# Catholic Record.

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

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### LONDON, ONTARIO, SATURDAY, AUGUST 2, 1890.

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# Catholic Record

London, Sat., August 2nd, 1890.

EDITORIAL NOTES.

THE Rev. Sam Small has been appointed President of the new Mathodist University of Ogden in Utah. Those of the Methodist body who do not consider vulgarity in the pulpit to be the best qualification for such a position are not pleased with the appointment. The chief reason for his election is the fact that he is thought to be a successful collector of funds, but the Christian Advocate thinks that for such a position other qualifications should be taken into consideration.

"Mr. Small may be a very capable collector; but it would be strange if no man could be found with the same gift who would have been more generally and favorably known to our Church, and at the same time better commended by his antecedents for a place of such dignity as the head of an educational institution intended to be of the first rank. We doubt whether any Mathodist University wants a president who goes by the name of Sam."

THE discontent in St. George's (Angli car) Church arising out of alleged Ritualism on the part of the rector, has culminated in the formation of a new corgrega. tion by the dissentients. They have asked Bishop Lewis to appoint as their pastor the Rev. J. F. Garman, rector of Renfrew, whose Low Church views suit them better.

have received the cheque for \$10,000 rebuilding the institution. The trustees have paid no attention to the advice of the Francophobists who recommended that the money be refused. They have, on the contrary, passed unanimously a the generous gift and for the expression of good-will which accompanied it.

I'HE August number of a magazine entitled The Converted Catholic has reached us. It professes to be edited by an expriest, who certainly sees things through distorted spectacles. He says :

The priests will continue to say Masses for souls in Purgatory as long as there is a dollar forthcoming. . . but if payment be not made there will be no Mass. No pay, no pray."

would find that the hirelings whose motto is no pay no pray, are the pastors \$15,000 per annum. Here is where the ' no pay no pray " comes in.

A TELEGRAM, evidently sent by Canadian Francophobists to Eoglish newspapers through Reuter's Agency, says that Le Patrie, Mr. Beaugrand, and by insinuation, Mr. Laurier, leader of the Liberal party of Canada, call upon the Ontario Liberals to join it in endeavoring to break up the Canadian Confederation. The fallaciousness of such a telegram of course is evident to all in Canada; but it | We heartily wish them joy of their " vio cannot be doubted that the determined hostility of a considerable faction of the people of Ontario is creating much disgust in Quebec against the union of the Provinces. Should such sentiments become much more widespread in impulse from the triumph of fanaticism,
Ontario, there is little doubt that the as they were never in more flourishing counter sentiment in Quebec will also condition than they are at present. increase in strength, and the result will inevitably be the breaking up of the Dominion. Let who may lose.

THE Dublin Freeman's Journal gives an admirable reply to those who presistently pretend that the object of the agitation for Home Rule is to break up the British Empire. In England and Ireland the term Separatists has been invented by the Tory press on purpos to make the British public believe that the object of the Nationalists is to separ ate Ireland from the Empire, but it is shown that there already exists many Legislatures or Parliament in the Empire with the result that Home Rule is en joyed in the colonies which are governed by them, and that the people of the colonies are all the more loyal to the throne because they are allowed to govern themselves. The Freeman's Jour. nal thus puts the case, and it is certainly a strong argument why the demands of Ireland to govern herself should be the Governor of Cordova, was also obliged

ILL,

r \$5. gists,

"There are under the British Crown at least a score of native Parliaments, or

governing bodies, ruling the different countries or Provinces according to the wishes of the ruled. It is the recollection of this fact which makes so ridiculous the alleged apprehension that the establishment of an additional Legislature for Irelandswould make smithereens of the Imperial bond. In Canada there are seven Home Rule Parliaments. There is, first of all, in Canada a Dominion Parliament, which meets at Ottawa, and consists of two houses, and is elected by voters resident all over the Dominion. Newfoundland, which is outside the Dominion, is ruled by a Legislative Council of fifteen and a House of Assembly of thirty-three. The Parliaments in the Canadian Dominion are Quebec, Ontario, Nowa Scotia, Prince E tward's Island, New Brunswick, British Columbia and Manitoba."

Facrs like these should be of sufficient force to convince men of Prof. Goldwin Smith's calibre that they are doing gross injustice to the cause in which the Irish Nationalists are advocating, when, as in a recent article by that hater of everything Catholic and Irish, they represent as Fenians, anxious to break up the British Government, all who say a word in favor of Irish Home Rule. But it is consolatory to know that Professor Smith's opinions are of little weight with the public with whom it rests to pass a verdict upon the demands of Ireland, and there is no longer any doubt what that verdict will be at the next election.

MR. SMITH carries his hatred of Ireland too far when he counts among the enemies of the British Empire Mr. Gladstone and all who acknowledge him as their leader. Such absurdities will not stay the avalanche which will soon Facrs like these should be of sufficient

THE trustees of Toronto University Gladstone and all who acknowledge him voted by the Quebec Legislature towards not stay the avalanche which will soon overwhelm the Salisbury Government.

THE NEW history which the Boston School Board has adopted for the express purpose of giving offence to Catholics resolution thanking the Legislature for is far from being acceptable to the respectable Protestants who have in them either love of Christianity or of their country. Dr. H. D. Jenkins has published a letter in which he says:

"I lately examined scores, if not hundreds, of text-books in use in the Public schools, and I have no hesitation in saying that from a Christian standpoint Meyer's History is the worst. I simply would not permit one of my children to attend a school in which it was used as a text book."

It is also objected to on the score If this self-styled ex priest, who is that in its seven hundred and twentymost probably an impostor, if we judge five pages there is no recognition of the by the usual facts with regard to like existence of such a country as the anti Catholic zealots, would only look United States, except in a single pararound his own city of New York he graph on one page.

existence of such a country as the United States, except in a single paragraph on one page.

It is not surprising that such a paper as the Toronto Mail should gloat over the glorious victory gained at the school elections of that city over the Catholics, since the victory was gained over Christianity as well. It is well known by the articles on prayer and miracles which appear from time to time in the Mail, that it is hostile to Christianity as far as it dares to proclaim its sentiments. But it is a matter of surprise that journals which claim to be religious, and ministers who of the Protestant churches which are as the Toronto Mail should gloat over the closed at this very season. The Catho- glorious victory gained at the school eleclic churches are always open : and, while | tions of that city over the Catholics, since the Catholic priests are laboring hard on the victory was gained over Christianity salaries which barely support them, Pro. as well. It is well known by the articles testant ministers are drawing from their on prayer and miracles which appear congregations, often from \$10,000 to from time to time in the Mail, that it is claim to be religious, and ministers who profess to be Christian teachers, should sing joyful pass on occasion of such a triumph. None were more loud in proclaiming the result of the elections to be a glorious victory than the Christian Guardian, the Presbyterian Review and Rev. Dr. Fulton, and their sentiments were loudly applauded by Toronto audiences. tory." The Catholics of Boston, however, are not to be defrauded of their faith by aggressive measures of the School Board. The Catholic parochial schools have received an altogether new

> THE Russian Minister of the Interior has adopted the plan of preventing all foreign missionaries from preaching among the Jews, so as to secure to the Greek schismatical Church a monoply of

converts. A SERIOUS insurrection is reported from Buenos Ayres. The 10th regiment of soldiers in garrison in the city, headed by its officers, revolted, on the 26th ult., and being joined by many other battalions advanced on the residence of the President, who was obliged to flee for safety to Rosario. Subsequently he took refuge on board of a foreign ship. The revolution rapidly extended even to the Provinces, and it seems to have become very general. There has been severe fighting in the city and the insurrection. ists are reported to have triumphed everywhere, though the Government still holds out. The President's brother, to make good his escape as best he could. At last account fighting was still

CAPTAIN FITZ HORRIGAN, a native of Picton, Oat., obtained high and wellmerited honors at the recent examinations held in the D Infantry school of this city. He has secured a 1st class certificate grade A., and on his return home shall obtain the promotion to which he is entitled-that of Major of his regiment. now stationed at Kingston. We heartly congratulate our gallant young friend, and prognosticate for him (what is amongst our most fervent wishes) honors still higher, and, should the occasion call for it, a grand career of military glory in

ARCHDIOCESE OF KINGSTON.

Last evening a very large concourse

were: Very Rev. Dean O'Connor, Chesterville; Revs. M Mackey, Marysville; I J McCarthy, Williamstown; J Masterson, Prescott; M J Stanton, Smith's Falls; M A Donahoe, Perth; J. Twomey, Crysler; C B Murray, Trenton; T Davis, Madoc; C A McWilliams, Railton; T J Spratt, Wolfe Island; J H McDonagh, Picton; C J Doffus, Merrickville; G Corbett, St Andrews; P A DeSaunhae, Est Cornwall; W M Fox, Lochlel; J T Hogan, Napanee; T Fitzpatrick, St. Raphael's; G Cicolarl, Ernsville; M McDonald, Kemptville; M C O Brien, Brockville; J J Connelly, Frankford; M J Leahy, Moose Creek; J Fieming, Tweed; P Hartigan, Centreville; W E Walsh, Spencerville; W McDonnell, Glennevis, D A Twomey, Morrisburg; T McCarthy, Read; J O'Gorman, Ganaucque; M O'Rourke, Carleton Piace; D C McRae, Cornwall; T P O'Counor, Burgess; J McCarthy, Prescott; J S Qılını, Brewer's Mills; T Carey, Westport; J J Kelly, Young; J Collina, Madoc; A Carson, Glennevis; T Murtagh, Klugston; J V Newille, Klugston. His Grace the Archbishop then proceeded to the other platform from which the stone was to be laid. Here the Litany of Saints was chauted, after which the stone was laid with due solemnitles, His Grace spreading the mortar with a

hine bipartitæ clero populoque in gratiæ ac honoris argumentum collato struendum, idem Antistes, XLVI, sacredotum corona circumdatus, solemni ritu inchoavit VIII.

TRANSLATION For a perpetual memorial of the See of Kingston, being now raised to Metro-politan rank, this chapel of St. James Boanerges, to be built with moneys pre-sented to the Most Rev. James V. Cleary, first Archbishop, as a token of gratitude and respect, by the whole clergy and people of his diocese, divided from hence-forth into two, was begun with solemn rite by the same prelate, surrounded by a choir of priests, forty six in number, on the 8th of the kalends of August, in

Archbishop Cleary then spoke a few cheering words to those present, and explained the purposes to which the proposed chapel should be applied. He said it was to be the home of Our Lord Jesus Christ throughout the winter months of all future years. In it the Adorable Sacrifice of the New and Eternal Testament was to be officed daily by the Great High Priest Himself, through the ministry of His duly or-dained vicarious priests, for application of the merits and satisfaction of the bloody atonement of Calvary to the liv-ing and the dead. The sacraments of baptism and penance and Blessed Eucharist and matrimony will be admin-istered here forever to the children of the faith. The cost of its erection will be something over \$13,000, of which amount \$10,000 have been presented to him (the Archbishop) as a free gift, by the ciergy here present and their conthe ciergy here present and their con-gregations, with liberty to apply the money to any purpose he may deem fit for commemorating the great event of Kingston being elevated in this year of grace to Metropolitan rank. His Grace has closen to devote this generous money-offering to the erection of a memorial chapel in consection with the Cathedral which will nection with the Cathedral, which will be of manifold utility to the Catholics of Kingston, whilst it will serve also for various purposes of advantage to the diocese and its clergy on occasion of ecolesiastical assemblies. The clergy and people of the old diocese, now and

henceforth divided in two, that is, Kingston and Alexandria, have all contributed most cheerfully and generously to this memorial fund. For this the Archbishop here effored to them and their congregation his most hearty thanks and prayed God to bless and reward them. You also, Catholics of Kingston, he said, ought to unite with in thanking them and praying the divine blessing upon and praving the divine blessing upon them. His Grace then solemily chanted the Archiepicopal benediction, the clergy

the Archiepteopal benediction, the clergy and the entire assembly failing on their kness to receive it reverently.

Then all retired singing the "Magnificat," the oldest and grandest of all Caristian hymns.

The chapel, which is to be dedicated to the honor of St. James Boanerges, brother of St. John the Divine, will be a hand some stone structure, solidly bailt and tastefully and appropriately decorated both inside and out. It will be 57 feet 6 inches in length and 27 feet in width on the inside; heighth of wall 17 feet, and from the ground to the top of the cross rom the ground to the top of the cross

The architect is J. Connolly, R C. A. of 54 Church street, Foronto, and the con-tractor is Mr. Newlands, who has also the contract for the grand tower now in course of erection at the Cathedral and which when finished will add so much to

LATEST CATHOLIC NEWS.

Many Florentines are protesting against the burial of Garibaldi in their peautiful cathedral of Santa Croce.

Italian journals state that the dome of St. Peter's Cathedral in Rome is cracking in a somewhat serious manner.

The Athenaum says in a recent issue that "Cardinal Newman proves that the deeper you go into history the less Protestant you become,"

During the last three years nearly 40 per cent, of the children for whom result fees had been paid by the Intermediate Educational Board have been educated by the Christian Brothers,

John Sherman, was received into the Catholic Church, some time ago, in Washington, by his cousin Father Sherman, and is now a sincere and practical Catholic.

So opposed is Cardinal Manning to the use of intoxicating drinks that twice when in danger of death he refused to make use of them; and he appeals to the fact that he got well as proof that they are never necessary.

The priests of San Antonio, Texas, have purchased twenty acres of land in the suburbs of that city and will build thereon a college costing \$100,000 Work will begin immediately, and it is to be finished in a years' time.

Lord Randolph Caurchill is favorable to the Onristian Brothers as educators, and he is endeavoring to get the Com-missioners of National Education to make alterations in their rules to enable the Caristian Brothers to obtain State aid for their primary schools.

The last convent of Franciscan Sisters at Dubno, in Russia, wherein all the re ligious from other convents which had been already confiscated, were living, has been closed by the Government and turned into a prison.

Bishop Murray, of West Maitland, Australia, thus attests the success of missionary work among the natives of that colony: "Tae Benedictine Fathers in Western Australia, the Jesuit Fathers in the Northern Terrature of South Australia in the Northern Territory of South Austra-lia, the Marist Fathers in New Z saland and the South Sea Islands, the Fathers of the Sacred Heart in New Guinea, and I must secular clergy have rendered signal service by their apostolic labors in behalf of the native races."

A writer in an English paper gives the

following interesting particulars of the missionary zeal and excellent work done by Irish saints in various countries: The Irish built 138 monasteries in di ferent parts of Europe during the first three centuries of their Christian history, and vestiges of their footsteps are in every country. Districts are named after them and cities bear their title. We can count 45 Irish saints in England. 45 in Gaul, 30 in Belgium, 13 in Italy, 8 in Iceland and Norway, and 150 in Germany. We further know that amon them were such men as St. Virgillus of Salzburg, first discoverer of the sphericity of the earth, and the existence of city of the earth, and the existence of the antipodes; John Albinus, the founder of the University of Pavia; St. Cumean, the Patron of the Monastery of Bebbie; St. Gall, the Apostle of Switzerland; Columbkille, the Apostle of the Picts; St. Aiden, the founder of Lindis-fane and the Patron of Northumberland; and St. Boniface, Apostle of Germany.

The following incident, which is related in one of the English papers, being fur nished by its Roman correspondent illustrates the antiquity of the Catholic practice of devotion to the Blessed Virgin: "A few days ago the clever professor, M. Marrucci, showed the Ostian catacombs to a distinguished party. Stopping before the picture of the Blessed Virgin holding the Infant Jesus in her arms, he said: 'Protestants pretend that the cult and picture of the pretend that the cult and picture of the Blessed Virgin were not introduced until the Council of Ephesus, in the fifth century, had proclaimed that the Virgin Mary was really the Mother of God. Now here we have a picture of Our Lady which is anterior by a century to the Council of Ephesus. And it is the most recent of the representations of Mary which are to be found in the catacombs. If we were in the catacombs of St. Priscilla, I could show you a painting of the Virgin Mother which dates from the first century, which was seen and venerated if not by the Apostles Peter and Paul themselves, at least by their immediate disciples."

THE BISHOP OF ARDAGH AND would have been the it evitable verdict of THE IRISH CHIEF SECRETARY.

