTURY who was perplexed by the cenficiting

A MAN IN THE NINETRENTH CENTURY who was perplexed by the cenflicting teachings of the various sects had to do was to go to the pages of the Fathers of the early Church and see what they said about the interpretation. When a young sean was told to go back to antiquity and me what the Fathers had to say, was he to take down the iwenty-five volumes of St. Augustine and the volumes that contained Augustine and the volumes that contained the writings of St. Chrysostom and other Fathers, and pick out his Coristianity from them? That was salvation by erudition or scholarship, but how many men were there who were capable of winning tiels.

SALVATION THROUGH THEIR SCHOLAR-

Surely that was an utterly impossible Surely that was an utterly impossible method for the mass of men; and, besides, men would quarrel about the teachings of of the Fathers exactly as they did about the Bible. He would pass to another hypothesis. That hypothesis was that the great panaces over all the woes of Christendom was to call together a general council, and the idea was that when that council had discovered what he truth was council, and the idea was that when that council had discovered what the truth was all Christendom would raily round it. That proposal, however, was open to a fundamental objection, when it supposed that the truth, as revealed by Christ, was lost. But if that were unfortunately the case, and the truth were really lost, what men, or what collection of men, were clever enough to discover it? But passing over that initial difficulty, let them ask themselves whether they wanted ONE GENERAL ASSEMBLY OF ALL THE

ONE GENERAL ASSEMBLE OF CHURCHES OF CHRISTENDOM, and was to call that assembly, and he admitted to it? Where they to admit to it the heretics who had been condemned by the councils of the Church one thousand two hundred and one thousand three hundred years ago? Were they to make a fresh start, and draw a line, say at the following morning, severing themselves from the whole part of ering themselves from the whole part of Christianity, and begin a new religion? That, if it worked, might be a success—it might be a Christianity—but not the Christianity nor the Church founded by Christ. Then, if their council were formed, by what majority of votes would be required.

be required TO AGREE UPON A FORMULA OF FAITH and, supposing they got them to agree as to a formula of faith, who was to enforce to a formula of fatch, who was called to a formula of fatch, who was to rectify their errors add reconcile their disputes? Was that council always to remain sitting? Those were the questions which made that hypothesis of the "truth loving general council," as the Archbishop of Canterbury had called it, an absolutely unworkable one.

A SERIOUS JEST.

"I'll go in," she said, " for I've never yet seen a Catholic service, and it will amuse them at home to hear how these

poor people do."

Toe Benediction was just beginning. The Benediction was just beginning.
What on earth could it mean? There was light enough surely. Strange that this inward darkness of the mind should express itself so! Then the flowers, and the incense, and the tinkling bells, made ncense, and the tinkling bells, made her wonder the more.

Vespers over, the Rosary begins. Ab, there is idolatry! "Hail, Mary, full of grace," over and over again. Then the Lord's Prayer. "Well, they keep at heart a glimmer of Christian faith, so there may be some hopes for them, blind as they are." as they are,"

She was among the last to leave the

She was among the last to leave the church. Seeing a Rosary in one of the pews, she took it home with her.

"How they will laugh when I show this," she said, "and pray on it to them!" She had the words by heart.

Bedtime came, and the young girl, taking this Rosary with her, went to her

Sae knell, as was her custom, to say her prayers. "'Hail, Mary,'—God for-give me, I didn't mean to say that! 'Our Father'—' blessed art thou'—foolish distraction."

distraction."

She got up from her knees and walked the room. The fatal words haunted her. "Hail, Mary, full of grace." She kneit again, trying to fix her thoughts, but the effort failed. "It is better to lie down for a while, perhaps." She had never before slept without saying a prayer. Can she do so now? "Hail, Mary, full of grace? Ali, that I had but the grace to pray well. 'The Lord is with thee? When in thy company He also with me. 'Holy Mary, Mother of God.' Mothersurely she loved her child. He made thee; some portions of those same thee; some portions of those same graces ask Him for me "

Apologizing thus for the words she had uttered, she lay down again, and

this time slept soundly.

Next morning the same words came to her lips, and from that time forth she daily repeated them. She entered the Church a few weeks later, and lived to be the mother of a Catholic family, and was buried with the beads (her stolen property as she called them) clasped to her bosom.

The account was related to me by her

daughter .- John B. Tabb.

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The I vening Star.

Star, that bringest home the bee, And sett'st the weary laborer free; If any star shed peace, 'ties thou That send'st it from sbored Appearing when heaven's breath and brow are sweet as hers we love.

Come to the luxuriant skies,
Whilst the landscape's odors rise;
Whilst far off lowing herds are heard,
And songs, when toll is done,
From cottages when toll is done. From cottages whose smoke unstirr'd Curls yellow in the sun.

Star of love's soft interviews:
Parted lovers on thee mute:
Their remembrancer to heaven
Of thrilling yows, thou art,
Too delicious to be riven
By absence from the heart.
—CAMPBELL.

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS. eached in their Church of St. Paul the Apostle, Flity-ninth street and Ninth avenue, New York City.

New York Catholic Review. TWENTY SECOND EUNDAY AFTER PENTECOST.

The festival of All Saints which we are celebrating during these days should suggest to us, dear brethren, some thoughts of our eternal home wherein we shall one day praise God with His raints if we are but faithful to His grace, it were well for us to think of that blessed country in which there is no weeping and mourning, in which sin enters not and where God, all sufficient and all sufficient is the portion of His The festival of All Saints which we are and all sufficing, is the portion of His saints. Hope, indeed, bids us lift these eyes of ours, which delight so much in earthly prospects—hope bids us lift our eyes to heaven that we may learn the

worth of eternity.

The truth that we have an eternal destiny, is, alas, too often practically lost sight of and as a consequence our lives are not ordered for eternity but for time. I say practically loss sight of because, although we do not indeed question the fact of eternity nor that we have souls that crave for immortality and will not be at rest with less than eternal bliss, yet we fail to regulate our lives in view of the great conviction which lies, as it were, hid beneath a mass of present in-

terests and desires.