A DIGNIFIED PROTEST,

The following is a copy of a letter addressed by Most Rev. Dr. Woodlock, Bishop of Ardagh, to the Irish Chief Secretary, resigning his position on the Sanate of the Rayal University, in accordance with the resolution of the

Senate of the Royal University, in accordance with the resolution of the Catholic hierarchy, agreed to at their recent meeting in Maynooth College:

St. Mel's, Longford, 29th June, 1890, Sir.—I had the honor, together with the late lamented Cardinal McCabe, of being selected by the Catholic Bishops of Ireland to represent our hierarchy on of Ireland to represent our hierarchy on the Senate of the Royal University at its first institution. Our appointment was accepted as an earnest of the determin-ation of Government to redress our admitted grievances in the matter of higher The first meeting of the Senate was

The first meeting of the Senate was held on the 24th June, 1880, and now, after ten years of expectancy, the hopes then created are found illusory. During the last session of Parliament you, sir, in answer to Mr. Sexton's eloquent statement, raised new expectations, but only to disappoint them. It became my duty, therefore, to ask my brother prelates at the first opportunity whether it was their wish that I should continue in my present anomalous position or my present anomalous position, or whether, in their opinion, I ought not to resign my seat at their representative on the Senate of the Royal University, thus to protest as far as in us less against the continued neglect of the interests of the Catholics of Ireland in respect of University education. My most rever-end brethren are of opinion that my duty as their representative is clear and, therefore, I request you, sir, to place in the bands of Her Most Gracious Majesty the Queen, through His Excel-lency the Lord Lieutenant of Ireland, my resignation of the office of Senator of the Royal University, which she was graciously pleased to confer upon me in her Royal Charter of the 27th April,

Forty-five years ago the right of Irish Catholics to University education was acknowledged, and still, after nearly half a century, we find a Protestant university with a Protestant clergyman as its head with a Protestant clergyman as its head and with teachers nearly all of whom are Protestants, asserting in the Catholic capital of Catholic Ireland Protestant Educational Ascendency. We find that University endowed with an income of over £60,000 a year, while not one shilling of direct endowment is given to the Catholic University of Ireland on shilling of direct endowment is given to
the Catholic University of Ireland, on
which our Catholic people have spent
£200,000. And after ten years of trial
the Royal University, instead of raising
our Catholic University to a level, as it
was hoped, with Trinity College, Dublin,
protects and fosters the Queen's Colleges,
founded on the principle of mixed edit founded on the principle of mixed edu cation, which the Catholic Church and even conscientious Protestants con-

As for mixed education we will have none of it. We demand equality in education on the basis of religion. We ask for nothing more—the Catholic Bishops and people of Ireland will be content with nothing less. I have the honor to be, sir, your faithful servant,

+ BARTH. WCOLLOGE.

\* Barth. Wcodlock,
Bishop of Ardagh and Clonmacnoise,
The Right Hon. A. J. Balfour, M. P.,
Chief Secretary for Ireland.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN

COLLEGE GREEN.

The following are the particulars of the the Bishop of Cloyne against the London edition of the New York Herald. We copy from the London Tablet:
In an action for libel, on Thursday,

against the New York Herald by the Bishop of Cloyne, Mr. Lockwood, who appeared with Dr. Commins and Mr. Arthur O'Connor, said he was happy to say it was not necessary for a verdict to be taken, and that, after consultation with defendants' counsel, an order would be drawn up in accordance with an ar

rangement.
The action was by the Bishop of Cloyne against the New York Herald for I published in London, in May, 1889 some years past the plaintiff had held high office in the Church in Ireland. He had not been a political man, although he took a sincere interest in political matters, and had striven to do his duty in his high office. He felt sure that the defendants counsel would agree that during the time the plaintiff had held his office he had done his duty with sincerity and seal. When his pastoral was published he reminded his flock that there were certain distracting occurrences in Ireland which had a tendency to withdrew their attention from their religious duties. The defendants put upon the language of that pastoral what was an absolute contradiction of the language of the pastoral.

The plaintiff did not wish to make

money out of the action, and it has been agreed that 100 guineas should be paid him, to be made use of by him in his diocese as he thought fit, and also it was agreed by defendants to pay all costs that had been incurred. He felt sure that Mr. Asquith would give a full apology for the sorrow and pain the libel had caused the plaintiff. Mr. Asquith, Q. C. (who appeared with Sir Charles Russell and Mr. Roskill for

Sir Charles Russell the desented to everything Mr. Lockwood had said. The writer of the article had been misled by a mutilated report. Yet, apart from that, the libel was entirely unjustifiable. On behalf of the defendants he expressed great re-gret for having published the libel.

gret for having published the libel.

Mr. Justice Matthew said he quite agreed with the course that had been taken. The libel must have been written in entire ignorance of the character of the venerable ecclesiastic. The defendants had taken a wise course in anticipating what

At the court session recently held At the court session recently Mr. At the court session recently held at Strekestown, Roscommon County Mr. O'Conor Morris, county court judge, reduced the sentence of nine months' imprisonment with hard labor, imposed upon Mr. Jasper Tully, editor of the Roscommon Herald, to three months, without hard labor.

hard labor.

At Killarney Quarter Sessions, Kerry Co, County Court Jadge Curran, addressing the grand jury, congratulated them on the state of the district, fewer outrages having been committed during the past few months as compared with the corresponding period of last year.

Existions on the Smith Barry property in Tipperary have been resumed. The grocery premises and corn stores of the

and Tipperary have been resumed. The grocery premises and corn stores of the Messrs. Explish, the house of Miss Walsh and the offices of the Tipperary People were taken possession of the other day. The evicting forces were under the control of Colonel Caddell, with District Inspectors Wynne and Gamble and Mr. Arnold Power, sub-sheriff.

The Waxford First Press values the first Press values and the first Press values are the first Press values.

Arnold Power, sub sheriff.

The Wexford Free Press relates the following instance of laudlord arbitrary conduct: Since the decrees have been obtained regainst the tenantry on the Elysestate, the agent, Mr. Taylor, has been setting in a very high-handed manner. He takes Nathaniel Hammend out for a diltar and potents to the forth of the set drive, and points out cattle for the bailiff to selze. Several tenants were able to pay their rent, and called at the rent office shortly before decrees being granted, but they were told by the agent that the clerk they were told by the agent that the clerk was not present, and to come next day. The process server was with them next morning before they thought of going to the rent office, and the result was that the tenants so treated had to pay £2 cost.

During the year 1889 the Irish language was taught in fifty-one national schools, in Ireland, the number of pupils examined and the number passed

examined and the number passed being as follows: nine hundred and fourteen pupils examined; five hundred and seventy six pupils passed.

Thirteen tenants on the estate of Lord

Castletown have bought their holdings

for £14, 187.

Mr. Rochfort Maguire, recently elected Mr. Rochfort Maguire, recently elected by the Nationalists for North Donegal, is an Irish Protestant and a native of the county Roscommon. He is a graduate of Oxford, and has for some years taken a strong interest in Irish political affairs. Mr. Maguire has been associated in South Africa with Mr. Cecil Rhodes, who contributed £10,000 to the Irish National funds a few years ago.

In the House of Commons recently Mr. W. A. Macdonald asked why there was no volunteer force in Ireland? The Secretary of State for War quoted an

Secretary of State for War quoted an answer given to a similar question in 1871 during the government of Mr. Gladstone, to the effect that there was no reason to doubt the loyalty of the majority of the Irish people, but, owing to the strong religious dissensions in the country, it was feared that a volunteer movement would assume a sectarian character. He held that this reason ex-

character. He held that this reason existed in full force now.

It is stated by the London correspondent on the authority of a prominent official who stands high as one of the organizers of the Conservative party that Mr. Balfour is very doubtful of his own re-election in East Manchester. own re-election in East Manchester, Larger majorities than his have been reversed during the bye elections, and the Liberals have a good prospect of changing Mr. Balfour's majority of six-hundred and fifty into a minority.

Evictions are again proceeding on the Massarene estate. The usual brutality is in every case exhibited by the police employed in this work.

Emigration from Ireland showed a slight increase in the month of June, but, according to the Board of Trade returns just issued, it still exhibits a marked decrease when the first six months of this year are compared with the same period of 1889. The number of Irish emigrants in June was 5.286 as compared with 5.181 in the same month last year; but the number for the six months ended 30th June was only 34,605 as against 43,102 for the same period of

The tenants of Mrs. Vandaleur in Kilmacduane, West Clare, have adopted the plan of campaign against their landlord, who lives in London. The tenants met the agents, Mr. Armstrong, on Saturday at Kilrush, when a demand of 63 61 in the pound reduction was made by the tenants, who met in a body at the rent office. They stated that this was given to them before, and that a similar reduction had been allowed in his arbitration award by Sir Charles Russell to the tenants on Captain Vandeleur's estate. The agent declined to give such a reduction, but offered 5s. in the pound, which the ten-ants refused. They next proceeded to hold a meeting, when the plan of cam-paign was unanimously adopted, and the rents lodged with a private trustee. An admirable illustration of the man-

ner in which law and justice are ad-ministered in Ireland is to be found in the recent conviction of Mr. John Kelly, who was actually sentenced to four months' imprisonment for his use of the pronoun us in a conversation of the pronoun us in a conversation which was overheard by a policeman, who arrested him for treasonable talk. A Mr. O'Dwyer said of a certain woman, who showed considerable courage in the cause of Ireland, "that is the woman to fight," Whereupon Kelly said: "I find that women are great deal more determined for us than the men." It was for this averaging that has was sentenced. this expression that he was sentenced by Balfour's model magistrate. The Liverpool Catholic Times in commenting on the case says the Arians used to be called martyrs of a diphtaong. [Mr. Kelly may well be called the martyr of a propoun.

The committee of the National League appeals to all branches to thoroughly re-organize and to contribute to the central funds, upon which heavy calls are made. A Mask of Gold.

Rich satins decked her form with ch Her step was grand, her features cold, her mien As high as that of any jeweled queen. dmiring throngs dropped roses at her gate there liveried servants stood in humble

wait. uusn! Death came, a silent guest un-He stilled the scene where ravelry had

been,
And left the proud to mourn in ley state.
She left her glory to the greedy werld.
Her glided halls, her treasuries impearled
But while her golden knell on earth was
toled. tolled, Her long neglected soul, with penury shod Degulsed no more in shining masts of gold stood like a beggar, pleadings alms of God

### -E W. Shurtleff . KNOCKNAGOW

OR, THE HOMES OF TIPPERARY BY CHARLES J. KICKHAM.

CHAPTER L.

TOM CUDDENY FEELS "SOMEWAY QUARE," -A GLANCE BACKWARDS TO CLEAR UP THE MYSTERY OF THE TRACKS IN

Tom Cuddehy took down his hurly from the hurdle over the chimney corner, and examined it carefully, as a soldier might examine his sword before the high. Etamine his sword before the battle. His eye could detect no crack or fisw; but, to make assurance doubly sure, Tom Ouddehy let his hurly drop several times against the hearthstone, holding it by the small end as loosely as possible in one hand, in order to test its soundness by the ring it gave out. The great match between the two sides of the river was to come off next day in Maurice Kearney's picked men had reported themselves ready in all respects to meet the Knocknagow boys on their own chosen ground. The at its height; and it was known that Mat Donovan had despatched a messenger all the way to Cioughshannavo for Tom Doherty, whom Mrs. Kearney had in-Father Carroll, when he was appointed administrator of that parish—to the great grief and sorrow of the Knocknagow boys; for Tom Doherty was one of their best hurlers. If Tom Doherty failed to best hurlers. If Tom Doberty failed to put in an appearance it was the general opinion that victory would fail to "the farmers"—for Tom Caddeby's men were all farmers' sone—while Mat Donovan's were all "labouring men." But, in spite of these favourable omens, Tom Caddeby put back his hurly in its usual resting place with a heavy sigh

place with a heavy sigh.

That accidental meeting with his old sweetheart the day before had awakened sweetness the day before had awarened a curious feeling in his breast, which he described as "someway quare." The young man from the mountain had spent the night at old Paddy Laughlan's, and Tom had just been told that the old man and his intended son in law had ridden away together after breakfast to get the marriage articles drawn by Attorney marriage articles drawn by Attorney Hanly, if they were fortunate enough to eatch that eccentric limb of the law at home. So Tom Cuddeby sighed, and wished that dreary Saturday were well over; for nothing less, he thought, could rouse him to shake off that "someway quare" state of mind than the excite-ment of the hurling match between the two sides of the river. He was throwing bis riding coat over his shoulders to go out, when the half-door was flung open, and Lory Hanly in a fearful state of excitement stood before him.

"I have a message for you," he ex-

Lory's voice was sufficiently startling in itself, and his manner of opening his eyes very wide added considerably to the effect. But, in addition to the voice and the look, the unusual circumstance of Lory's wear-ing an old straw hat of the rudest descrip-tion suggested to Tom Caddehy that his

tion suggested to Tom Caddeby that his sudden and unexpected appearance could only be the result of some very startling occurrence, of the nature of which he could not form the remotest conjecture.

So he stared at Lory, and Lory—as was his wont after causing a sensation—stared at him. While waiting to hear the expected "message," which Lory seemed on the point of projecting every moment from his half-open mouth, but which did from his half-open mouth, but which did not come for all that, Tom noticed that his visitor wore the immense straw hat in a peculiar fashion—that is, the broad leaf was turned back into the high and some what contcal mould in front, so that the straw hat looked like a bonnet put on wrong side foremost. It just occurs to us, however, that this attempt to convey an idea of the manner in which Mr. Lyry Hanly was pleased to wear his hat on this on will be quite thrown away upon matter of course) all our fair readers : for it is not for a moment to be suppor them could remember what a bonnet was like, when a bonnet was a

What is id?" Tom asked at last. "Miss Laughlan desired me to tell ou..." Here Tom Caddehy's bitch, Venom, took it into her head to start up from her place in the corner with a vicious snarl, misied, no doubt, by that peculiar-ity of Mr. Hanly's which Mrs. Kearney designated his "terrible throat," into the beilef that his "message" was anything but "a message of peace."

"Down, Venom!" said Tom Cuddehy, who got very red in the face at the mention of Miss Laughlan's name, and some how connected Lory's appearance with the marriage articles which Tom supposed Lory's father was busy in drafting at that moment. "Well, what is id you were goin' to say?" he added meekly, as he lifted Venom up in his arms and flung her over the half-door.

But here we must leave Lory to deliver his message, and, Tom Cuddehy to act upon it or not, as he thought fit. We must even leave the great hurling match in Maurice Kearney's kila field undecided to which the message had no reference whatever, and in which we openly avow must also leave the reader in suspense concerning the result of the contest between Mat Donovan and Captain French 

captain's victory, and offering to lay a gallon of beer thereon. But we were about to say that we must leave these exciting events undecided, and interrupt the regular course of our chronicle, in order to throw light upon certain circumstances of which the reader may have caught fitful glimpses in the foregoing chapters, and which, perhaps, ought to have been made clear long before now. And for this purpose the courteous reader will please to go back with us a year or two, and take a rapid glance at one or two new faces and scenes; after which we shall return to our old friends, and follow their fortunes, through gloom and through gladness, over oceans and into strange lands, till we kneel by the graves of some, and—God be praised i—feel our heart beat quick while we tell of the happiness of others.