These latter, because they are present, claim our attention and engross our care. They are not really things of first import were. When we think much about them we perceive more cr less clearly what they are worth, but we do not, unfortuncted with the part that we worth. ately, think about their worthlessness deeply enough nor often enough. This thoughtlessness comes chiefly from this, that these things are the things of time.

Time is ours, and we are of it, but eternity must have felt exceedingly cheap.

Time is ours, and we are of it, but eternity is apparently remote and intangible.

Yet for all that, it is for eternity we should strive, and, if we strive at all, it is for a bliesful eternity we are making, worth more than all the world can give. If we do not strive it is because we do not realize that eternity is the great reality of life, for it is in eternity that each of us will find his settled state. Time is but a passing condition, and a very uncertain condition for us spiritu wery uncertain condition for us spiritually. It is of va'ue only in reference to eternity. Time is but a factor in God's eternal plan. His dealings with men are all in view not of time, but of eternity. He gives the things of carth into men's keeping that they may use them for eternal life. He bestows His grace upon men's souls that they may attain to eternal life. As He has Himself implanted in men's breasts the desire of immortality, He has also provided that that deelre may be satisfied. When He speaks to men He speaks to men He speaks to them of eternity. He declares that man's destiny in the light of eternity. Faith teaches this. And if the truths of faith are realities, we should treat them as such. This we do when we live according to the convictions that faith imposes upon us. If and the only way to avoid these indeed upon the salvation of our souls of old age is to keep your temper. happiness depends, not for some years nor for all years, but forever, is not the work of saving our souls the great business of life, the supreme duty which even self interest urges upon us? Let us, dear brethren, remember our last end, and we shall never sin. Let us keep eternity be-fore our eyes, and time will serve us as God intended it should—for our everlast-

It is dangerous to neglect catarrh, for it leads to bronchitis and consumptior. Hood's Sarsaparilla cures catarrh in all

ing happiness.

W. W. McLellan, Lyn N. S, writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Eclectric Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

you for a supply. What is a Day's Labor ?

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OUR BOYS AND GIRLS.

PROMOTE PEACE IN A FAMILY. Remember that our will is likely to be crossed every day, so prepare for

Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much. 3. To learn the different temper of each individual.

each individual.

4 To look on each member of the family as one for whom we should have a care When any good happens to any

one, rejoice at it. 6 When inclined to give an angry abover, "to overcome evil with good"
7. If from sickness, pain, or infirmity we feel irritable, to keep a strict watch

over ourselves. 8. To observe when others are suffering, and to drop a word of kindness and sympathy suited to them.

9. To take a pleasant view of every-thing, even of the weather, and encourage hope.

10. To speak kindly to the servants 10. To speak kindly to the servants—to praise them for little things when

you can.
11. In the little pleasures which may occur, to put yourself last.

12. To try for "the soft answer that turneth away wrath."

"FRAIN YOUR TEMPER IN YOUTH." Boybood is always a brief season, man-

hood may be a long one. What boy does not look forward to manhood as a coveted goal? And what boy would not like to be a popular man, and a great man, at least within the compass of his idea of The cool man is the strong man, the

popular man and the great man. We always associate coolness with bravery, and we cannot imagine a truly courageous man in a high state of excitement roaring out what he is going to do.
There may be persons who are boasters and fighters at the same time; but the

"his blotting paper." If you did you must have admired his coolness as much as Napoleon, who stood by.

A parallel case is that of the general

A parallel case is that or the general who put a lieuterant under arrest, not because he pulled a pistol on him, but because it did not go off.

"I will punish you for not keeping

It is not alone in war that a good temper is requisite. The cool, self-bal anced man is always the successful man in business. To act on impulse is to act wrongly nine times out of ten. It rarely taken and the successful man for the successful man in business. takes more than a few minutes to inquire into details, and look at all sides of a question, before coming to a decision, and, as a rule, it saves hours, and perhaps

days, of after vexation.

The man who loses his temper is not a police trooper, a native guide, and my

Nothing will preserve good looks to old age like a good temper. The irritable, quarrelsome person is always wrinkled and distorted in visage as well as mind, and the only way to avoid these terrors

IS IN THEIR HEARTS.

One of the missionaries in the Indian Territory, Father Thomas Duperon, re-lates this charming anecdote: The little tribe of the Kickapoos, who came from New Mexico to the Indian Territory some years ago live at present along the North Canadlan. In the summer time they dwell in log houses, built generally on some hillocks; but during the winter they seek for refuge some timbered valleys in order to be protected against the north

Our Rev. Father Prefect Apostolic being very anxious to get from that tribe some children for the school of Saint Elizabeth's Mission, I started at the end of December to pay them a visit. Accom-panied by an interpreter, I arrived at their village situated at the foot of a little hill. village situated at the foot of a little hill.

I found a few houses, entirely primitive, that is to say, wigwams made skilfully with mats, and covered with skins and large pleces of bark. Every house is about sixteen feet long and twelve feet wide. You go in through a door kept closed by a curtain, and you find no win dows, except two skylights used also as chimneys. Before these dwellings, chilchluneys. Before these dwellings, chil-dren half naked were playing together, some women were making collars of pearl,

some were sewing, some others were cooking. I asked for the chief. A young fellow brought us to one of these wigwams larger than the others. I went in and met there a dozen men smoking and talk. ing together. Several were clothed as citizens, but the most of them had for only garment the simple and primitive blanket. I shook hands with them and gave them some cigars. After that,

through my interpreter I made known the object of my visit: "My friends," said I, "I am a Catholic my friends," said I, "I am a Catholic priest coming to announce to you good news. We built for your girls a large school at Purcell. They can be boarded there, and instructed gratuitously. They will be there under the maternal care of some good ladies we call Sisters, who have abandoned their family, their fortune and their fatherland to some here among you, and to instruct your children. When you

go to Purcell, you will be able to see them, and after three or four years, your girls come back to you with a good, practical education. What do you think about that?"

The first chief, an old man sixty years of age, thin, but with sharp features, rose to answer in the name of the others. The

to answer in the name of the others. The interpreter translated his words:

"We are glad," said he, "to hear your proposal. It is indeed a very nice one. We would be very well satisfied to see our children well educated. But please tell me in the name of whom do you come? Are you the first chief of the Catholic religion in this country."

"No," I replied, "I am one of his assistants; he will come himself after a while to see you."

to see you."
"Ab! Ah! Very Well." Saying that, he was looking attentively

at my Brevisry, which seemed to excite in a peculiar manner his curiosity : "You have in your hand," said he, "a "You have in your hand," said he, "a big book, you call it the Bible, do you not? We can not read that book, but nevertheless (and then the old chief pointed to his heart), we have ourselves a Bible here. That Bible tells us that there is a Great Spirit looking at us. That Bible tells me that I must abstain from stealing the horse, the cow, the gun, and the goods of my neighbor. That Bible tells me that I can not touch the wife of my friend. That Bible tells me that I can not touch the that I my friend. That Bible tells me that I my Friend. That Bible teils me that I must take care of my old father and my old mother, and partake with the needy the piece of bread I have. Is it not what you read also in your Bible?"

"Absolutely the same."

"Very well, then come to see us again, and we will be able to understand one another."

another."

I bade them good bye and withdrew admiring the besutiful expression used by the poor savage, to style the Natural Law of which Saint Paul speaks in his episite to the Romans, and I conceived the greatest hope that, in that respect, and the falliment of the Natural Law engraved in that heaves the Kickensen. and fighters at the same time: but the combination is certainly rare.

Perhaps you remember reading about the French soldier who jocularly spoke of the shower of sand cast by a cannon ball on the dispatch he had written as "his blotting paper."

If you did wor must have admired.

BISHOP "ROUGHING" IT IN WESTERN AUSTRALIA.

We are indebted to Sydney Freeman's because he pulled a pistol on him, but because it did not go off.

"I will punish you for not keeping your fire arms in good order," said the general, coolly.

And a substitute of the subjined:

Evily in June Bishop Gibney, of Perth, Western Australis, in company with one your fire arms in good order," said the general, coolly. Native Reserve—one hundred miles distant. The party took six horses and provisions for a month, during which period they hoped to be able to thoroughly explore the country in the vicinity of the Reserve and select the most eligible site for a native mission station. BISHOP GIBNEY'S EXPERIENCES.

Here is the intrepid Bishop's own account as published in the West Australian Catholic Record:

self left Derby to select a site for a mission reserve on the 4th of June. The native falling ill, we made a halt at the Yeeda Station. On the 6th we crossed the Fitzroy in the direction of the Reserve. Having missed the pool towards which we directed our course, we were obliged to camp that evening without water, but during the night heavy rain fell. On the 9th struck the Frezer river and followed he is not fit to be a judge.

Boys and girls are men and women in miniature, and youth is the time to form the habits of after life.

"Think twice before you speak once,"

"Think twice before you speak once," is not for time, but for eternity, and He commands them to serve Himself in view of that end. If man fails to serve, He threatene, that as the reward for service would have been everlasting, so chall the punishment for failure to serve also be. Whether men will or not, they cannot escape the fact of eternity, and so it behoves them to labor for a blissful one. Our present life, then, should be viewed in the light of eternity. Faith teaches this, And if the truths of failure are now on a station belonging to Messrs. Hadley and Nothing will preserve good looks to all station belonging to Messrs. Hadley and Hunter, who employ about sixty natives, and describe them as quiet and docile. We sgain started on the 19th with replensished meat stores, and on the 20th reached Beagle Bay. During this part of our journey we met many natives travelling towards the South. We passed through four distinct tribes. Baldwin's Creek was reached on the 25th. Here our supply of provisions began to run short. was reached on the 25th. Here our supply of provisions began to run short, and, finding we could not make Carnot Bay as intended, we struck across to Like Louiss, thence to Lake Flora. We missed the latter lake, but fortunately came upon a swamp called Yabba, a favor ite resort of natives, of whom, however, we saw none. On the 30th we continued our return, during which the Abbot was again attacked by fever. We arrived at Derby on the 4th July with party and horses all safe. My slucerest thanks are due to the resident magistrate of Derby, Mr. Lodge, to the commissioner of police for the valuable and willing assistance they the valuable and willing assistance they have given me. Their help has done much to make our trying expedition successful.

A SITE SELECTED

Under date July 10 the Bishop tela-

station in the vicinity of Beagle Bay and will endeaver to assemble natives upon it. The land on this selection is good, but the natives are few in number Abbot Ambrose and ex-trooper Daley who proposes joining the Trappist Order have left by the overland route fo Goodenough Bay, and will take bullock teams on from Yeeda. In about two months I hope to have all settled, and to be able to begin my return journey

to Perth. Catarrh Is a constitutional
Disease, and requires
A constitutional remedy
Like Hood's Sarsaparilla,
Which purifies the blood, Makes the weak strong,

INGERSOLL'S LATEST.

Baltimore Mirror

Much has been written of late against Christianity. Representing most of what is conservative in civilization, progressists are wont to inveigh against it as an obstacle in the onward career of progress. Indeed, scarcely does one of this class take up his pen but that he fulminates against its divine teachings. Mr. Ingersoil cannot even write on the "Kreutzer Sonata" without doing so. But we must not be surprised at this. Some persons are unnomanians on certain subjects, and Mr. Ingersoil is one ejus acneris, in his hostility to Much has been written of late against gersoll is one ejus aeneris, in his hostility to

the Church.