A young man in the garb of an ecclesiastical student was pacing up and down in front of a long, low, thatched house, which might be taken for an ordinary farm house of the humbler sort were it not for its green hall door—the fan light of which was quite hidden by the eve—and the three good sized windows of twilve panes each, two at one side and one at the other of the door, which was not exactly in the middle, and suggested the idea that the room at one side of the hall was twice the size of that on the other side. The field in which the house stood—and there was no gravelled space before the door or around the house, and no avenue but a pathway from which the grass had been worn off—would be by no means a favourable sample of the "emerald sile," for it was dry and dusty-looking, and so bare that the old white donkey who had leave to roam at will, without let or hindrance, over the whole two acres, seemed to have given up as hopeless the task of gathering a belly full—there being a thirty mithe the size.

seemed to have given up as hopeless the task of gathering a belly full—there being no thistles within the inclosure—and philosophically resigned himself to that state of existence which it is said the canine of existence which it is said the canine species either effect or are doormed to, and which is popularly supposed to consist in "hunger and ease." The country, as far as the eye could reach in front and rear, and on one side of the house, was treeless and without hedges, the fences being either of stone or clay, and pressured generally that sterile appearance which we have just noticed in the old donkey's paddock. But though this was the general dock. But though this was the general aspect of the landroape on the right and left, and in front of the young student as he closed his book on reaching the low wall of loose stones that divided the lawn from a potato field to the right of the cottage; far different was the picture he had before him when he turned full round, and the rich green slopes of Hazelford methis gaze. The demesne was only divided from the field in which he stood by a little river that seemed to belong more to the poorer than to the more favoured portion. rrom the field in which he stood by a little river that seemed to belong more to the poorer than to the more favoured portion of the landscape, from which it was shut out by the hazts which grew so thickly along the bank that, except at a few places, narrow and far apart, the existence of the stream could be known to the denlicens of this paradise only by its dreamy murmurings as it wound round the roots izens of this paradise only by its dreamy murmurings as it wound round the roots opportunity presented itself. And Mr. Edwars, or dashed itself fretfully against councillate promontory of rock, as if it sought, or would make for itself, an entrance into the shady woods and sunny meadows of which it had caught glimpses as it hurried down the furze-covered hill in the distance, where it ceased to be a mere brook, and was first honoured with the name of river. But strice and more to the name of river. But strice and more to the name of river. But strice and more to the name of river. But strice and more to the name of river. But strice and more to the name of river. But strice and more to the name of river. But strice and more to the name of river. But strice and more to the name of river. But strice and more to the name of river. the name of river. But strive and mur-mur as it would, the cool groves and sunny meadows were forbidden ground, and the river went its way to the great ocean without ever once reflecting the fair scenes

without ever once reflecting the fair scenes around Hazelford Castle in its bosom.

There was something in the deep set eyes of the young student as they dwelt upon these fair scenes that might suggest the thought that he, too, felt that he was excluded from them. There were fair forms gliding backwards and forwards upon a terraced walk under the ivied wall of the castle and his pais face flushed on the content of the fair scenes. In the good old times to demand the services of Father Cleary, O<sub>3</sub>," he exclaimed on entering the parlour, "surely that armchalr in the good old times to demand the services of Father Cleary, O<sub>3</sub>," he exclaimed on entering the parlour, "surely that armchalr in the good old times to demand the services of Father Cleary, O<sub>3</sub>," he exclaimed on entering the parlour, "surely that armchalr in the corner must have be longed to him. I can almost fancy I see the venerable old sogyarth sitting in it at the present moment."

"Yes; it and all the rest of the furniture belonged to him," Father Carroll reof the castle, and his pale face flashed on observing a field glass, or telescope, directed towards himself, and handed from one to another of a group of ladies, who had evidently suspended their promenading for the purpose of surveying him. He mechanically looked around him for some less exposed place where he could continue near the cottage to screen him, except two old grey sally trees, that served the pur-pose of plers to the wooden gate at the road. His first impulse was to walk down to the river, where he would be screened by the bushes on the opposite bank; but this, he thought, would look as if he wanted to get a nearer view of the group on the ter-race, who seemed to concern themselves so much with his movements ; and, throw ing back his shoulders, and holding his head very high, he faced towards the cottage, and pushing in the green hall-door, with the fanlight up in the thatch, turned into the parlour and sat down by the window.

Father Carroll was lying on a very stiff looking straight backed sofs, after a long ride to the farthest away part of his parish. He was mentally contrasting his omfortable couch with the soft velvety loungers in the dean's well-furnished rooms, when the young student entered "Well, Arthur," he asked, "has El mund made his appearance vet?

"No," was the reply, "though he ought to be here before now."

"And why have you come in?"
"Those women at the castle are so un-mannerly, I couldn't stand it." "What did they do to you?" the priest tiveness was a source of amusement to his friends.

"They looked at me," he replied in a tone of displeasure.

A hearty laugh from the priest provented his finishing the sentence, and he turned to his book without attempting any

turnes to his book without attempting any further explanation.

The priest looked round his scantily-furnished room, with its bare walls and uncarpeted floor. Tae least bit of mouldwhatever, and in which we openly avow our sympathies are with the "labouring men;" and, if Tom Dohe:ty fall, it him not hope for mercy at our hands. We must also leave the reader in suspense conversing the result of the contest had. eight or ten drawers, and their brass handles like the mounting of a coffin; though this same desk was the especial pride and glory of Mrs. Hayes, the house keeper, who always watched the faces of

from proper motives. Since I was born my mother's daily prayer has been that she would live to see me a good priest, and I cannot bear the thought of disappointing her hopes, particularly since the failure of this unlucky bank has left us in mather straightened clean metanages. Near rather straightened circumstances. Near-ly all that was left by my father to edu-cate me for a profession is gone; and 'tis fearful to think that so much has been

fearful to think that so much has been thown away upon me; and here I am now and don't know what course to take, even if I had the course to tell my mother the state of my mind. But will it not be like acting a lie to go back again?"

"I don't think so," returned Father Carroll, "unless you take the loss of more time and money into account."

"The time, and the money, too, would be lost even if I did not return to college, for I could not make up my mind what to do next, for some time at least. Indolence and pride are my besetting sins. My only idea in reference to becoming a priest was that it was the easles: way to become a gentlem in, and have people putting their hands to their hats for me." putting their hands to their hats for me. "I don't know that most of us have not some such notion as that," returned Father Carroll, laughing. "I think you

will be a priest yet. "Here is Edmund," exclaimed the student, his sad face lighting up with pleasure as he hurrled out to welcome his friend, who had just leaped off a car on the road, and vauited over the gate, leav ing the driver to open it and follow with

s portmanteau to the cottage. Elmund Kiely looked the very opposite of the pale, slightly-built student of the pale, slightly-built student, whose thin hand he grasped in his warm palm, while his blue eyes and fresh laughing face beamed with hearty good nature. Edmund, as his little sister Grace used to say, was a "jolly fellow," never by any chance out of spirits for more than five minutes at a time. And yet the two friends whose society he most loved were Arthur O'Connor and Hugh Kearney. His father wished him to commence the opportunity presented itself. And Mr. Eimund Kiely is now one of those

together, which proved such out and out together, which proved such out and out pleasant affairs that he is now bent upon adding one more to the number. "I like the look of your house," he said, as he shook hands with the priest at the door of his thatched domicile. "There is something suggestive of the romantic about it. I have no doubt many a runaway couple dismounted at this door in the good old times to demand the services of Father Cleary, On," he exclaimed on entering the parlour, "surely that armchair in the corner must have be longed to him. I can almost fancy I see

ture belonged to him," Father Carroll re-plied. "I bought them all at the auction; and though, as you see, they are not over elegant or expensive articles, I am in debt on account of them for the first time in my life."
"And, talking of romance," Edmund

Sir Thomas Butler's brother was married.
I'd like to know all about it. Did you

it. She was his cousin."

"So she was, sir," old Mrs. Hayes, the housekeeper, who was laying the table, quietly observed—somewhat to Eimund's surprise. "You'd think he'd break his heart crying after poor Miss Annie. 'O uncle,' he need to say, 'what made you let that old man take her away?' Au' sure he wasn't an old man, though he was he reply. "I don't want to be introduced to her," was the reply. "I he less I see of such people the batter I like it."

"I suppose it is Miss Dalany?" said about her. She has got an immense deal of polishing at all events."

"And it has not been thrown away—no has it spoiled her in the least," returned Eimund. "But by the way, I'm it. She was his cousin.' he wasn't an old man, though he was stooped and delicate looking. We all thought he was only a painter, or an artist thought he was only a painter, or an artist, as he used to say; but he told Father Ned who he was, an' when he saw poor Miss Annie so given for him, though she thought he was only a poor painter, he gave his consent to the marrisge. The poor thing got delicate soon after, an' when she found that his brother and family were makin' little of him. I have family were makin' little of him, I know it used to fret her. He took her away to Italy for the air, for he was as fond of her as of his life. But she only held two years, an' her last letter to her uncle would bring tears from a rock,' twas so movin.' Her husband, she said, was as kind an' lovin' as ever, an' she was sure he'd be kind an' lovin' to her little Annie when

she was gone.' "How did they happen to become acquainted first?" Eimund asked, as Mrs. Hayes took her bunch of keys from her pocket, and ostentationally shock them, preparatory to unlocking one of the drawers of the brass mounted desk. "Well," Mrs. Hayes replied, as she selected the key she wanted from the bunch, "berself an' Father Ned gave three weeks that year at the water. An', it seems, Mr. Butler spent all his time abroad learning the paintin' business—an' sure, I never see a man so fond of anything as he was of makin' pictures. He painted all Major French's children with painted all Mejor French's children while he was here, an' 'tis little they thought 'twas a near cousin of their own was paintin' 'em. There is the three of 'em

mahogany deak and its brass handles.

"But there's nothing like independence," said Father Carroll to himself. "I would n't go back again as curate for a good deal. And I'll be economical for awhile, and will soon be able to furnish the old cottage comfortably. I'm sorry now I never thought of laying by a little money."

"Do you think," the young student asked, "I ought to go back to the college for another year?"

"I certainly think you ought," re turned the priest. "You may have a vocation, though you fancy you have not. Or it may come in good time, if God wills it. I was at times myself perplexed and in doubt as you are now; but it all passed away."

"But I never had a wish to be a priest from proper motives. Since I was born my mother's daily prayer has been that she would live to see me a good priest, and I cannot bear the thought of disppointing her hopes, particularly since the failure of this unlucky bank has left us in feeling at Baltinaclash" "And the title," added Father Carroll. "I trust it may turn out well for our feight."

"But he was always practicism'. Tast an playin' the flute was all that troubled him."

"So, 'twas while he was at the castle he away lite that troubled him."

"Yes, ir; but he was shipwrecked an' a'most dhrowned, an' Father Ned took him to the house where he lodged, an' Mise Annie nursed him; for 'twas thought that troubled him."

"Yes, ir; but he was shipwrecked an' a'most dhrowned, an' Father Ned took him to the house where he lodged, an' Mise Annie nursed him; for 'twas thought him."

"Yes, air; but he was able to cartle he was Mise Cleary?"

"Yes, sir; but he was a thre castle he a'm will be dhouse where he lodged, an' Mise Annie nursed him; for 'twas thought of new Mise Cleary?"

"Yes, sir; but he was a thre castle he a'm will be dhouse where he lodged, an' Mise Annie he was a bipwrecked an' a'most dhrowned, an' Father Ned took a'most dhrowned, an' Father Ned took

"And the title," added Father Carroll.
"I trust it may turn out well for our friends at Ballinaciash."

"Why, what difference can it make to them?" Edmund asked.

"Oh, 'tis a matter of no little anxiety to a farmer to know what sort his new landlord will be. But any change is likely to be for the better in this case; for the present man is a rack renter."

"I never heard Mr. Kearney say anything him," returned Eamund. "Though he is by no means sparing of censure," he added, laughing. "The a treat to listen to his comments sometimes."

added, laughing. "Tis a treat to listen to his comments sometimes."
"Yes, but he has a lease," replied Father Carroll. "But numbers of his tenants have been smashed trying to pay impossible rents. I should not wonder if his agent, old Pender, is urging him on in this course. But I'm inclined to think his brother will be a kind landlord, unless he is led astray; and it is said, too, Sir Thomas will leave the property greatly incumbered." incumbered.

"Way, Arthur," exclaimed Elmund, "Wby, Arthur," exclaimed Elmund,
"as your cousin's black eyes made so deep
an impression on your boylsh heart, I can't
help thinking, if her daughter be at all
like her, you had better keep out of her
way, or she will spoil your vocation."
"I am not likely to come in contact
with her," returned Arthur. "Though,
for her mother's sake, I should like to

for her mother's sake, I should like to know her." "Of course, if he succeeds to the pro-

perty, she will return to Ireland."
"I think not," Arthur replied. "It is said he is a complete Frenchman in his tastes and habits, and I suspect he will always live on the Continent. But where

"To Tramore," Elmund answered.
"Nonsense," returned Arthur. "Lat us go somewhere where there will be no crowds. I detect the class of people you meet at these bathing places."

"On, yes," rejoined Edmund, laughing.
"I remember you no notice that "I remember your notions in that respect You used to say you could imagine your self marrying a peasant girl or a high-born lady; but that you could not abide the

"That is my idea still," replied the student. "They are a compound of ridicu-lous pride and vulgarity. But a peasant girl is seldom vulgar to my mind."

girl is seidom vuigar to my mind."
"Well, I have seen something of all
classes," Father Carroll observed, "and I
must say I have met some women of the
class you condemn, who certainly were
nathan incorrect realize." neither ignorant nor vulgar."

"He's a humbug," said Edmund Kiely, as if his friend's remark had nettled him a

little. 'Tis sour grapes with him, because a certain lady had the bad taste to prefer little. me to himself, once upon a time. You know we were always sure to be smitten by the same divinity, and though I gave him every fair play, he was never able to win a single smile the moment I entered the lists against him. And that's why he detasts the series of papers of the series of the lists against him. detests the sort of people one meets at the seastle. But what do you say to Tra-

"I vote for it," Father Carroll replied. "I suppose old associations have some-thing to do with it, but I can enjoy a stroll along the 'Grand Stand' more than I can the grandest of fis and finest scenery we

brightest and most fascinating little being that ever turned a wise man's head. And ever see his wife?"

au heiress, too, for she is an only child,

"No; but Arthur can tell you all about

turned Elmund. "But, by the way, I'm told Mary Kearney has turned out a downright beauty. My little eister Grace says I must marry her. She is twenty time handsomer, Grace says, than Minnie Delany. But I always thought her sister Aune would be a finer girl."
"I have not seen them for a long time,"

said Father Carroll. "I'm in the black books with their mother, it is so long since I paid her a visit. Father Hannig e she was saying to him that the world was gone when one's own flash and blood will forget you and pass by your door without inquiring whether you are dead or alive. In fact, I got what Barney Brodherick calls 'Ballyhooly' from her, 'After getting him the best servant in the three counties,' said she, 'never as much as to say "Thank you!" I'm, quite afraid to show my face to her. I suppose you have met Richard in Dublin?" "Yes, we had some pleasant evenings at his uncle's. He will soon be a full-

blown surgeon. I am promising myself a few days' shooting with Hugh shortly, and, if you could manage to come while I am there, I'll make your peace with Mr. Kearney, as I am a great favourite "Do you know any them, Arthur?"

Father Carroll asked

"No, I never met any of them," he replied. "But I often heard of them." "Come," said Edmund, pushing away his plate, "let us go out and look about us. Do you ever venture into Major psiutin' 'em. There is the three of 'em us. Do you ever venture into major bryond—fine young women now,'' said Mrs. Hayes, pointing to the ladies who so annoyed the over-sensitive student a few minutes before. "But the be that distance lends enchantment to

is a place there in a grove of large fir-trees called the Priest's Walk. Poor Father Cleary was accustomed to read his Office there for more than forty years; and it is even whispered that he may be met there still on a moonlight night. It was there his niece and husband always walked, too, Mrs. Hayes tells me. But, according to Tom Doherty, there are the other associations of not quite so innocent a character connected with the Priest's Walk; particularly one in which a French governessingures."

ticularly one in which a French governess figures."

"Oh, let us go to the place at once," exclaimed Edmund, tessing his white hat carelessly on his brown curls, "and you can tell the story of the governess; and two knows but we may catch a glimpse of the old priest and his beautiful neice? I wish I could believe in such things."

"Just wait till I tell Tom Doherty that we are to start early in the morning. But what do you say to a glass of punch before going out?"

"Oh, wait till we come back, and sitting in that old chair I'll drink the health of all true lovers, and sympathising uncles, who, like kind old Father Ned, will let them be happy."

TO BE CONTINUED. THE JESUIT SPOOK.

The Jesuit bogy is one of the most terrible spooks in the Protestant dark closet. He is trotted out on every occasion when the faithful need to be prodded into a feelthe faithful need to be prodded into a feeling of loyalty and worked up to the proper pitch of anti Catholic free zy. We read in the English papers that one Herr Merensky, a Protestant inspector of missions, has exposed a deep laid Jesuit plot in Africa, which, if successful, must have brought dire disaster to civilization. When the quarrel between England and Portugal was in progress, some months ago growing was in progress, some months ago, growing out of the Serpa Pinto affair and the rival out of the Serpa Pinto affair and the rival claims to the settlements on the Shire river and on Like Nyassa, it was noticed that the European press took sides with Portugal. Herr Mereneky, in a recently published psmphlet, undertook to explain this strange feature of the case thus: "The campaign sgainst the English claims and in favor of Portugal which has been entered upon in the press may in a great entered upon in the press may in a great measure be traced to the doings of the measurs be traced to the doings of the Jesutts, who are most anxious to destroy the flourishing evangelical mission established on Lake Nyassa."