We were fully prepared for his attack on Christianity, when we took up the last number of the North American Review; but we must say we were thoroughly un-prepared for the line of argument he pursued. He might as well have argued that Tell was a traitor and Arnold a patriot. that Tell was a traitor and Arnold a patriot. For the first time in our life we were told that, according to the teachings of the Christian Church, love is a delusion, which at best can last but a few days; that love must of necessity be succeeded by indifference, then by disgust and lastly by hatred; that life in this world is without value; that the race can be perpetuated only by vice, and that the practice of the highest virtue would leave the world without the form of man. This, strange as it may form of man. This, strange as it may sound to many, according to the high priest of infidelity, is the conclusion reached by the Divine Master.
Is it true? Does Christ anywhere in-

timate such views? Has Mr. Ingersoll forgotten that the Founder of Christian-ity is the Second Person of that Triune God who proclaimed at the beginning that it is not well for man to be alone; that it was He who raised matrimony to the dignity of a sacrament, and that it is the Church which He founded which has always, under all circumstances, main tained the inviolability of the marriage tie? And this being the case—and that it is, the student of history who runs may read in its records of the past—does it not ill become any one, even the high priest of infidelity, to foist upon Christianity such doctrines!

The Church, after the teachings of its D.vine Founder, does indeed advise some to lead lives of celibacy. But while she exalts the nun, she in no way detracts from the mother. Her brightest type of humanity is motherhood—the Mother even of Him who bore our sins on the tree. The mother is to her a holy being—a being that shall not only have the honor and obedience of her children, but the love and respect of her children, but the love and respect of her husband. The nun, too, is regarded by her as a holy being—and who is there, excepting, perhaps, Mr. Ingersoll in certain moods, who will condemn her for so regarding her? Have men no longer any admiration for heroic action? Is there no moral beauty in the character of Sour Scraphine, so exquisitely portrayed by the author of "Lucile?" We quote below from Gerald Griffia's well known poem Perhaps in persuing them they will recall some heroic act of this holy order of some heroic act of this holy order of women, that Mr. Ingersoll has himself been an eye-witness to in the course of bis varied life—for like the Trojan hero of old, they may truthfully exclaim:
"Quae regio in terris nostri non plena lab-

"Unshrinking where Pestilence scatters his breath, Like an angel she mover, 'mid the vapor of death; Where rings the loud musket and flashes the

sword, Unfearing she walks, for she follows the Lord. How sweetly she bends o'er plague-tainted With looks that are lighted with holiest grace;
How sindly she dresses each suffering limb,
For she sees in the wounded the image of
Him.

Behold her, ye worldly! behold her, ye vain!
Who shrink from the pathway of virtue and who yield up to pleasure your night and

yourdays,
Forgetful of service, forgetful of praise.
Ye lszy philosopners—self-seeking men—
Ye fire-side philanthropists, great at the pen, How stands in the balance your elequence weighed With the life and the deeds of that high born maid?"

The Ancient O.der of Hibernians in Brooklyn have been split into two factions which have been quarrelling with each other, but they have consented to leave their dispute to the amicable arbitration of the Bishop of Brooklyn. It is expected that all parties to the dispute will be satisfied with the Bishop's decision, and that all cause of dispension decision, and that all cause of dissension will thus be removed.

will thus be removed.

The great increase of French Canadian population in the New England States may be judged from the fact that two hundred French Canadian children were confirmed recently in Salem, Mass.

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Emin Pashs, in a letter to his friends in Germany, speaks very highly of French missionary Fathers of the Holy Ghost who are laboring in East Africa, and urges the German Government to aid them in their work. L'entenant Wissman gave similar

the Catholic missions. There are several Catholics among the successful candidates for the first Parlia-ment of Japan. It is the first time that Japanese Catholics have secured a direct representation in the government of the

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Should be used, if it is desired to make the Finest Class of Germs—Rolls, Biscuit, Pancakes, Johnny Cakes, Ple Crust, Boiled Paste, etc., etc. Light, sweet, snow white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaren's Cook's FRIEND.

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Catholic FEY,

London

C. M. B. A.

We would call the attention of our C. M.

A. Branches and members to the fact
that we make a very pretty silk C. M. B. A.
Badge, nicely trimmed with gold fringe, acserding to price, \$1.00, \$1.25, \$1.40, \$1.50, \$1.75,
and \$3.00, and can be used by branches when
stending funerals of deceased members, or
a demonstration of any find, and it imparts to a body of men a nest appearance.
**SATMOLIC ORGANIZATIONS IN CARADA.

We respectfully selicit the patronage of
the Ostholic bocieties of the Dominion,
"Religious, National and Benevolent," and
would call their attention to the fact that
we are the only Catholic firm in Canada who
make a specialty of association supplies,
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Designs and prices furnished upon amplication to T.P. TANSEY, General Purchasing Agent and Manufacturer of Association
Empipiles, 285 S. Martin Street, Montreal.

Established May, 1884.

Brauch No. 4, London, Meets on the 2nd and 4th Thursday of very month, at 8 o'clock, at their hall, abloin Block, Richmond street. P F. Boyle, President; Wm. Corcoran, Rec.

O. M. B. A.

Branch No. 144 C. M B. A. wss organ. Branch No. 144 C, M. B. A. wss organ-ized in St. Louis parish on Thursday, November, 6, by Grand Deputy T. P. Tansey, assisted by Deputies H. Howison, J. T. Coffey and A. H. Spedding, President Dandelin, 142; Secretary Lamourenx, 142; Financial Secretary Lemieux, 87; and several other visiting Brothers. The following are its first officers:

President, Rev Chas Laroque, cure
First Vice-President, G T Dor. o.a
Mecond Vice President. T Delage
Recording Secretary. L N Aubertin
Assistant Secretary. J G Oulmet
Tressurer, F N Fournier
Financial Sec. Rev Louis Boissonneau't
Masshal, Jos B Aubry
Guard, Israel Brault
Trusiere, for ore year. Los B Anber. T Del Guard, Israel Brault Trustees, for one year, Jos B Aubry, T Del-age, F N Fournier; for two years, Rev Louis Boissonneault and G T Dorlon.

Resolutions of Condolence.

Resolutions of Condoleuce.