The London Universe, commenting on this declaration, says: "When the difference about the British and Portuguese saberes of influence," in Central Africa.

spheres of influence' in Central Africa 'spheres of influence' in Central Africa broke out about last Christmas, it will be remembered that the papers published outside Portugal, which most roundly abused England for 'her high handed attitude and her oppression of the weak,' were the Republican journals of France and the Liberal papers of Germany. Now the Rapublican government has tunned the Rapublican government has tunned. the Republican government has turned the Jesuits out of France and the imperial government has turned them out of Germany, whereas in England they are as little interfered with as they were in Rome when the Evernal City was ruled by the Pope. If the Jesuits are really rich enough to nobble the whole press of the continent, they ought to be rich enough to secure their return to France, Ger-many, and, for that matter, Switzerland,

As a companion piece to this silly yarn, a story is going the rounds of the Protestant papers in Eogland, to the effect that when Count Campello denied that he had returned to the fold of Christ, the Jesuits tried to assinate him. Of course, the Jesuitz tried to assinate him. Of course, this tid bit of slanderous gosslp was sent on its travels under the guise of a rumor. It then became a positive statement on high authority, and later developed into a hisalong the 'Grand Stand' more than I can the grandest elifs and finest scenery we have. And then we'il be sure to meet some old friends there."

"Hear, hear," Eimund exclaimed.

"We start to-morrow. I introduce you," he continued, turning to Arthur, "to the brightest and most facel and most facel and the start to more to the continued, turning to Arthur, "to the such Catholics happen to be priests and most facel and most fa witness to any amount, without caring whether their calumnies have a foundation in fact or not."-Boston Republic.

THE EXCLUSIVENESS OF THE CHURCH.

In a sermon preached on his jubilee day, Cardinal Manning gave a beautiful explanation of his exclusiveness of the Catholic Church. He pointed out that no terms of reproach can be greater than to be exclusive, and yet the one thing in the world which is most exclusive is Truth.

The great preacher quoted the well-known lines: For points of faith let senseless bigots fight He can't be wrong whose life is in the right and paraphrased them thus .

For charts and compasses let senseless bigots fight; He can't be wrecked who steers the ship aright.

Who is it that can steer aright without

charts and compasses? If there were no charts and compasses the shores of the whole world would be strewn with wrecks There is only one person who can withou charts and compass steer the ship, and i is He Who by His own word commanded the winds and the waves, and Who guides His own Church. It is perfectly true that the Catholic Church is the most exclusive and most dogmatic of all authorities on the face of this earth; and that is because it knows that the slightest deviation of a hair's breadth from the truth as it is in Jesu Carlet is wandering from the way of eter-

Minard's Liniment cures Burns, etc. Minard's Liniment cures burns, etc.

Chronic Derangements of the Stomach,
Liver and Blood, are speedily removed by
the active principle of the ingredients
entering into the composition of Parmelee's
Vegetable Pills. These Pills act specifically on the deranged organs, stimulating
to action the dormant energies of the
everten, thereby removing disease and resystem, thereby removing disease and re-newing life and vitality to the afflicted. In this lies the great secret of the popular-ity of Parmelee's Vegetable Pills.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convineed.

NO FASTING FOR HIM.

Buffalo Union and Times.

hupger as the very reverse of helping the soul to overcome temptation.

Were it not that at its very inception the spirit of Protestantism declared war against the practice of celf denial and corporal austerity, we should view with amazement the unspiritual pronouncements of this representative English churchman. But with the bon vivant Luther at their head, nearly all the corfet of the "Reformation" were not remarkable for abstemiousness in any sense. The record of their "table talk" and the rancorous disputations over their feaming rancorous disputations over their foaming mugs, indicated rather the gospel of the sensualist—"eat drink and be merry, for to morrow we die"—than the teaching of the Crucified, whose life from Bethlehem

the Crucified, whose life from Bethlehem to Calvary was a continued suffering.

The term "fisting," as Archdeacon Farrar claims, may be superseded by another form of expression in the Revised Version; but, surely, the spirit and meaning of the text cannot have been suppressed. The religious instinct, old as the world and boundless as the universe, has ever taught man self-restraint; and the old as well as the new dispensation furnishes many memorable examples of penitential austerities which found favor with God. But for the sack-cloth and ashes with which the Ninevites propitiated effended Heaven, their city would have been destroyed within city would have been desiroyed within forty days. Not till she had prayed and fasted for three days and nights did the

ample of Jesus fasting for forty days fore encountering and vanishing the evil one should have risen to the Archdeacon's memory and rebuked the anti Christian and anti Biblical utterances attributed to him by the English magazine.

A WORD TO COWARDLY CATHO-

Earnestness will make us aggressive. There will be among us a prudent but manly assertion of faith whenever circum. stances suggest it, and a determination to secure to Oatholics rightful recognition, whether in private or public life. We shall seek out opportunities to serve religion, and shall never pass by unheeded authority, and later developed into a hisauthority, and later developed into a hisauthority, and later developed into a hisauthority, and later developed into a historic fact and a fit subject for comment.

But there was not a word of truth in it.
Our contemporary, the Catholic Times of
Liverpool, says in regard to it: "We are
always glad to notice statements of
always glad to notice statements of
always glad to notice statements of this kind; because, although one man in a hundred who reads them may be foolish a hundred who reads them may be foolish

eager to doff all Catholic vesture. American parlance, let us go ahead.
What if we do at times blunder? Success is not the result of valor or merit. If we never venture, we shall never gain. The conservatism which is resolved to be ever safe, is dry rot. Pay no attention to criticism; there is never a lack of it, and it usually comes from the men who are nothing, and who rejoice if failure follows action so as to find their justification for

with the age, must take new forms and new directions. Let there be individual action. Layman need not wait for the priest, nor priest for Bishop, nor Bishop for Pope. The timid move in crowds, the brave in single file. When combined efforts are called for, be ready, and at all times be prompt to obey when orders are given; but with all this there is vast room

Why is Saturday dedicated to the

Blessed Virgin?
The celebrated Durand in his Rational The celebrated Durand in his Rational assigns four reasons for this choice of Saturday made by Mary herself for her day of predilection. 1st. Because on Saturday, the day after the death of Jesus Christ, the faith remained on earth in the person of the Blessed Virgin. 21. As Saturday is the precursor of Sanday so the Mother of God is the precursor to Eternal Life. 31. Because it is but right to unite the feasts of the Mother and Son. 4th. As Saturday was the day the Creator 4th. As Saturday was the day the Creator took for repose, so also did He find rest in the heart of His beloved Mother.

from Montreal to the famous shrine of St. Aune of Beaupre will take place on St. Anne's day, 26th July, by steamer Three Rivers, under the direction of the Redemptorist Fathers of St. Anne's Church of Montreal,

Holloway's Corn Cure destroys all kinds

chdeacon Farrar of the Anglican setablishment is evidently no advocate of

establishment is evidently no advocate of fasting or any other means of mortifying the body to keep it in subjection to the apirit. In a recent article contributed to the English Illustrated Magazine, the distinguished divine delivers himself of many un-Christian sentiments for which St. Paul, were the apostle now in the fissh, would chestize him severely.

The English Archdeacon reverently regrets that so illustrious a personage as Cardinal Newman should still regard fasting as of scriptural obligation; and triumphantly appeals to the suppression of that term in the Revised Version of the Scriptures. He declares bravely that the saints won victories over themselves because they were saints, not because they fasted; and declaims against the agony of hunger as the very reverse of helping the soul to overcome temptation.

fasted for three days and nights did the beautiful Either approach Assnerus for the deliverance of her doomed people. And in like manner did Judith strengthen her soul to emite the drunken Holefernes in the vale of Bethulia.

Carist speaks of a species of demon that cannot be driven out save by fasting and prayer. In the same observance Saul and Barnatas were selected and ordained to the work of the ministry. St. Paul tells us that he chastised his body and brought it under subjection, lest after having preached to others he himself should become a castaway; and the crowning example of Jesus fasting for forty days be-

their idleness.

Do not fear the novel, provided principles are well guarded. It is time for novelites—and religious action, to accord for individual action, and vast good can be done by it.—Archbishop Ireland.

THE BLESSED VIRGIN'S DAY.

The annual Irish Catholic pilgrimage

of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

To a Friend.

True friendship, dear friend, is a tree of affection,
That always, when planted in genial clime.
Should flourish and blossom, bear fruit to Should nourish and blossom, bear fruit to perfection—
Well savored by favors, if seasoned by time.
But, alas! its bright foliage too often decay When shaded by dark clouds of sorrow;
And the cup that is sweetened by Friendship to day
Too often tastes bitter to morrow.

Too often the light of love's lamp ceases When merged 'neath the shadows of cold-ness and gloom. While the glare of the torch of sad disond

while the giate of the total are to the returning returning Exultingly glitters above its fair tomb. One drop of the gail of ingratitude may Tinge the pure stream of kindness while flowing: flowing; And the hand is, alas! often spurned away That has just been rich favors bestowing. It is not while health, youth and beauty are

twining the twining the twining twining twining the twining transfer of twining twining.

The twining twining twining twining twining twining twining twining. Thou'lt ever discover true Friendship so Thouse very discover true Friendship so rate.

No! false friends, like bees 'neath the summer's bright ray,
That 'round each sweet flower fiv humming,
Will bask in thy sunshine, yet fice far away
When adversity's dark clouds are coming.

Not thus my dear friend, have we darkened life's morning, Not thus shall we over its golden noon glide; with flowers of friendship life's path-way adorning, way adorning, From bright rosy morn till dark eventide. Yes, oft as we journey through life shall we On the green banks of kindness with pleas-And of its pure waters from our verdant

Drink of Friendship's bright goblet full is c No dark clouds and sunshine shall chase one another another
O'er our bright horrizon, so calm now and street.
For our lamp I have lit with the love of a brother,
And constantly brilliant its light will Pla appear.
O may it illumine that pathway of gloom,
Which as mortals, we'll tread at life's closing; When of living being weary we seek in the

A neat, narrow bed for reposing. And, oh! when the sun of my hour is declin-And, on: week the same and a scarce can reling
And life seems a day dream I scarce can recall, If alive—to my pillow with fond lips reclin-If alive—to my pillow with fond lips recimthing
Thou'lt whisper hope, comfort, joy, friendship and all,
Thou wilt oft to my tomb, when my spirit
the fountain whence life was imparled,
Come to join with the evening wind mournaloue. And pray for the soul that's departed.

-M. C. O'Donnell.

FRANCE IS A CATHOLIC COUNTRY.

THE MAGINFICENT "CHURCH OF THE Cure NATIONAL VOW" AT PARIS.

Despite the strange circumstance that the Government of France is in the a ca hands of infidels—a fact due to the fran blamable indifference of the Catholics to politics, and the foolish clinging of the old nobility to the dream of a restored monarchy—religion flourishes. We quote from a recent letter of Helen Stanley's

in the New York Commercial Advertiser:
Paris, July 2—People have a way of saying that religious faith is dead in France, and, looking at the question superficially, it does seem indisputable. superficially, it does seem independent. But, if one considers things religious from their practice, it is easily seen that irreligion resides far less in the popular mind than in official tendency. God is mind than in efficial tendency. God is driven out of schools, the Sisters from the hospitals and monks from their convents, but souls are not less faithful to religious faith. Not only are the churches full at the hours of Mass, but even Vespers and other services, which are not obligatory, are celebrated amid great crowds belonging to all classes o

ociety.
On last Sunday, the Festival of the Sacred Heart, I was present at Vespers at St. Sulpice in the organ loft. The organist of this great parish is M. Charles M. Widor, one of the most elegant composers of the young school, and the first French virtuoso on this instrument, as French virtuoso on this instrument, as he is also one of the most fashionable and most petted of Parisian musicians.

on going up to the organ loft last Sun day, it was to witness, on the contrary, the touching spectacle of the enormous crowd of worshippers prostrated along the passage of the Holy Sacrament, which the clergy carried in process on through the three large naves, escorted by three hundred young Lavites belong ing to the seminary attached to the church, who were clad in surplices, bearing candles in their hands and walking in a double file, while others swinging the ing candles in their hands and walking in a double file, while others swinging the censers or scattering rose leaves in front of the sacred dais. Behind them walked a crowd of laymen, dressed in full evening dress, black coats and white cravats, merchants, men of property, soldiers and officers, engineers, lawyers, etc., belonging to the parish. They also carried lighted candles; and people say that faith is dead in France!

A few days before Monsignor, the

A few days before Monsignor, the Cardinal Archbishop of Paris, had inaugurated and consecrated, amid an inmense gathering of the cleave and mense gathering of the clergy and people,
—the latter reckoned at ten thousand the Basilica of the Sacred Heart, erected on the heights of Montmartre. This is a striking proof of the persistent force of Catholic feeling in France.

It was during the anguish of the war of 1870 that the thought of dedicating France to the Sacred Heart and of con-

structing to this end, by private sub-scription, a monumental church at Paris, was vaguely harbored in the minds of some patriotic Christians. When, in 1879, the subscription was opened by a decree of Cardinal Guibert, then Archbishop of Paris, "the Work of the National dam bishop of Paris," the Work of the National Vow" had already gathered in three months nearly a million of francs. This same year the first stone was laid, and to-day, freed from its shell of scaffoldings, the imposing building rises high, and is visible from all parts of Paris, which it overlooks from a height of 300 feet above the level of the Seine. In the work of the week of the series where the overlooks from the week of the series where the overlooks from the week of the series where the overlooks from the week of the series where the overlooks from the week of the series where the overlooks from the week of the series where the series wher four or five years the ornamental work will be finished by the erection of two four or five years the ornamental work will be finished by the erection of two platforms flanking and jutting out from the basilica with two gigantic equestrian attatues of St. Louis and St. Martin, of another statue of the Archangel Michael, another statue of the Archangel Michael, which will crown the top of the choirs, and, finally, of a central dome and of a tower which will rise above all the rest, and will be copied from the Campanille we is

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Whes merged 'neath the shadows of coldness and gloom,
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It is not while health, youth and beauty are twining
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Care:
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To a Friend.

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That always, when planted in genial clime. Should flourish and blossom, bear fruit to perfection—
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And the cup that is sweetened by Friendship to day. Too often tastes bitter to morrow.

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Too often the light of love's true o

Of course this river of pious liberality which has never ceased running with a steady current has been enlarged by important donations, such as that of the Pope Pius IX., who, when the subscription was opened, gave 20,000 francs, placed in a rich gold chalice, and by offerings of many generous Christians, who could be named if they did not wish to have their names kept silent, for it is a notable fact that this pious undertaking has for twenty years advanced in a silent, peaceful manner, without ostentation or show, and the subscribers do not give in order to be talked about. It is only by the coloseal work itself that the progress of the vow is shown. But it is especially the stream of small gifts tion or show, and the subscribers do not give in order to be talked about. It is only by the coloseal work itself that the progress of the vow is shown. But it is especially the stream of small gifts which has made this enormous total; alms given to God by humble souls and collected by the monastic orders, still so powerful in France.

In this "The Work of the National Vow," is purely of the Christian demo.

Yow," is purely of the Christian demo-oracy, and if one examines it, it is a most curious spectacle, carrying one back to the fervent era of the Middle Ages and

But with flowers of friendship life's paint way adorning.
From bright rosy morn till dark eventide.
Yes, oft as we journey through life shall we meet
On the green banks of kindness with pleasure.
And of its pure waters from our verdant seat
Drink of Friendship's bright goblet full measure.