At the regular meeting of Sacred Heart Branch, No. 130, of the Catholic Mutual Benefit Association, at Bathurst, N. P., held in their hall ou the foutind day of November instant, the following resolutions were avanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom, to remove by death from the midst of his family, Stephen, the brother of our worthy and esteemed Brother, Dennis P. Doyle,
Resolved, That we, the members of Branch 130, while bowing submissively to the omnipotent will of Divine Providence, beg to extend to Brother Dennis P. Doyle his parents and family, our sincere sympathy and condoleuce, and pray that God may assist them to bear their loss with true Christian resignation; and further
Resolved, that a copy of these resolutions be sent to Brother Dennis P. Doyle, and also be published in the CATROLIC RECERD and the Miramiehi Advance.

Committee on resolutions, John J. Harrington, Michael Power and Wm. R. Welsh.

E. P. A.

The constitution of the Emerald Beneficial Association directs that each branch shall have an annual Mass offered for its deceased members. In compliacce with said law, a Requiem High Mass was celebrated in St. Patrick's Church, Toronto, by the Rev. Father McCracken, C S S R, for the repose of the souls of the deceased members of St. Patrick's Branch, No. 12, the efficers and members, with the friends of the deceased, being present. The choir was under the direction of Miss Lemaitre, and added much to the solemnity of the

On the same date a Requiem High Mass was celebrated in St. Mary's Cathedral, Hamilton, by the Rev. Father Cotey at 8 a m. for the repose of the souls of the deceased members of Shamrock Branch, No. 16 The Rev. Father Brady nducted the choir All rendered their parts in a most effective manner. There friends present.

P. S. I beg to inform the officers and ers of the association that from Hamburge avenue, Toronto.

W. Lane, Grand Secretary.

THE TOBACCO QUESTION.

To the Editor of the Catholic Record London DEAR SIR—I was very agreeably sur-prized to notice in your issue of October 4th a communication on the tobacco ques tion of sirgular power and comprehen-siveness from the pen of Mr. O'Brien J. Atkinson. Last week another correspondent replied; but his reply, while perhaps containing all that can be said in favor of tobacco, comes very far from refuting any of Mr. Atkinson's arguments. Your Lindsay correspondent contends that the tobseco habit must be a good one, because it is so universal-spparently quite forgetting that the same argument may be advanced with equal force in behalf of every other bad or victous habit that dis graces Christer dom. He also states that the money spent in it is not wasted, bacause, forsooth, the preparation of tobacco gives employment to thousands of persons. If he had studied Poor Richard's Aimanac understand how tobacco can assist diges tion, at the same time it deprives the food of an ingredient that is essential to diges-tion. We are also told that tobacco "soothes the nerves." It does nothing of then carefully abstain for some hours from any employment that is likely to disturb he will find that, noth withstand ing this, his nerves will soon become un steady and excited and will continue so till they are again relieved by the pipe.

And why? Because tobacco is an irri-

with the single exception of prussic acid. Tobacco contains from 2 to 8 per cent. of nicotine, so that on the average a pound of tobacco contains from 300 to 350 grains of this poison, only 2 grains of white, if given in such a way as to secure its full eff. ct, is sufficient to kill a man. "Tobacco is to be recommended to kill vermin of all sorts, avent a kind of parasite that breads orts, except a kind of parasite that breeds in bar rooms and billiard halls, and may often be seen adhering to lamp-posts or hovering around street corners or railway tations, repeating the experiment itss:ited by Columbus when he wrote in described by Columbus when he wrote in his ship journal 'we saw the naked saveges twist huge leaves together and smoke like devils.'" Most intelligent smokers use pipes made of some absorbing material such as clay or meerschaum, which will such up the oily matter (nicotine) before it reaches the mouth; but the smoke which they inhale also contains a certain amount of this poison ard its effect on the delicate mucous membrane of the lucgs is often very finiurious. The the delicate mucous membrane of the lucgs is often very injurious. The human organism, however, possesses in a wonderful degree the power of accommo dating itself to the corditions imposed upon it. For instance, a man, taking arsenic, by beginning with small doses and gradually increasing them, may, in time, be able to take, without apparent, or at least, immediate effect, as much as would kill thee men entirely unused to it. It is this power of adapting itself to circumstances that adapting itself to circumstances that eaves the system of the tobacco user from the fall effect of his wrong doing, and persons of the vital temperament with robust constitutions may use tobacco with-

out suffering much appreciable injury. With all others, however, the case is very different, and with them the tobacco habit becomes not only a question of economy and good manners, but a moral one as well. A man does not own his life or mental capacities in the sense that he can do with them as he may choose; he merely holds them in trust from God; and surely the Almighty will not hold him guiltless who, for his own selfish gratification, indulges in a habit that likely to shorten his life or impair his in tellectual faculties. Your correspondent refers to King James "counterblaste," but does not attempt to answer the king's logic. "Good countrymen," says the royal author, "let us consider what honor or politile can mouve us to imitate the barbarous and beastly manuers of the wilde, slavish and godless Indians, especta'ly in so vile a custom. Why do wee not as well imitate them in walking naked as they doe? In preferring glasses and such toyes, to golde and precious stones, as they doe? Yea, why do wee not deale Gud and after the devill, as they doe?" It may be of interest to Catholics to re-

member that at least two of the Popes member that at least two of the Popes issued encyclicals against the tobacco habit, viz, Urban VIII, "the vigorous and enlightened founder of the college of the Propaganda," and Innocent XI. "the judictous reformer," who refused to be coerced by Louis XIV., even after that potentate had seized the Papal territory of the literal chapels, 22 feet on exceeding the potentate had seized the Papal territory of the literal chapels, 22 feet on exceeding the potentate had seized the Papal territory of the literal chapels, 22 feet on exceeding the potential of the literal chapels, 22 feet on exceeding the potential of the literal chapels, 22 feet on exceeding the potential of the literal chapels, and the lateral chapels, 22 feet on exceeding the potential of the local chapels are literal chapels. Aviguon and threatened to send a fleet against Rime. If this latter fact had been known by the brethren of the Montreal conference it is possible they might have been more legient towards a custom tha had incurred the Papal displessure.

Very truly yours,

TRIP DOWN THE ST. LAWRENCE.