The fervent era of the Building of the Crusades.
With such wealth of gifts—offerings from the rich and widows' mites—the architects of the basilics have not been obliged to economize. Everything in it is of extreme luxury, which will be still more apparent with the interior decorations: sculpture, mosaics and colored Modark clouds and sunshine shall chase one another
O'er our bright horrizon, so calm now and clear;
For our lamp I have lit with the love of a brother,
And constantly brilliant its light will appear.
O'may it illumine that pathway of gloom.
Which as mortais, we'll tread at life's closting when of living being weary we seek in the tomb
A neat, narrow bed for reposing.

more apparent with the interior decorations; sculpture, mosaics and colored and most powerful means to help them. What greater cruelty to refuse the poor souls the consolation in our power? And the polish of marble. For fifteen years two hundred and fifteen workmen have been employed at the quarries cutting out the blocks which are brought to Paris by the canal of Loing, numbered and by the canal of Loing, numbered and ready to be put into place. At the work-shops at the church an equal number of workmen are employed, and the amount of the salaries paid since the beginning of the construction exceeds to-day

A kind and firm discipline reigns over A kind and firm discipline reigns over them; strikes are unknown, and there are many who have worked there steadily for ten and fifteen years, without any stoppage, except on Sundays and on feast days, scrupulously observed, as is befit-ting for a religious work. Although the Parisian workman is considered impious FRANCE IS A CATHOLIC COUNTRY.

THE MAGINFICENT "CHURCH OF THE NATIONAL VOW" AT PARIS.

THE MAGINFICENT "CHURCH OF THE Cures," according to the popular expression, and this can be understood when it is known that one of them, for instance, a carpenter, has earned as much as 500 francs a month, an enormous salary in

France.

As to the source of fortune the erection of the Basilica of the Sacred Heart is to the poor quarter of Montmartre, it can be appreciated by the fact that the Architecture. be appreciated by the fact that the Archbishop of Paris, paid 15 francs a yard for his ground in 1879, and to day the land adjoining it sells for 180 to 200 francs. Great blocks of houses are being pened, and hotels abound for the pilgrims. The entire quarter is transformed. No site in Paris could be better chosen for the erection of a protecting temple, which seems to cover the whole city with its shadow. Napoleon I. once conceived the idea of erecting a Temple to Peace on the same apot, only he never made peace. the same spot, only he never made peace, and it is curious that it is reserved for our time to see this dreamed of monument spring forth from a war, and con secrated not to the heathen god Janus, but to Christ. HELEN STANLEY.

and some who have shared our sorrows.
It is but natural to keep their memory alive in our minds. That is the case with those particularly who helped to bear our burdens.

long.

For all that we have one consolation God loves them with an unspeakable yearning love. We well may judge so after contemplating all that He nas done

for them.
Yet Almighty God, in the case of the Yet Almighty God, in the case of the dead, made His love depend on ours. We are to the souls in Purgatory somewhat like the saints in heaven are to us on earth. We can alleviate their sufferings, and not only that but we may shorten the term of their imprisonment. Let us then do as we would be done by. Their state is one of incomparable un. Their state is one of incomparable un-imaginable pain and helplessness. And our hands are full of the most wonderful

What, then, must be our devotion for the dead? A little or a passing thing? Does not our heart prompt us to give the

On friends! only think of all your past years, and all your past loves, and all those old faces, all those well-remembered voices that are silent now. Need we say more? Well, then, hear the voice of each of them sounding up to you from the depths of the prison of God's mercy: "Have mercy on me, have mercy on me, at least you my friends, because the hand of the Lord has touched me." On friends! only think of all your past

A BISHOP IN THE STEERAGE.

A benevolent-looking little man in a clerical garb landed at the Barge Office last Sunday with the steerage passengers from the steamship La Bretagne. He was registered by one of the inspectors merely as Louis Marie Petit. He was recognized by Gen. O'Beirne's secretary, Col. Barquet, as a French missionary Bisbop. He had letters of introduction to Archbishop Corrigan and several other prelates of this country.

He said that his object in travelling in

He said that his object in travelling in the steerage was to observe human nature, the steerage was to observe human nature, study nationalities, and incidentally do some missionary work. He had no complaint to make of steerage fare. As a retired chapiain of the navy he receives a small salary from his Government.

He belongs in the south of France. He says that although he has been retired from active service he will not cease to do what he can to help teach the people how

what he can to help teach the people how to be good and happy Christians. He is going to take a tour through the United States, mingling with the plain folks of the work day world, and do what mission work he can among them. He has visited Asis, Persia and Central America, where he has established missions After jour t Sunday, the Festival of the leart, I was present at Vespers pice in the organ loft. The of this great parish is M. Charles, one of the most elegant comthe young school, and the first intuoso on this instrument, as one of the most fashionable to petted of Parisian musicians.

It is a wonderful thing to be a Christian it is a more wonderful thing to be a Catholic Christian, so happily free from the doubts and anxieties that beast the process on the contrary.

Beloved Dead.

OUR BELOVED DEAD.

OUR BELOVED DEAD.

South America, where he expects to accomplish something among the French speaking inhabitants. He wants it under stood, however, that the chief object of list travelling is to see the world, extract a little joy from it, and study its many-natured people. While doing this he expects to help along in their religious faith all folks who want to be helped.—N. Y. testing brathern. The waveld of the city.

LOVE AND KINDNESS.

Is there another word worth naming in the same breath with love? There is a better word—kindness. Love is the miser that hoards up treasures of human kindness that were meant to gladden the world. Kindness is a beautiful princess, born to bless and be blessed by millions. Love is an ogre that carries her off to his enchanted castle and devours her bones at an unholy feast of his own. \* \* \* There might be so much happiness in the world, and there is so little. There are so many tender hearts hungering and thirsting for affection, and love flashes by in his gay chariot and bruises them under his wheels — William O'Brien, "When We Were Boys." that hoards up treasures of human kind-

The young men of Cork are engaged in carrying out the project of erecting a memorial church to honor the memory of Father Mathew. It will be built by shilling subscriptions, so that every admirer of the great Apostle of Temperance may have an opportunity to contribute towards it.

Minard's Liniment for sale everywhere That distention of the stomach which many people feel after eating, may be due to improper mastication of the food; but, in most cases, it indicates a weakness of the digestive organs, the best remedy for which is one of Ayer's Pills, to be taken after dinner.

A STINGING SENSATION IN THROAT AND FALATE called heartburn, and oppression at the pit of the stomach after eating, are both the offspring of dyspepsia. Alkaline salts like carbonate of soda may relieve but sannot remove the cause. A lasting remedy is to be found in Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Those associate organs, the liver and bowels, benefit in common with their ally, the stomach, by the use of this their ally, the stomach, by the use of this benign and blood-purifying remedy.

IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Eidson, M. D., Middleton, Tennessee.

Darien, Conn.

"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

## Ayer's Cherry Pectoral, PREPARED BY

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

STAINED GLASS FOR CHURCHES.

WORKS: 484 RICHMOND STREET.

R. LEWIS.

and other church or naments Splendid Xmas Crib sold at SPECIAL TERMS. MASS WINE - The finest on the continent. C. B. LANCTOT, 1664 Notre Dame St.

Dr. Morse's INDIAN ROOT PILLS.

being the best Family Pill in use. They purify the system, regulate the bowels, thereby cleansing the blood. For Females of all ages these pills are invaluable, as a few doses of them carry off all humors and bring about all that is required.

No Female Should be without Them.

Bushville, Fairfield Co., Grace
W. H. Comstock, Esq.:
Sit.—For the past 25 years I have been suffering
from a disease which the doctors said would result in
dropsy. Utried doctor after doctor, but to no purpose, the disease seemed to still make headway and
they all grave their opinion that it was simply a matter
of time with me. About this time I got one of your
boxes of Morse's PHIs and have taken three boxes
of them up to the present writing. I can again do
my own work and feel twenty years younger.

Yours truly,
Hannah E. Dickson.

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

# MANUFACTURING

Brockville, Ont.

Wholesale and retail. Outside the combine. Always open.

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON, Opposite Revere House, London,
Has always in stock a large assortment of
every style of Carriages and Sleighs. This
is one of the largest establishments of the
kind in the Dominion. None but first-class
work turned out. Prices always moderate.

NEW YORK CATHOLIC AGENCY

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

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

1st. It is situated in the heart of the wholesaic trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesaic rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and racilities in the actual prices charged.

3rd. Should a patren want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who

there will be only one express or freight charge.

there will be only one express or freight charge.

the Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency. Will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your olders to

THOMAS D. EGAN.

# LADIES

periods of that disease, the cough is wonderfully relieved by this medicine.

"Several years ago I was severely ill.

The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.

Bo'd by all Druggists. Price \$1; six bottles, \$5.

ONTARIO STAINEI STAINED GLASS WORKS,

PUBLIC & PRIVATE BUILDING
Furnished in the best style and at price,
low enough to bring it within the
reach of all.

CHURCH ORNAMENTS. BRONZES, STATUARY, FLOWERS,

Thousands testify to their

Morristown, N.Y.

# UNDERTAKERS

R. DRISCOLL & CO.

AGENTS WANTED If you want to take hold and sell our Choice Nursery Stock Now is the time. Write us at once for terms. — MAY BROTHERS, Nursery-men, Rochester, N. Y.

-OBJECTS OF THE-

The Best Family Pill in use.

Catholic Agency, 42 Berclay St., New York, NEW YORK,

# LAUTE SEYOUR COMFORT BY WEARING TEATHERBONE TRY A SAMPLE PAIR SOLD EVERYWHERE THEY ARE MORE GRACEFUL THEY ARE MORE STYLISH CORSETS. THAN ANY OTHER CORSET, IN THE MARKET.

MADE ONLY BY. CANADA FEATHERBONE C. LONDON, O.

THEY ARE MORE DURABLE THEY ARE MORE GRACEFUL

McCOLL BROS. & Co., TORONTO

ARE THE SOLE MANUFACTURERS OF THE

# **FAMOUS LARDINE OIL**

Known Everywhere as the Finest Oil in Canada,

M'COLL'S RENOWNED CYLINDER OIL HAS ABSOLUTELY NO EQUAL.

ASK FOR LARDINE OIL. FOR SALE BY PRINCIPAL DEALERS.

# THE PROVINCE OF QUEBEC LOTTERY

AUTHORIZED BY THE LEGISLATURE.

For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

MONTHLY DRAWINGS FOR THE YEAR 1890

(FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10. Second Monthly Drawing, August 13th, 1890.

3134 PRIZES LIST OF PRIZES 1 Prize worth \$15,000......\$15,000 90 WORTH - \$52,740.00 " 2,590...... 1,250..... 2,500 00 500..... 1,000.60 250..... 1.250,00 CAPITAL PRIZE 25...... 5,000.00 15..... 4,500.00 WORTH - \$15,000 00 200 500 TICKET, - - \$1 00

11 TICKETS FOR \$10.00 3134 Prizes worth \$52,740.00 S. E. LEFEBVRE

ASK FOR CIRCULARS.

MANAGER. 18 ST. JAMES ST., MONTREAL, CANADA.

# HOLLOWAY'S PILLS & OINTMEN

HEALTH FOR ALL.

THE PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all

Complaints incidental to Females of all ages. For Children and the aged they are priceless THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Uicers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Prefessor HOLLOWAY'S Establishment,

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After 25 Years.

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Disease of the Kidneys.

Disease of the Kidneys.

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Pills have effected a most remarkable cure. My
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not walk a step. I bought a box of your pills and
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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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# Catholic Record. London, Sat., August 2nd, 1890.

THE TEMPORAL POWER OF

In a special manner does Divine Providence guide the Catholic Church, else she would not exist to day with her vitality unimpaired, but would long since, as human institutions, have fallen a prey to the ravages of men and time. She, as her Divine Founder, commenced her career amongst men in abject poverty. Her chief pastors had the ir dependance of martyrdom only, and possessed no other riches save the wealth of Catholic hearts who recognized them as the Vicar of Christ. Centuries clapse, and the successors of St. Peter wield the sceptre ever a grateful and united people, and the crown of thorns, ever piercing their brows, is concealed by a kingly diadem. How this was brought about by Divine Providence may well be the subject of an interesting and instructive dissertation. We will first consider how the way was paved for the temporal power and how the Popes, not by usurpation, nor by effusion of blood, but by the

unanimous voice of a grateful people acquired sovereign authority. To regenerate mankind Christ, the only Son of God, came upon earth and assumed human nature. For thirty years He lived in seclusion at Nezareth. He then came liberty of worship was proclaimed out of His retirement and announced His doctrine to the world. To prove that He | the victory over idolatry was complete. was no self-deluded enthusiast, as some modern writers assert, but was God, as He proclaimed Himself to be, He wrought many and astounding miracles. At His call twelve fishermen of Galllee ranged themselves around Him. One of them, Peter, was appointed chief of the Apos tolic college. On him Christ built His Church, that it might preserve its unity, the North swept down, year after year, and that the faithful of all generations might ever have an unerring guide in matters of faith and morals He enriched him and his successors with the gift of infallibility. Our Divine Saviour commissioned the Apostles to convert a world given over to every species of degradation, " to be the instruments of the mightest moral revoluall these invasions is that they seemed to tion that has ever taken place in the annals of time." Weil might they-poor unlettered men, destitute of every element that the world considers necessary for success-have shrank from the task. But they have implicit faith in the words of their Master : "Behold I am with you | barbarians, the Rome of the Popes-the all days, even to the consummation of the Rome which St. Peter had founded five world," and they enter upon their work hundred years before-survived the common ruin. Do you not see in all this the full of confidence and coursee, bearing an only weapon to withstand the onslaughts workings of that Divine Providence of their enemies-the cross. St. Peter which "reacheth from end to end mightlly, advanced towards Rome, where, under a and ordereth all things sweetly." divine guidance, he was to fix his seat. what reason can we explain why Constan Owning nothing save his faith, he entered tine did not make Rome his place of abode. and saw for the first time the city of the but took for his capital Constantinople masters of the world. He beheld about on the banks of the Bosphorus. Teue, him tokens of a vigorous power, grown there was also an Emperor of the West. up into a definite establishment, formed but none of them made Rome their place and matured in its religion, its laws, its of residence. Various reasons are assigned. civil traditions, through the history of The true reason is that God kept them many centuries. He beheld a nation away ; for, otherwise, it would have seemed Immured in tir, obeying nothing but the natural that they should make the most impulse of disordered passions. And, with glorious, as well as the most delightful, cross in hand, he proclaimed the doctrine city of their dominions their principal of Jesus of Nazareth, "Ba merciful." abode. He foreaw that if the Imperial he said to Roman lords who valued the power chose Rome as its principal city lives of their slaves as men value the the spiritual power which He had there meanest piece of money." "Be pure," he established would enjoy but a precarious said to Roman matrons who scrupled little independence. Away then from the of violating the most sacred obliga-Eternal City lived the Emperors, so that the Popes might, without interference of tions of wife and mother. "Renounce the worship of your false gode, and the civil power, preside over the destinies give place in your hearte, laid of the Church of Christ. waste by stormy passions, for the reign of the 'Prince of Peace.'" Let us now enquire how the Popes became possessed of the temporal power. The Roman world laughed at the auda. You have doubtless heard that it was city of St. Peter. But when it saw "the the fruit of usurpation-that the Popes, fisherman of Galilee," "the follower of by manifold craft and cunning, wrested it One Crucified," as they contemptuously from the Emperors of Constantinople. styled him, winning men to the new A slight study of the real historical facts gospel, it arose in all its strength to of the case will convince us that the crush the daring Apostie. All the Pope's title to his temporal domain is as mighty forces of a great empire were pure and stainless as the ermine which exerted to annihilate the Christian borders his robes of office. Making abstraction from the fact that the early "Every element of pagan

society was leagued against the cross."