It was 7 p. m. when we left Tadousac.
We called again at Rivier du Loup,
Murray Bay, and arrived at Quebec at 6
a. m. on Sunday morning. During the trip we made many acquaintances and be came friendly and intimate with several distinguished personages on board the Canada: among others I might mention an English gentleman named Morris, who had travelled over every continent and traversed every sea and ocean ; a su wealthy Irishman named Dono van, of Munroe street, Brooklyn, whose children were very interesting, and, for their age, accomplished We exchanged cards also with Dr. Harlan, of Philadel phia, and regretfully parted with a son and married daughter of General Tecom

seb Sherman, of the United States army.
Very Rav. Father Debougule, of the
Redemptorist Order, who is rector and
parish priest at St. Anne de Beaupre, met as at the station. The train leaves every morning at an early hour for the now celebrated shrine, where so much genuine faith and piety find a home and a terminns, and where so many startling miracles attest the power of God and the benign influence which Mary's mother, the good St. Anne, exercises in the court of Heaven.

About five hundred people boarded the ten cars that left at 7.30 for St. Anne's that morning. They were C. M. B. A. men, with their friends and families, besides one hundred javenile Zouaves, dressed in their quaint French uniform of grey, with red facings and sashes. All were fasting and prepared to receive Communion when they reached their destination. The If he had studied Poor Richard's Almanac with profit, he would consider it more in criter to ask: "What return have I received for my money?" and, falling a satisfactory answer, would take but scant consolation from the conviction that a brewer, a distiller or a tobacco planter was the better off for his loss. But the great virtue claimed for tobacco is a negative one. "It does no harm," they say. Let us see. All must admit that it occasions a most wanton expenditure of the salva. This saliva, physiologists claim, is intended by nature for moistening the sions a most wanton expenditure of the salva. This sairva, physiologists claim, is intended by nature for moistening the focd, and is essential to proper digestion.

This makes it rather difficult for us to chanting of Gregorian must by male the control of Gregorian must be made to the contr chanting of Gregorian music by male voices alone filled the church incide and the Zouave band's strains were echoed back

from the Laurential hills on the outside At the end of High Mass hundreds upon hundreds approached the holy table to rethe kind; it irritates them. To prove ceive Communion. Four priests were this, let a smoker "sooth his nerves" and administering the Bread of Angels at the same time, and already hundreds had received Communion at the earlier Masses. ceived Communion at the earner masses. It was afterwards explained that a steamer from Montreal had arrived very early in the morning with two or three hundred pligims. After Communion all returned to the attar rails to venerate and kis; the

Redemptorist Fathers, whose grand and ample residence or monavery is built at the foot of the Laurenide of the church of St. As an implication of the father of the father of St. As an implication of the father o this stream they raised a wooden chapel, the beginning of the sauctuary which was destined to become famous throughout

After a number of years it was found necessary to take the old chapel to pieces and with new material to erect a larger and more permanent structure. In 1665 the Venerable Mother Mary of the Incarnalon wrote from Quebec to her son in France:

church dedicated to St. Anne, in which Our Lord vouchsefes to work great miracles at the intercession of the holy mother of the Biessed Virgin. There may be seen the paralytic walking; the blind recover-ing their sight; and the sick, no matter wast may be their malady, regalizing their This church, built of stone and wood, is

still in a good state of preservation, and stands on the foot of the hill a little to the north of the present grand Basilies, which was erected in 1876 In 1670 the saintly Bishop Laval asked and obtained a very preclous and well authenticated relic of St Anne from the chapter of Carcassonne, and in 1877 Rev. Father Laliberte, when on a visit to Rome, secured another, which is the object of much devotion. It is a part of the humble cottage in which Sa. Joachim and St. Anne dwelt with their child, the immaculate handmaid of the

not included. The towers are 168 feet high each, and between them, on the facade, is a large central ross window. There are three spacious entrance doors, in the Doric style, flanked by fluted columns with pediments. Over each door is a slab on which are carved emblems of the three theological virtues—faith, hope and charity. The whole is surmounted by a colossal statue of St. Anne in carved wood, copper git. This statue, which is 14 feet in height, is of marvelious beauty, and is the work of a Belgian sculptor. The pligrim who enters for the first time into the sanctuary of St. Anne de Braupre is immedi-ately impressed with the richness and imposing grandeur of the edifice. wails are hung with magnificent paintings. Indeed, both architect and painter have alike striven to impart an air of dignity and splendor to this temple of the now celebrated Canadian Thaumathurglet." (Manuel of St. Anne's, by a Redemptorist

On each side of the entrance door are tall and opened his address with : "An inpyramids of crutches and various surgical appliances, such as trusses, iron supports, etc, that were left behind by the mained April, 1891. It will be of great interest. who were miraculously cured by the intercession of S. Anne These pyramids reach to a height of 55 feet from the floor of the church. A few feet from the Communion rails, at the top feet from the Communion rails, at the top of the central passage (or aisle), stands a magnificent statue of St. Anne, holding the infant Mary in her arms. On a trellis work surrouncing the pedestal are suppended numerous gifts, such as gold rings, gold watches and chains, silver and gold hearts, etc., which have been hung there by clients whose prayers were favorably received by St. Anne.

CATHOLIC PRESS.

Pittsburg Catholic.

Publishers of Catholic newspapers know full well how great is the need of the circulation of Catholic papers and now difficult, in so many cases, it is to get subscribers in the very quarters where full information from Oatholic sources is most needed. An example worthy of imitation by some large minded Catholic was given, quite lately, by a Methodist gentleman. His name is Judge Shinkle, from opposite Cincinnati. In a late M. E conference he said that he wanted the Advocate to go into every family of his Church in Kentucky, and that he rould help the pasters accomplish this; wherever there was a family too poor to take it he would send it to them!

A non Catholic paper refers to the apparent unwillingness of great numbers of Protestants to attend their churches, and the consequent devices many preachers resort to to draw audiences. It very properly denominates this as "Caromo Caristianity." This new development, it says, resorts to "entertain-ments," "gift concerts," "third class theatres," and the like. Some of the staid members of these churches are out in protest against such modes of attract. ing a crowd, feeling that they are not needed as a substitute for the Gospel.