For three centuries was the sword

unsheathed against the Church. Even

the men of letters had no better way of

courting popular favor than by the dis-

semination of atroclous calumnies

against the Christians, and men

Christians, as the Acts of the Apostles

tell us, sold their houses and lands and

laid the price of them at the feet of the

Apostles, let us examine how the

influence of the Roman Pontiff was

ject to the Emperor of Constantisople, just as in the present day thousands of who governed them through an Exarch, will, without examination, believe whatresiding at Ravenna. This Exarch, or ever absurdity is uttered against Oatholics. tinguished for rapacity, and used his In contemplating the sufferings of the early Church we may sek why God did not enthrone His Church in majesty and eplendor and give to St. Peter that power necessary for his independence? Italians." Italy was overrun by barbarwilled that His Church should pass ians, and yet this officer saw with an eye of indifference the provinces he was through the ordeal of ten perecutions, to sworn to defend laid waste by fire and show the world that her propagation was sword and the people entrusted to his not the work of any human power. Her supreme Pontiff, were the victims of viothey appeal to the Emperor for succor. lence and injustice, that men might understand how necessary it was that the Father In vain did the Popes send letter after of Christendom should be placed in a postletter year after year urging them to protect their dominions. All was unavailing. The Roman people, reduced tion which secured his independence, God, indeed, might, in the beginning have bestowed on the Popes the attributes to such a state of misery and devastation, supplicated the Roman Pontiffs. of kingly power, and restrained the tyranny who, more than once, had stemmed the of the rulers of this world, but this would tide of barbaric invasion, to protect them not have been in accordance with the from the fierce invader. It was then usual laws of His government, God, that the Popes really took their stand having seen fit in His general providence, among the kings of the world. Then it to act by ordinary means, even for the accomplishment of supernatural ends. by enemies, and deserted by their The waves of three centuries of persecution rolled with irresistible fury over the infant Church. But God's hands Roman Pontiff. The justice of such a were slowly and surely paving the transfer cannot for an instant be called way for the temporal power, into doubt. Had not the people a right the end of the tenth persecution the to transfer their allegiance to one who was Roman Empire was disputed among willing to protect their liberties? The several competitors. Constantine, a wise and liberal prince, aspired to the at the tyranny of their chief officer, and coveted honor. Marentius, a tyrant by basely refusing to succor their subjects in their hour of need, had forfelted every sullied with every vice, desired claim to their loyalty ; for it must be realso to ascend the imperial throne, and avowed himself ready to support membered that if subjects owe obedience and fidelity rulers owe protection, and his claim by force of arms. Constantine, if they cannot afford that protection they who commanded an army far inferior in number to that of his opponent, earnestly are bound to allow their subjects to besought the assistance of the true God, take measures for their own safety. and the Almighty heard his prayer, as He In 754 an event occurred which established the temporal power on a sure and hears every prayer that comes from a sincere and upright heart. As he was lasting basis. The king of the Lommarching into Italy he saw in the sky, just bards, a fierce and unscrupulous savage called Astolphus, invaded Italy, threaten over the sun, a luminous cross with the following inscription: "In this Conquer." ing the Romans with universal slaughter His army, as well as himself, beheld the unless they submitted. In this great prodigy. Having for a standard a cross, peril Pope Stephen earnestly besought he confidently entered the corflict, and the Emperor of Constantinople to take came out of it triumphant and master of measures for the safety of the Italians. the Roman Empire. The Church was But his appeal, as in the preceding then raised from the depth of persecution years, awakens no feeling of compassion to the height of honor. Magnificent in a heart grown callous to everytemples sprang up in every quarter, and thing but sensual gratifications. Pope Stephen, seeing that no time throughout the land. You will say that was to be lost, crossed the Alps, and despite the treacherous Lombards, arrived Yes, by the defeat of Marentius idolatry safely at Paris. where he prevailed upon received its death blow; but a great many the king of France to put the blood and Romans, pampered in luxury and detased treasure of his people at the service of the by vice, could not brook the severe Comans. The picus king instantly set maxims of the gospel, and remained out for Italy, defeated the Lombards, and obstinate pagans. God, however, was placed Pope Stephen at the head of the preparing avergers to punish the sine cor quered Provinces. Charlemagne aug. of the guilty city. The barbarians of mented the temporal domain by the dona. tion of some additional territory. What one band after another, upon the rich can we find to censure in the conduct of and attractive Provinces of the Empire. the illustrious sovereigne? It is a prin-The Gothe, the Vandale, each in their ciple of jurisprudence that a country conturn, drove back the Roman legionaries. quered in a just war is at the disposal of who, at this time, were shadows of their he conquerors. The French kings wrested warlike ancestors, and made Rome a the Provinces from the hands of the Lomwilderness of ruins. The characteristic of bards, and bestowed them on the suc

be directed against pegan Rome. The free choice of a people whom they had churches were spared, when the temples redeemed from slavery. of the false gods were overthrown. TO BE CONTINUED Gradually a new Rome had been rising by the side of her haughty rival, and so, THE NEW ENGLISH PRESBY when pagan Rome went down before the TERIAN CREED.

The new creed of the Presbyterian Church of England which was recently adopted has not given universal satisfac tion. The new articles of faith are certainly very different from and incompatible with the Westminster Confession, yet the latter is still retained as the Conession of Faith to which the Church adheres. The inference which many draw from this is that the Church has one set of doctrines for her own use and another set more in accordance with the general belief of Christians, which she sets before the world as her belief. It has been asserted by some Presbyterian writers that the Church has deliberately prepared the articles for the purpose of attracting those who were repelled by the repulsive features of Calvinism, which are

cessor of S:. Peter," but sanctioned the

o strongly set forth in the Confession. The doctrine, which is variously known s preterition or reprobation, is not found mong the new articles, though the Confession proclaims it in the following

terms: "The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or witholdeth mercy as He pleaseth, for the glory of His sovereign power over bis creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the

praise of His elorious justice." The new articles, though they seem to be purposely obscure on this point, appear to be intended to convey the idea that the Courch believes that the offer of salvation is made to all men and that it is within the power of every one "through the quickening grace of the Holy Spirit" to repent and believe the gospel and to confess and forsake his sins, and thus obtain free pardon on

the ground of Christ's atoning sacrifice. The articles are certainly ingeniously worded, but ingenuity may be carried to merged, by force of circumstances, into excess. The object of the ingenious sovereignty. After the departure of wording seems to have been, in the believed whatever was laid to their charge, Constantine the Rymans remained sub- present case, to produce a creed so

ambiguous that Protestants of almost any of the forms of belief commonly called Evangelical might imagine that Lieutenant Governor, was generally dis- their own views are expressed in them. Is it the doctrine of peace and good-will It was certainly not the purpose of power to oppress, or, in the words of an our Lord, when He commissioned His kind? Not at all. The religion he inhistorian of these times, "to suck the Apostles to teach all nations "to observe

very blood from the veins of the all things whatsoever I have commanded you," that they should conceal His teachings under an ingeniously ambigthe Catholic Church, from that of Nice | says : in A D 325, down to that of the Vatican care led away into captivity. In vain did in 1870, have always aimed at discovering a form of words which could not be misunderstood or misinterpreted, rather than to utter ambiguities under pretence of promulgating the real doctrines of Christianity. That the Fathers of Nice desired to assert clearly Christ's divinity, against the Arians, is evident from the

unmistakable manner in which they proclaimed this doctrine. It was the aim of Arius to appear believe the doctrine of all antiquity, and for this purpose he was willing to employ was that the inhabitants of Rome, beset forms of expression which had been used by those who were truly orthodox rulers, transferred their allegiance to the but, by distorting these expressions and giving to them a meaning which they were not intended to convey, he endeavored to make it appear that they did not actually imply Christ's divinity and His equality with the Father. It was craven Emperors of the East, by complying for this reason that the Fathers of the Council of Nice prepared a formula which all the efforts of ancient and modern Arians have not been able to misinterpret, and later Councils of the Church have spoken with equal clear-

ness in defining doctrines of faith. The purpose of the Presbyterian Assembly differs in this respect from that of the Councils of the Catholic Church, and by an ingenious use of the proncuns we, us, etc., it has made it absolutely impossible to tell whether Christ's death was intended to benefit all men, or only the few who are Presby.

terians, or the elect. The Presbyteries of the Church have also under consideration the question o revising the Directory of Public Wor. ship. The principal objection which seems to have weight in influencing the movement for a change in this is that the liturgy now in use resembles too closely that of the Church of England and in the London Presbyteries it was freely stated the liturgy of the Church of England is spreading the leaven of Romish doctrines through the kingdom If there were no Romanism for the min isters to abuse it would appear that they would have nothing to guide them either as to what they should believe o what they should practice. They owe to what they are pleased to term Romanism " a debt of gratitude which they are very slow to acknowledge.

POLITICAL PREACHERS.

The Rev. Dr. Hunter, who is one of the most extreme fanatics of the Province, has recently been following the example of his politico-religious brother, the Rev. Dr. Carman, by devoting his pulpit to the treatment of political questions instead of to preaching the word of God, which some people are still old-fashioned enough to think ought to be the subject treated of in the pulpit of a Christian church on Sunday evenings. We find the sermon

The doctor seems to have had a remote suspicion that he was out of place with his political harargue, and he gave the

following defence of his course: "I have a right to criticise anything and everything the moment it touches the question of right and wrong. Here I stand, and I put God's measure, the golden reed of the sanctuary, on your olitics, your commerce, your amusemente and I am not meddling. Nothing is good for the individual, nothing is good for the country, that is not right. ing out of my profession. not going one step beyond it in meddling with there things. I have a right to deal with them. Not because I am a minister. Not because I have been ordained, but because I am a citizen; because I am a man; because I undertake to judge by the law of God, by the law of everlasting

Certainly we do not deny that every citizen has the right to deal with the political questions of the Province, whether he be priest, minister, or layman, yet when clergymen descend to the practices of strife and contention which usually characterize the word politician, and which, by the way, even crept into the general Methodist Conference held last year in New York, they degrade the Church to which they belong. Besides, citizens generally do not claim to have the right to deal with such subjects in the pulpit, and to choose Sunday evening, when they have before them a congregation assembled to listen to God's word, as a fit occasion for disquisitions on such subjects as the Rev. Dr. Hunter dealt with.

Dr. Hunter belongs to a sect which professes to entertain a great horror for any "desecration of the Sabbath." Would he not have been more in accord with his subject, and with his mendacious manner of dealing with it, if he had delivered it on the twelfth of July on an Orange plat-

appropriate essay on Canadian politics by giving it a religious coloring foreouth And what is religion in his estimation to men? or of charity towards all mantroduces into his politics is a tiesue of falsehoods against his Catholic fellow-citizene, and the politicians who rule the ship of State. And this is his excuse for uous form of words; and the Councils of bringing politics into his pulpit. He

"When you say that clergymen bave no right to meddle with public affairs, if you mean class clergy you are right. But these are the very clergy who do meddle with public sffairs. They drive their peo-ple to the polls like sheep and tell them whom to vote for."

To whom does the master in Israel allude thus covertly? He tells us in his

next sentence : "No Protestant clergyman tries to do

His meaning is, therefore, that the Catholic clergy have unduly exercised influence in driving their flocks to the polls He is guilty of deliberate falsehood in making such an assertion, but from Dr. Hunter we could expect nothing else. The leopard does not change its spots at will. Even at the last elections, when the very existence of Catholic rights was the main issue at the polls, we believe it cannot be asserted that a single Catholic priest in Ontario made use of his position to influence votes as Dr. Hunter did before the same elections; and we must look upon his desecration of his church, if it be capable of desecration, as like the whining of a whipped cur, because of the collapse of the Equal Rights fanatics, of whose cause the Dr. constituted himself the

It is equally false that no Protestan minister attempted to drive their flocks of sheep to the polls to vote in accordance with their will. It is notorious that Alderman Moses' meetings in Toronto were composed of parsons in great proportion, and that the Rev. Mesers. Austin. Orme, Caven, Falton, Wild, Sutherland, Laing, Carman, Hunter and others did scarcely anything else than preach politics for months before the contest came off. It will not readily be forgotten that Dr. Carman had to be snubbed by the Mathodist Conference for his unseemly preaching of politics in presence of the Conference the very evening before the election.

We have said that we believe the like was not done by a single priest in Outario. We are aware that the Equal Rights organs, such as the Toronto Mail, declared that public prayers were offered up or sermons preached in the Catholic churches throughout Ontario to ensure the success of one of the political parties, and that the same assertion was repeated by an anonymous, and therefore cowardly, scribbler calling himself Gracchus; but the assertion was simply one of the many falsehoods by which these parties mede themselves conspicuous.

We repeat what we have before stated, that the Catholics of Ontario were able of themselves to judge of the principles of the men who presented themselves before them for election, and they voted accordingly. In a few cases some of the newspapers accused priests specifically of having made political sermons, but in every instance they had to eat their words.

reported in the Canadian Nation of the school system, and wishes it to be abel against an essential feature of the unity ished. And what would he have instead? He would rob Catholics who are willing to educate their own children, by making them pay a second tax for educating those of other people. Such is the honesty which he teaches in his pulpit, under pretence that "he judges by the law of God and the law of everlasting rectitude."

We have had enough of such hypocriti cal cant.

We have said that Dr. Hunter believ also the political leaders of the country. He says : " The two great political parties of this Dominion are vieing with each other in their subserviency to a hierarchy that holds in its hand the corporate vote of a Church which claims superiority over the State, etc." This subserviency is merely Dr. Hunter's dreams. It supposes that Catholics tave received favors to which they are not entitled, which i contrary to truth. Catholics have neither asked nor received any such favors.

" CHRISTIAN UNION."

The great change which has recently taken place in prevalent Protestant opinion on the nature of the unity of the Church of Christ is highly illustrative of the mutability of the whole system, and consequently of the fundamental error upon which it is based ; for truth teachings according to present circumstances.

Tais question is still violently agitatng the Protestant community, more, perhaps, in Canada than elsewhere. It has been a common theory held by Protestants that the unity which should exist in the Church of Christ is simply a unity of membership in an invisible Church which acknowledges Christ for its Head, and through Christ expects salvation. In vaio, as far as these

pointed out by Catholics that Christ established on earth a visible Church which teaches everywhere the same doctrine, and recognizes one visible head. We have been told that neither is it necessary that the Church should bold the same doctrines at all times, nor in all places, and that the claim of St. Peter's successor to be the divinely appointed supreme head of the Church on earth is a mere usurpation which destroys the liberty of individuals to be-

lieve and practice what seems good to each one.

The movement towards a union of several Protestant denominations appears to have changed entirely the views of those who maintained that only a general faith in Christ as our Redeemer is requisite to make a good Christian. It is now acknowledged by Anglican, Methodist and Presbyterian ministers alike that the intention of Christ in instituting a Church was that it should be one body. We have seen many examples recently of how this view is gain. ing ground, but we shall merely quote here the words of Rev. Mr. Carry to this effect. Mr. Carry is at present engaged in writing a series of letters which are intended to foster the movement which proposes to unite the various Protestant denominations. He is speaking of the passage in Ephesians, iv. 3.6, wherein St. Paul exhorts the Church at Ephesus to "endeavor to keep the unity of the spirit in the bond of peace." Apostle continues : "There is one body, and one spirit, even as ye are called in the hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all,"

Rev. Mr. Carry says : "It is indisputable that the Apostle does not think here of any such thing as the unity of an invisible Church. The maintenance of that mysterious unity wrought by the might of the spirit of God in bringing into one communion and fellowship in the visible Church men of different nations and manners he insists on as a present and urgent duty, and this unity, out our 'endeavoring to keep' it, or, as in the revised version, 'giving diligence,'"

Concerning the theory of an invisible Church, Mr. Carry says :

"I must notice a certain view which is frequently urged, and which seems calculated, if not sometimes designed, calculated, if not sometimes designed, to discourage the rising desire for unity and repress the zeal of its promoters.

. . . It is urged we already have unity, as all good Christians are one in the membership of an invisible Church; and therefore any other unity is to be held of some large of no consequence.

is to be held of small or of no conse quence, or actually to be deprecated. As we have seen above Rev. Mr. Carry strongly repudiates this view, and he quotes against it several leading and prominent Protestants, among whom is John Calvin himself. Yet it is a doctrine which was invented for the express purpose of showing that Protestantism possesses two marks which in the Nicene Creed are attributed to the Church of Christ-Unity and Catholicity.

Rev. Mr. Carry is undoubtedly correct in saying the unity which is spoken of by the Apostle in the above passage is a visible unity of a visible Church. But Mr. Carry, in common with the rest of the negotiators for bringing about a union Dr. Hunter also attacks the Separate of Protestant sects, closes his eyes which Holy Scripture attributes to the Church. The very text with which he is dealing exhibits the Church as having one faith, and the 14th verse immediately following the passage he quotes declares that the purpose for which the Church has been established by Christ is that henceforth we be no more children carried to and fro, and carried about by every wind of doctrine by the wicked. ness of men ;" and it is for this purpose that a hierarchy of "some Apostles and some prophets and other some evangelists and other some pastors and doctors

has been given by Christ. (verse. 11,) This as well as numerous other passages in Holy Writ points out that the Church is not only a visible organization, but that it is a teaching body, exercising authority to repress error and make laws. This is similarly expressed when our Lord directs that when an offendirg brother cannot be corrected by private reproof and advice, we must "tell the Church, and if he will not hear the Church, let him be to thee as a heathen and a publican."

It is well recognized that the Methodists, Auglicans and Presbyterians, if they unite at all, will do so, not on the basis of truth, but on a compromise of doctrine. To this all the negotiations which are going on tend. The Anglicans are not disposed to give up what they call "the is immutable, whereas error changes its historic Episcopate," which is claimed to be of divine institution, and the only medium through which ordinations to the ministry can be made. The Presby terians are equally firm to the principle that every Presbyter is a full fledged Bishop, and their clergy will not submit to be re ordained by the "historic Episcopate" lest they thereby acknowledge that their Church has taught error for two or three hundred years. On this point the Methodists will naturally go But this meddling fanatic covers his in. | theorists are concerned, has it been | Methodist denominations claim to have

Bishops they certainly have none except such as were made by ministerial election. John Wesley, indeed, professed to make a bishop by laying hands on Mr. Cope, but no one pretends that he was himself a bishop. It is therefore necessary for Methodists, equally with Presbyterians, for mere consistency's sake, to maintain that Apostolical episcopal succession is unnecessary, and they do so accordingly.

There are other substantial doctrinal differences between these denomina tions, and it is evident that to effect a union one of two courses must be adopted. They must either effect a compromise of doctrine, or they must agree to what they themselves call a Confederation which will tolerate diversity on the most essential doctrines of Christian Revelation. It is the latter alternative which meets with most favor. But, without ill-feeling against our Pro testant fellow citizens, we feel ourselves under the obligation to tell them that such a patching up of irreconcilable Churches into one confederate Church can never constitute the Church of Christ, From the nature of Christ's Church, as an organized body, estab. lished by Him from the beginning to correct and suppress error, itself could never fall into error, and the error must always be where there is a refusal to submit to the authority of the always existing Church which has lasted since the days of the Apostles, the Cath olic Church, which alone preserves suc cession from the Apostles. The Con federate Church proposed by the advo cates of union can never make itself the Caurch of Christ, because its component parts differ so radically from each other that neither altogether nor separately can they themselves claim this title.

The official correspondence between His Eminence Cardinal Rampolla and Sir J. L. A. Simmons, ambassador and plenipotentiary at Rome, has been published by an order of Her Majesty and laid before both Houses of the British Parliament. By written instruction, dated at the Foreign Office, August 1st, 1889, Lord Salisbury makes known the object o the embassy with which Sir Lintorn Simmons is entrusted. The latter is in formed that questions have arisen affecting the internal government of the Island of Malta in respect to which it is necessary to enter into communication with the highest ecclesiastical authorities at Rome, and Her Mejesty has been p'eased, the letter says, 'in view of your complete familiarity with the circumsances of that dependency, to selec you as her representative for that purpose." The chief heads of discussion with a view to a final settlement are mentioned as: 1st, those which affect the nomination to vacant bishoprics on the island ; 2nd, the steps necessary to be taken to insure a better and more thorough education for ecclesisation students ; and, finally, a perfect understanding between the Holy See and the British Government in the matter of the full validity of marriages properly contracted in Malta, and also "the course that should be established in respect of mixed marriages, dispensations and

After some correspondence had taken place between Cardinal Rampolla and Sir L Simmons, it was decided that "His Holiness, although he cannot consent that the right of nominating whom he chooses to vacant Sees be curtailed, yet feels disposed to treat Her Majesty's Government with all that regard and con sideration which are compatible with that right and that liberty." Wherefore every time that the British Government may be pleased to announce to him offi rially that a vacancy in said Sees has taken place, or that a vacancy is probable the Holy Father will receive these official announcements, provided he reserves to himself, notwithstanding any communi cation which may have been received, full liberty to take the initiative in those arrangements he may consider necessary and opportune to the occasion. As to the rest, before proceeding to the official nomination of the titulars of the said Sees, the Secretary of His Holiness will not omit in future to give previous notice of the same to the English Government according to established prac-

As to the declaration that the Govern ment of Her Majesty will make that any communication regarding spiritual and ecclesiastical affairs between the Bishops, clergy and people on one hand, and the Holy See on the other, shall not depend in the least on the consent of the said government but shall be entirely free -a declaration which is in complete harmony with the political system that does so much honor to Her Majesty's Government-the Holy Father will receive it with full satisfaction recognizing in such liberty one of the indispensable conditions of the life of the Church.

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Bishops they certainly have none ex- consulting any civil Government. Yet a police guard is guilty of a heinous election. John Wesley, indeed, professed to make a bishop by laying hands on Mr. Cope, but no one pretends that he was himself a bishop.

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#### THE QUEEN AND THE JESUITS.

The official correspondence between His Eminence Cardinal Rampolla and Sir J. L. A. Simmons, ambassador and plenipotentiary at Rome, has been published by an order of Her Majesty and laid before both Houses of the British Parliament. By written instruction, dated at the Foreign Office, August 1st, 1889, Lord Salisbury makes known the object of the embassy with which Sir Lintorn Simmons is entrusted. The latter is informed that questions have arisen affecting the internal government of the Island of Malta in respect to which it is necessary to enter into communication with the highest ecclesiastical authorities at Rome, and Her Mejesty has been pleased, the letter says, "in view of your complete familiarity with the circumsances of that dependency, to select you as her representative for that purpose." The chief heads of discussion with a view to a final settlement are mentioned as: 1st, those which affect the nomination to vacant bishoprics on the island : 2nd, the steps necessary to he taken to insure a better and more thorough education for ecclesiastical students : and, finally, a perfect understanding between the Holy See and the British Government in the matter of the full validity of marriages properly contracted in Malta, and also "the course that should be established in respect of mixed marriages, dispensations and

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As to the declaration that the Govern ment of Her Majesty will make that any communication regarding spiritual and ecclesiastical affairs between the Bishops, clergy and people on one hand, and the Holy See on the other, shall not depend in the least on the consent of the said government but shall be entirely free \_a declaration which is in complete harmony with the political system that does so much honor to Her Majesty's Government-the Holy Father will receive it with full satisfaction recognizing in such liberty one of the indispensable conditions of the life of the Church.

Thus we see that the Holy Father reserves to himself the right to nomin. ate to vacant Sees, and appoint whom he selects as Bishops, without

cept such as were made by ministerial he consents to make known his decision and the name of the appointee to the Queen's representative previous to the public announcement of the name of the person so appointed. To all this, both Cardinal Rampolla, on the part of His Holiness, and Sir L. Simmons, on the part of the Queen, have given their adhesion and entire consent.

As to the education of students who aspire to clerical dignities, General Simmons represented that the Jesuit Fathers, who teach in English colleges, are the most competent and best suited to the circumstances of the Maltese. who are in constant communication with or in the employ of British ministers or of the British army. In his letter to Lord Salisbury, dated Rome, December 28, 1889, Sir J. L. Simmons

"I also gave a description to him (the Cardinal of the College of St. Ignatius, which is maintained by the English fathers, and at which a good English education is given to pupils drawn from the best Maltese families, who show their appreciation of the value of the instrucappreciation of the value of the instruction given by paying £40 to £50 a year for each pupil, notwithstanding that they could get their sons educated in the Government University for a nominal fee of a few shillings a year. I also stated that every encouragement has been given by the Government to this latter college, as it has been considered a great advantage to have some of the best youths in the Island educated in the English language and with English ideas.

and with English ideas.
"His Holiness, at the conclusion of the interview, said that he would give instructions to the Cardinal Secretary of State with a view to expediating the decisions of the questions as to which I am treating.

"SIR L. A. SIMMONS." Here we have a very striking instance of the profound respect and unlimited trust as to loyalty reposed in the Jesuit Order, not by a mere member of Her Mejesty's Parliament, or even by a Prime Minister, but by her very Mejesty, in the person of her deputed plenipotentiary, who acts in her name, and who acquaints Cardinal Rampolla, the Pope's legate, of the very important fact, viz :

"That every encouragement has been given by Her Majesty's Government to the College of St Ignatius, as it has been considered a great advantage to have some of the best of the youths in Malta educated by the Jesuit Fathers in the English language and with English

When these papers, which were laid before both Houses of Parliament in England, find their way to the House of Commons at Ottawa, how will Dalton McCarthy feel? How will Principal Caven and the other Equal Righters feel? They slandered and caluminated the Jesuit Fathers; they laid their petitions against the Order at the "foot of the throne;" they went down to Quebec to protest against the order, and beg of Her Majesty's representative, Lord Stan ley, to annul and veto the legislation of two Parliaments (Quebec and Ottawa) in favor of the Jesuits. No doubt they were utterly surprised and dismayed at the reception they received, and no doubt they were crestfallen and indig. nant when told to go home and mind their business, and set the example of toleration to their followers. But now they can understand it all. Now, when they see and read of the high eulogiums passed on the disciples and College of St. Ignatius, by majesty itself, in the person of Sir Lintorn immons, they ought to hang their heads for very shame and grief that they, by ignorant bigotry, were ever led into so false and so humiliating a position. As a proof of the success of General Simmons' mission to Rome and the satisfaction it gave to the home government, the following letter was addressed to the

Foreign Office, April 22, 1890. SIR-I have received and laid before the Queen your despatch of the 7th instant, reporting the farewell audience which was granted to you on that day by

I have much pleasure in conveying to you the high appreciation entertained by Her M-jesty's government of the services which you have rendered during the course of your special mission to the Vatican, as well as their sense of the judgment and skill displayed by you in conducting the negotiations with which you were intrusted. I am, etc., (Signed) Salisbury.

# PATROL WAGONS.

The system of putting into an open patrol wagon persons who have been arrested, in order to take them to the police station, whether they be innocent or guilty, has recently been the occasion of a scandalous scene in Toronto, which has aroused much public indignation. and has given rise to an agitation for the abolition of the open wagon. A young girl of respectable and gentle appearance and manners was arrested on suspicion merely, and was, as usual, placed in the patrol wagon and driven through King street, the wagon being followed by a crowd of curiosity-seekers, and especially of unruly boys, making a noisy

offence, and, however innocent they may be, they undoubtedly suffer in public estimation by such unnecessary exposure to the jeers of a rabble. It would be bad enough if those who have been found guilty were earried away to prison in such a manner, but there is no excuse which can justify taking in this way persons who have not yet been tried, Those who have been convicted and sentenced in the police court, however, are conveyed to prison in a covered van known as the Black Maria, and are not subjected to this public humiliation. Certainly it is preferable that the persons arrested should be driven to the police station rather than to be dragged through the streets by the police, but the waggon should by all means be a covered one. It must always be the case, especially

in large cities, that arrests which are made with so much publicity will have a bad effect, not only on account of the unnecessary injury done to the person accused, but also because it familiarizes the young with the idea of criminality, and makes them look upon it rather as a source of amusement, somewhat similar to a circus, rather than as a deterrent from the vices of criminals. Thus in New York an arrest is described as being a source of great fun to the children who follow the policemen and their prisoners a shouting and yelling rabble. When the prisoner happens to be drunk the confusion is made still more intolerable because the prisoner is sure to add to it by his noisily taking part in the proceedings. The children follow the police to the very door of the prison, and when he is incarcerated they peep in at the windows to see what becomes of him. Means should be taken not only in Toronto, but in our own city also, to make such arrests in a manner which will not produce such results.

### A HISTORICAL DOCUMENT.

An interesting letter from Mary Queen of Scots to the King and Queen of France has just been published in the eighth volume of Venetian archives relating to English matters. It gives a most graphic account of the murder of David Rizzio in the presence of the Queen. Rizzio was the Queen's private and conidential secretary, and the murder was perpetrated as the means of establishing Protestantism in Scotland and placing the Earl of Murray on the throne. The murder took place on the 9th of March, 1565. John Knox was a sharer in the brutal conspiracy. The Queen wrote:

"On the 9th of the month, we being at supper in private about the seventh hour in our cabinet, accompanied by our sister, the Countess of Argyle, our brother, the commander of Sta. Croce, and others of cur domestic servants, beand others of cur domestic servants, oc-cause on account of our indisposition, and as the seventh month of our preg nacy was almost accomplished we had been advised to eat meat, the king our husband came to visit us, and seated himself by our side. Meanwhile the Earl of Morton and Lord Lindsay with their followers, to the number of one hundred and sixty persons, occupied and took possession of all the entrances and exits of our palace, so that they believed it was impossible for any one to escape thence alive. During this inter val of time, Lord Ruthven, fully armed with others of his followers, dared to David R zzio, there, with other servants of ours, said that he desired to speak with him immediately. At the same moment we inquired of the king, cur husband, if he knew anything concerning this proceedings with the concerning this proceedings. ing this proceeding, and when he answered us in the negative, we ordered Lord Ruthven to quit our presence under penalty of being declined a traitor, and said that we would deal with David Rizzio, and cause him to be punished if he had been guilty of any offence. Nevertheless, been guitty of any offence. Nevertheless, Lord Ruthwen, by force, in our presence, seized David, who for his safety and defence had retired behind our person, and a portion of Ruthwen's followers, ding us with harquebuses hand and muzzles levelled, dragged David with great cruelty forth from our cabinet, and at the entrance of our chamber dealt him fifty six dagger wounds, at which act we remained not only wonder-stricken and astounded.

but had great cause to fear for our life hearing the tumult raised on our palace the bells to be sounded hammers, and came to our palace to our succour, accompanied by a large band of armed men, and asked to speak with us, and to know how we had fared. To this inquiry we were not permitted give any reply, because we were violently inreatened by the conspirators, who said to our very face that if we endeav oured to speak they would throw us over the walls in pieces, in order to make steaks of us. The King, our make steaks of us. The King, our husband, then ordered these people to retire. All night long we were kept prisoners in our chamber with scarce even the opportunity of speaking with our maid servants."

Cardinal Moran, of Australia, know well the value of the Catholic press, and often alludes to the necessity of its liberal support. Speaking, not long since, of the benefits our press confers, the Cardinal said: "It is most important for the Oatholic body to have an organ to defend its in especially of unruly boys, making a noisy demonstration and attracting public notice to the prisoner. The first impression of every one who beholds such a scene is that the persons who are thus borne through the streets under thus borne through the streets under

THE MALTESE NEGOTIA-

The negotiations between the Holy See and the British Government, conducted a the part of the latter by Sir Lintorn Simmone, in regard to Malta, an account of which appeared recently in the CATH-OLIC RECORD, have given rise to consider-

able commotion in that island. The Maltese were not aware that these negotiations were going on until they were made public through the Parliamentary papers which gave an account of them, but as soon as their nature was made known the dignitaries and canons of the church of St. Paul, the shipwrecked Apostle in the city of Valetta, united in serding a strong protest to the Holy Father against several of the proposals of Sir Lintern Simmons, and also against his declaration that the clergy of Malta and Gaza are ignorant.

It is not pretended by the signers of the protest that the clergy of the island generally know English, but as the people bave their own language, and cultivate Italian also, it is not necessary that all the priests should know English under penalty of being considered ignorant; yet it is on these grounds only that Sir Lintorn Simmons casts this imputation upon them. The signers of the protest declare that it is a gross misrepresentation, and they appeal to many facts to prove their position.

visitors receive from the priests all spiritual comforts. The clergy number among them many distinguished members and very able priests who are skilled in the branches of divine and human science, and the people are instructed through the langusges which they know, the Maltese and Italian, in both of which sermons are regularly preached.

The people generally have also manifested the greatest indignation against Sir Lintorn's representations, and they believe the object of the attempt to force English upon them is to destroy their religion. They have guaranteed to them by the treaty of cession of the Island their language and customs which have come down to them through many

Since the cession of Malta the people have shown themselves thoroughly loyal to the British throne, but if the attempt to impose the Eoglish language upon them be persevered in their loyalty will receive a great shock. Already there is a strong agitation for Home Rule, and a bitter resentment has manifested itself on faccount of the imprudent course taken by the British plenipotentiary.

The intensity of this feeling may be judged from some expressions of an influential journal of the Island, the Malta. After declaring that the loyalty of the people has been unimpeachable for almost a century, since the British flag has floated on the bulwarks, that journal continues :

"Great Britain, as one of the contract. ing parties, had bound herself towards Europe in the treaty of Amiens, to main-tain and protect that liberty which our forefathers had regained at the price of their blood, and at the cost of hardships and sacrifices endured during the wars

against the French.
"Whence, therefore, did England derive liberty by her efforts to Anglify our mind, our heart, and our tongue, despite our will often expressed during the last ten years?