Ave Maria. The Tablet has been publishing some interesting reminiscences of the late Car-And why? Because tobacco is an irritant, and, as is the case with all stimulants, its secondary effect is always the reverse of its primary.

It should be remembered that nicotine, the active principle of tobacco, is the most intensely poisonous substance known, at breakfast in the dining-room of the intensely poisonous substance known, at the community of the streturing reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting reminiscences of the late Cardinal Newman. One of these relates to the absorbing earnesting and of the absorbing earnesting earnesting earnesting ea

the other side of the St. Lawrence are of the opinion that what what is sauce for the goose is not sance for the gander. In the United States the Public schools suit them in every respect, and they are content to erjy the monopoly of them.
But in Canada, especially in the Province of Quebec, they can only chew the cud of their discontent, receive their just share of the canada and gramphic because the the maintenance of civil and religi ous rights and privileges "—a very proper thing in appearance, but in reality a crusade against a Catholic people having proper educational facilities for their children. Suppose the Catholics in the United States were receiving their propor-tionate share of the school fund, and sup

pose they should cry out and organize against their more numerous non Cathoagainst their more numerous non Catno-lic fellow-citizens receiving the lion's share of those funds, would they not be justly set down as madmen unworthy of they are unable to escape the it faces of they are unable to escape the it faces of they are not established with ren in Canada at the present writing. It is entirely their affair it, Dogberry like, they will insist upon writing themselves down an ass. We simply allude to them in order to point a moral—which he that they turn away from the great manger of husks they have prepared for themselves. They do not cry out, with Horace, they do not cry out, with Horace, they have prepared for themselves.

Cleveland Universe.

Tuesday's Cleveland Leader contained a very lengthy report of the alleged doings of the McCall Mission in Paris, a Cleveland venture, which from its own accounts is doing wenders in converting French Romanists" at Paris. The Leader of the same date contains an ex-tended account of the regular monthly meeting of the Congregational ministers of Cleveland. The headlines to this are: "Heathen at home. Only five per cent, of the people in twelve of the Leader of the same date contains an ex cent, of the people in twelve of the largest cities in America are identified street cities in America are identified with Caristain churches. The godless spirit in the country is equally unestisfactory." One would think, under this state of facts, the Congregational ministers would preach the charity that begins at home: would seek the spiritual benefit of the ninety five per ceut. of home heathen. On no, our sectarian friends are nothing if not inconsistent. Far D. are nothing if not inconsistent. Rev. Dr. Russell was the orator of the occasion It is hoped that it will convince the people of Italy that the religion which we believe and practice is the best on earth." This does sound like sarcasm. We, the Congregational end of five percent, of the people of the United States. Why not simply ask the brethren to pay delegates expenses to Fiorence, because of the pleasure to be derived from a visit to that beautiful artistic Catholic edits? to that beautiful, artistic Catholic city?

long since, a very sincere and ptous Methodist became alarmed at the 'encroachment of Romanism upon our Public school system, and determined to lecture and rouse the public mind to the threatand rouse the public mind to the threatened dauger. He, therefore, with an indication of sense very rare among that
class, took to reading Catholic books and
papers. He talked with a few intelligent Catholics, and made himself familiar with their arguments. The consequence is that the lectures are infinitely postponed, and, most wonderful to relate, the would be lecturer is now a Catholic! The man's heart and intellect were of the right sort." We recommend this gentleman's course to all our heretical friends who imagine that the Public school system is being en dangered by "Romanism." If they knew more, they wouldn't have so much to вау.

PROF. KOCH'S DISCOVERY.

Berlin, Nov. 8—The discovery of Prof. Koch, of the Berlin University, of a method for the cure of consumption by inoculation with attenuated tubercular healths, in ordification. inoculation with attenuated tubercular bacillus, is exciting the greatest interest. It seems probable that a motion will be introduced in the Prussian Diet looking to the establishment of a bacteriological institute, which will be under the direction of Prof. Koch. The private patients under Koch's care belong to the higher aristocracy, and have pledged their word of honor to keep stience until he releases them from their obligation. From a private source information has come that a consumptive matter that the consumptive matter that the consumptive indicates the property of the consumptive matter that the consumptive indicates the property of the consumptive matter that is excited the consumptive indicates the consumption in the consumptive indicates the consumptive indicates the consum obligation. From a private source information has come that a consumptive youth, the son of an official at the Hygienic Institute, of which Koch is president, has already been cured. In cases now under treatment a change for the better is observed after five or six injections of lymp, within a tortnight. In one case of long standing it took months to effect an improvement,

seems to them—the sge has become so utilitarian—that it would have been a waste of time. But experience has shown that they who deny a place to the beautiful end by denying a place to the

The iconoclasts of the Reformation be gan by tearing the lily from the hands of the Mother of God and went on to try to deprive her of the title Immaculate, which the school fund, and grumble because the Catholic people of a Catholic province happen to have educational matters all their own way. Hence their ungenerous protest at a recent conference, held in Montreal, gainst the interference of any Church in the affairs of the State, and their insensate resolve to combine with other Protestant denominations for what they call "the maintenance of civil and religious modeled theometalth, and went on to try to deprive her of the title Immaculate, which is represented. The modern iconoclast goes further; he will have no beautiful until he can take it apart and put it together again. God's things are not what they ough: to be in his estimation, until he has recall "the maintenance of civil and religious modeled the Mother of God and went on to try to deprive her of the title Immaculate, which is represented. The modern iconoclast goes further; he will admit that nothing can be beautiful until he can be be in his estimation, until he has rebe in his estimation, until he has re-modeled them—until he has shown that they are good for some baser parpose than to help the human race to feel that it is

What is poetry or musts but a link that blads us closer to our belief in G d? The true poets have idealized the sentiment of love, which, if our iconoclasts bat their way, would be held to be a more brutal modern poetry, they are not satisfied with their brutish utility. They have known

They do not cry out, with Horace, "Carpe diem "-they call on death to end satiety. Iconoclasta are responsible for modern pessimism, which declares that the highest duty of man is to show how gross he can be and how silly is all beauty, and that the things we can explain by our finite resson are in reality all that exlat and so they would lead the little child, which is the human heart at its best, down

to the very gates of a hell on earth.

Postry is only an effort—often a blind
effort—of man to assert his immortality. it is a vegue longing, uttered as beautifully as he can do it. The Puritans would make us fear poetry, make us flee from the sound of music; and the result of such utilitarianiem is iconoclasm. is no more logical evidence of this before our eyes than the condition of mind of a certain writer who has suddenly become notorious through a brutal book. This is notorious through a brutal book. Tolstol, in whose work we see the Pari-tan and the iconoclast making toward rulu. Such is the fate of all minds who search perversely for an answer to ques-tions which our Lord, through His Church, has answered long ago.

OBITUARY.

April, 1891. It will be of great interest. It is hoped that it will convince the people of Itely that the religion which are believe and practice is the best on earth." This does sound like sarcasm. We, the Congregational end of five per cent. of the people of the United States. Why not simply ask the brethren to particle its the death of Mr. John Forbes, of Westminardellegates expenses to Fiorence, because of the pleasure to be derived from a visit to that beautiful, artistic Catholic cit? Church Progress.

Says an exchange: "In Boston, not long since, a very sincere and plous Methodist became alarmed at the 'encroachment of Rymanism upon our Public sobool system, and determined to lecture and rouse the public mind to the threatened danger. He, therefore, with an indicase, took to reading Catholic books and papers. He talked with a few intelligent Catholics, and made himself familiar with their arguments. The consequence is that the lectures are infinitely postponed, and, most wonderful to relate, the would-be lecturer is now a Catholic! The man's heart and intellect were of the right sort."

We recommend this gentleman's course to Catholic distance in finitely postponed, and, most wonderful to relate, the would-be lecturer is now a Catholic! The man's heart and intellect were of the right sort."

We recommend this gentleman's course to Catholic distance in the catholic in the catho

ing friends and relations. "H's end was peace." P. A.

WHAT EVERYBODY SAYS MUST

RE TRUE.

And everybody says "The Bargain Store" is the foremost, cheapest and most progressive drygoods house in Lindon. Rousers and rattlers to wake and shake you up to buy now. "Legions of lots," and every lot a leader as good as the following. Our eye openers for this week will be: Forty-six inch, all wool black cashmere, worth 60s. for 39s; a vard of 24. cashmere, worth 69c, for 39 ;; a yard of 24-inch black habit cloth, all wool, worth 75 ; for 50:as yard; 98 pairs, all wool blankets, regular price \$5, for \$3 95 a pair; sheavy union flunnel, worth 18; for 12½:a yard;

C. C. RICHARDS & Co

GENTS-My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely. 3 bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflamation broken breast; it reduces and cured me in 10 days. Mrs N. Silver.



Stop that CHRONIC COUGH NOW!

For if you do not it may become consumptive. For Consumption, Scrofula General Debility and Wasting Diseases

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Of Pure Col Liver Oil and HYPOPHOSPHITES

Of Lime and Soda It is almost as palatable as milk. Far tter than other so-called Emulsions

wonderful ficsh produces SCOTT'S EMULSION

is put up in a salmon color wrapper. Be sare and get the genuine. Sold by all Dealers at 50c. and \$1.00. SCOTT & BOWNE, Belleville.



Physicians Coulan't Cure Him. One bottle of Pastor Koenig's Nerve Tonic uned me entirely, after physicians had tried it mucesafully for 8 mouths to relieve me of ner-pous debility.

People can Hardly Believe it. JERSEYVILLE, ILL., May 30th, 1888.

JERSEYVILLE, ILL., May 30th, 1888.

I take pleasure to let you known that my boy is still all right, he has not hed any of the spasme since about March 20th. The people can hardly believe it from the fact that he had as many as 18th aday or more. I believe he was a very nervous child all his life but did not show any signs of spasms until last December, after which they came in regular succession, and I had 3 doctors attending who could do nothing for him, nor even tell us what was the matter. I had despaired of his ever getting well, until I got Koenie's Nerve Tonic. After taking not quite a bottleful he got quite well and has not had the least sign of spasms since. Respectfully Yours,

MRS. E. LEYTON. MRS. E. LEYTON.

I testify to the facts as stated above to be strictly true.

JAS. HARTY, Pastor. Our Pamphlet for sufferers of nervous di-seases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Kenniz of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the Reversion by the Reversion by the Reversion by the Reversion by the Rolling St., CHICAGO, ILL. SOLD BY DRUCCIETS.

Price \$1 per Hottle. 6 Bottles for \$5. Agents, W. E. Saunders & Co., Druggists, London, Ontario.



ST. LAWRENCE CANALS. RAPIDE PLAT DIVISION.

NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.

CALED TENDERS addressed to the undersigned, and endored "Tender for the St. Lewrence Canals," will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 3rd day of December next, for the construction of a 11st lock, welre, etc., at Morrisburg, and the deepening and calargement of the Rapide Plat Caual. The work will be divided into three sections, each about a mile in length.

Rapide Plat Canal. The work will be delyided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the repeative works, can be seen on and after Widnesdry, the letter day of November next, at this office and at the Resident Engineer's Office. Mortisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full Lame, the nature of the occupation and residence of each member of the same, and furthers, an accepted cheque on a chartered back in Canada for the sum of \$6.000 fmets accompany the tender for Section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$2,000 for each of the others colons.

The respective accepted cheques must be endorsed over to the Minister of Railways and Canada, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offs submitted. The cheques thus sent in will be returned to the respective accepted when the company tendering declines tenders are any tender.

This Department does not, however, bind itself to accept the lowest or any tender.

A. P. BRADLEY,

Department of Railways and Canada; {
Oitawa, 7sh November, 1800.

Secreta Secreta Octawa, 75h November, 1890.



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