"Maltese: Do not lose courage. Our cause is just and boly. Almighty God watches over us. He will not permit that we Catholics shall become slaves to Protestant England. You have already the proof that Divine Providence is watching over us. That haughty nation which caused torrents of Catholic blood of her own children to flow in order to over throw in England the supreme authority of the Pope-that Protestant Albion which would never recognize the decrees of the Council of Trent-is now obliged to kneel before the Pontiff to recognize the ecrees of that Council and to constitute His Holiness the supreme judge between er and the people of Malta. Such is, O Maltese, the meaning of General Simmone mission to the Holy See.

"Let our cause, therefore, go before the

judge whom Great Britain has chosen, and we shall obtain justice from the Holy Father. Great Britain has already completed her arraignment against us; let the

Besides the protest against Sir Lintorn's accusation of ignorance, the clergy protest against the pro posed interference of the Government with the freedom of the Cnurch in the selection of Bishops. This point has been already settled by the Pope's attitude. The Holy Father refuses to allow a veto power, though he agreed to inform the Government of intended appointments, provided the Government would supply the means of giving the information by special messenger. On the matter of the proposed expulsion of Italian Jesuits the clergy and people express themselves with equal determination not to submit to such a measure. The Italian Jesuits have been of great benefit in the Seminary of Goza, and the people will resist any attempt to force them to leave it.

A decondant of John Wesley, the founder of Methodism, has recently become a Catholie in England.

CATHOLIC PRESS.

Pittsburz Catholic.

Lutherans, though separated from us, are found, occasionally, to have very sound views on points in which the Catholic Church is concerned. In Wisconsin, Illinois and Indians, for instance, they stand shoulder to shoulder with Catholics, for the principle that the State has no right to interfere with the Nanner in right to interfere with the manner in which parochial schools shall be conducted. Witness also, the liberal sentiments expressed some time back, by the Lutheran Journal, when it was so candid as to admit: "If we look at the Catholic to admit: "If we look at the Catholic Church of the present day, it appears to us as a much more uniform, systematic, and majestic fabric than the Protestant Church with its hundreds of sects, which, in order to keep itself together, has to truckle to Rationalism and hold a candle to Freethinkers and Athetats. These are ugly facts which are well calculated to

New York Freeman's Journal. Here is a good piece of practical tem-perance work: On one block in Center street, Orange, N. J., are several saloons, in which plane playing and singing are attractions. They do not close at midnight, in accordance with the law. The other night after this hour the customers is one of these resorts were very much startled at seeing the Rev. Fr. Fieming of St. John's Church enter. He had been out late on a sick call, and in passing the saloon he saw it wide open. The crowd in the room escaped through back doors and windows, and after all was quiet Father Fleming proceeded to give the owner of the saloon a lecture. Then he ordered the shutters up and doors locked, and not The people of Malta are well instructed leave the place. This reminds us of Father Lanigan, of Texas, near Baltimore, who used to make a practice of vielting the saloons every Saturday night and ordering the men to go home and take their wages to their families. Milwaukee Citizen.

take all the conceit out of us Protestants.

Preacher Bascom's attack on the Supreme Court for its Bible decision does not seem to have worked a very large conversion of the spirit among thou who witnessed the spectacle. The young men of the law class came near passing a resolution of censure on the factious They finally appointed a preacher. committee to explain matters to Justic Cassoday. Kev. J. H. Crocker, of the Madison Unitarian Church, preached s very able reply to Bascom last "Dr. Bascom, he said, seemed to think Wisconsin had a State religion and to fail to take any account of the profound distinction between the corporate life of the State and the sphere and functions of civil government." That is the error generations, and they very properly declare their determination to preserve them.

Of all the preachers. They imagine the State is an appendix to their sects. Dr. Crooker further said: "With all my respect for the piety and patriotism of the Catholic people, I do fear the policy and spirit sometimes shown toward ou but I fear more than this. Protestant bigotry. When the Catholics attempt to put their catechism in the public payers, we will join with Dr. Crooker in all the strenuous opposition possible. But just at present the assailants are the

A PHASE OF PROTESTANTISM'S SUMMER VARIATIONS

Our friends the Episcopalians do not allow the thermometer's freaks to check their work of doctrinal variation. One of their number, at Canton, O., has just published a book in which he results believe the generally accepted history of Our Lord's birth of a Virgin Mother, as improbable if not poetic. He being improbable if not poetic. He rejects the Resurrection of Our Lord and of the dead in general as inconsist-ent with scientific fact. The hopeless Episcopalians cannot set him aside so easily since He has been chosen, prior to this venture in authorship, as one of their representative speakers at their next Church Congress at Pailadelphia in

Bishop Potter, the fearless adviser and preacher to politicians, has arisen to the importance of the occasion. In the Mac Queary as a preacher of false doctrine who dishonors the Church by his teachings and himself by remaining in its orders. Another disciple of the rights of privite judgment from the Episcopalian standpoint rises to a point of order and questions the propriety of contemning as untried dominie and indirectly condemn ing the diocese of Onlo for not visiting the offender with condign punishment.

Private judgment is evidently uneasy

and restless under what it regards as Episcopal Arrogance and cannot but palliate a harmless escape of Mac Queary isms now and then. That the Mr. Mac Quearys keep the Episcopal brethren and their bishops busy investigating them is no surprise to us who are familiar with the history of Protestantism's variations. But then what does the organ of the Epicopal Church, the Churchman, mean when it acks: "How many unmean when it asks: "How many un-known Mac Queary's are there in the ranks of the clergy of the Church?" We must infer that doubts and denials of Our Lord's birth from a Virgin Mother as well as other fundamental doctrines are fre quent among the Episcopal clergy .hurch Progress.

## A RETREAT

For ladies will be given at the Convent o the Sacred Heart in this city, commencing Monday evening on September 1st, at seven o'clock, and closing Saturday, September 6th.

For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS,

-398 RICHMOND STREET. LONDON, ONT.

few doors south of Dundas St

TEACHERS WANTED WANTED FOR THE CATHOLIC SEP-arate School of Amprior, a teacher, as Principal, possessed of a second-class cer-tificate. State salary, experience, and send references. REV. A. CHAINE, Sec. 614 3w

WANTED A TEACHER FOR THE RE-mainder of the year, male or female, holding a second or third class certificate of qualification. Duties to commence after va-cation. Apply, stating salary and testimon-ials, to WM. Tooliery. Secretary-Treasurer School Section No. 3, Bidquiph, Lucan P. O. 614 2w

INFORMATION WANTED

OF A MAN NAMED PIERR& AUBIN, who got married in Mattawa on the 17th of September, 1877, and left his wife in August, 1878. When last heard from he was at Hall's Bridge, Peterborough, Ont. He is the lucky heir of a rice little fortune. Any one knowing his whereabouts will please inform Rev. J. M. Poitras. O. M. I., Mattawa. 613-3w

#### WANTED.

SITUATION AS HOUSEKEEPER IN A priest's house, by one wao nas occupied that position for years. Best of references, Address K. M. P., care CATHOLIC RECORD office.

For the best Photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our sock of frames and paspartonts. The latest styles and finest assortment in the city. Children's pictures a speciality. specialty.

LARGE PIPE ORGAN (Second-hand) for sale very cheap. Good order; two manuels and pedals; sixteen speaking stops.—H. A. BARNARD, 162 McGill street, Montreal.



AUCTION SALE

DEPARTMENT OF CROWN LANDS, (WCODS AND FORESTS BRANCH),

Toronto, 2nd July, 1893. NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rainy River and Thunder Bay Districts, and a Berth composed of part of the Township of Aweres, in the District of Algoma, will be offered for sale by Public Auction, on

Wednesday, the First Day of October Next,

at one o'clock in the afternoon, at the Department of Crown Lands, Toronto. ARTHUR S. HARDY,

Note -Particulars as to localities and descriptions of limits area, etc, and terms and conditions of sale will be furnished on application, personally, or by letter, to the Department of Crowa Lands, or to Wm. Margach, Crown Timber Agent, Ru Portage, for Rainy River Berths; or Hugh Munroe, Crowa Timber Agent, Port Arthur, for Thunder Bay Berths.

No unauthorized Advertisement of the above will be paid for.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Monday, lith of August next, for Coal supply, for all or any of the Dominion Public Buildings.

lie Buildings.

Specification, form of tender and all necessary information can be obtained at this Department on and after Wednesday, 6th instant.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fall to supply the coal contracted for. If the tender be not accepted the cheque will be returned.

tender be not accepted the Calling and to accept the lowest or any tender.

By order.

A. GOBEIL.,
Secretary.

Department of Public Works, Pottawa, July 14th, 1890 Secretary.

# TO CONTRACTORS.

Sealed tenders, addressed to the under-signed, endorsed "Tenders for Works," will be received until noon, on Friday, its ef-August Next. for the following works: At the ASY LUM FOR INNANE, London, additional pipes and hydrants for fire pro-tection. NORMAL SCHOOL, Ottawa, construction of water closets, partitions, etc., in iront

NORMAL SCHOOL, Ottawa, construction of water closets, partitions, etc., in front building.

School OF PRACTICAL SCIENCE. Toronto, steam-heating for addition and main building, and erection of additional storeys to wings of main building.

Plans and specifications cau be seen at the Asylum for lasane, London; at the Normal School. Ottawa, and at this Department, where forms of tender can also be procured. The tender for the steam heating at the School of Practical Science to be accompanied by an accepted bank cheque for fwo Thousand Dillars, and for the additional storeys to the wings, for the sum of Five Hundred Dollars, both cheques to be payable to the order of the Commissioner of Public Works. Ontarlo, on condition of being forfeited if the party tendering declines or fails to enter into a contract based upon his tender when called upon to do so. Where tender is not accepted the cheque will be returned. The bona fide signatures of two surcties for the performance of the contract to be attached to each tender. The Department will not be bound to accept the lowest or any tender.

C. F. FRASER,

owest or any tender.

C. F. FRASER,
Commissione Commissioner.
Department of Public Works, Ont., }
Toronto, July 22ad, 1890. 615 lw

THE TRIP OF THE SEASON Under the auspices of the

EMERALD RENEFICIAL ASS'N GRAND EXCURSION LONDON TO TORONTO

WEDNESDAY, AUG. 6.

\$2-GOOD FOR TWO DAYS-82 G.T. R. elegant coaches. Fast time. Picnic in park. Games, sports, band concerts,
etc., to which excursion ists will be admitted
free of charge on snowing excursion tickets.
Superintendent Smith, of the London
Street Railway, has kindly promised to
have street cars running Wednesday morning at 5:30.

Trains leave G. T. R. station at 6 a.m.
Fare \$2; children under 12 half price. Tickets good to return on any regular
train on same or next day. Now
at De La Hooke's office, Masonic Temple, or at station. Public cordially invited.
P. McGLADE.
B. C. McCANN,
Chairman Com.
Sec'y Com.

In Glad Weather.

I do not know what skies there were, Nor if the wind was high or low; I think I heard the branches sir A little, when we turned to go; I think I saw the grasses sway As if they tried to kiss your feet—

I think it must have been in May;
I think the sunlight must have shone!
I know a scent of springtime ley
Across the fields; we were alone,
We went together, you and I;
How could I look beyond your eyes?
If you were only standing by
I did not miss the skies!

I could not tell if evening glowed,
Or noonday heat lay white and still
Beyond the shadows of the road;
I only watched your face, until
I knew it was the gladdest day,
The sweetest day that summer knew—
The time when we two stole away
And I saw only you!

Or Chapter B. Gring to July Scribner.

- Charles B. Going in July Scribner.

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

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

New York Catholic Review.

EIGHTH SUNDAY AFTER PENTECOST. How much dost thou owe?" (Gospel

for all. No one can be an honest man,

his lawful debte.

The man or the woman who is in debt

And yet it seems like yesterday, That day together, sweet!

Away. BY JAMES WHITCOMB BILEY. I cannot sey, and I will not say

With a cherry smile and a wave of the han. He has wondered into an unknown land, And left us dreaming how very fair It needs must be, since he lingers there. And you- O you, who the wildest yearn For the old-time step and the glad return-

Think of him faring on, as dear In the love of There as the love of Here; Mild and gentle, as he was brave-

To simple things. Where the violets grew Pure as the eye they are likened to, The touches of his hand have strayed As reverently as his lips have prayed When the little brown thrush that harship

was drear to him as the mocking bird; And he pitied as much as man in pain A writhing honey bee wet with rain.—

Think of him still as the same, I say; He is not dead—he is just away.

INTERESTING MISCELLANY.

WHAT TO TEACH OUR DAUGHTERS. WHAT TO TEACH OUR DAUGHTERS. A mother writes to me: "What shall I teach my daughters?" This one important and tremendous fact, my sister—That there is no happiness in this world for an idle woman. It may be with hand, it may be with brain, it may be with foot; but work she must, or be wretched forever. The little girls of our family must be started with that idea. The curse of our American society is that our young women are taught that the first, second, third, fourth, fifth, sixth, seventh, tenth, fiftieth, thousandth thing in their life is fiftieth, thousandth thing in their life is to get somebody to take care of them. Instead of that the first lesson should Instead of that the hist lesson should be how, under God, they may take care of themselves. The simple fact is that a majority of themselves, and that, too, after having, through the false notions of their parents, wasted the years in which they ought to have learned how successfully to maintain themselves. It is infully to maintain themselves. It is inhuman and cruel for any father or
mother who pass their daughters into
womanhood having given them no facil
ity for earning their livelihood. Madame
de Stael said: "It is not these writings
that I am proud of, but the fact that I
have facility in ten occupations, in any
one of which I could make a livelihood."
We should teach our daughters that We should teach our daughters that work of any kind, when necessary, is a credit and honor to them. It is a shame for a young woman, belonging to a large family, to be inefficient when the father and mother toil their lives away for her support. It is a shame for a daughter to be idle while her mother toils at the wash-tub. It is as honorable to sweep house, make beds, or trim hats, as it is to twist a watch-chain or embroider a slipper.—Ladies' Home Journal.

IGNORANT OF CATHOLIC DOCTRINES, Speaking of the ignorance of Catholic doctrine on the part of usually wellinformed Protestants, Father Dowling, S. J., says:

They are well instructed in all other matters but religion. In politics they would be ashamed of such ignorance as they display about our faith, they would blush if they had to confess that they were unacquainted with the historical fact, and yet the Catholic Church is cer-tainly an historical fact, and an ethical tainly an historical fact, and an ethical factor worthy of consideration as fully as the civilization of the Aztecs or the character of the Mound-builders, as esoteric Buddhism or the doctrines of Confucius. "When any unusual Catholic event

occurs, such as a synod or council, or a dedication or confirmation service, they will enquire the significance of these things. An intelligent explanation from a Catholic might be the seed of faith for them, and yet how few Catholics go out of their way to speak that opportune

" Is it not a shame that Catholics, other politice, history, literature, social forme, take so little trouble to prepare them-selves for giving an account of the faith that is in them? How many would be able to give a satisfactory account of the infallibility of the Pope, the meaning of infallblity of the Pope, the meaning of the temporal power, the Immaculate Con-ception or the difference between the Catholic and the Presbyterian doctrine of justification? They possess the faith and are satisfied to keep it to themselves. This is not surprising when excellent books of instruction are not even known by many. There is a beautifully gotten up book lying on the centre table. A Catholic visitor takes it in her hand enthusiastically, with the exclamation, 'What book is this?' 'That is Our Christian Heritage, by Cardinal Gibbons,' She flings it down again, 'Oh, pshaw! I though it was Bellamy's Looking Back ward or Howell's A Hazard of New She throws it selde to take Fortunes.' She throws it saids to take up the daily paper. What does she turn to? It is the latest scandal, the latest brilliant attack on Christianity. She takes in the poison and liberalizes her mind and undermines her faith, but never an antidote. What wonder that Catholics' influence is so little and their efforts tory, when zeal is wanting, when some show such a painful anxiety to be tory, when zeal is wanting, when some show such a painful anxiety to be as nearly like Protestants as possible, so that those intimately acquainted with them for many years do not know that they are Catholics. They forget their missionary character, that they are to be leaven which is to ferment the entire mass. They minimize, they surrender, they make concessions, they give way to human

human life; and Catholics in general feel themselves to have drawn not only their religion from the Church, but they feel themselves to have drawn, from her, too, their art and poetry and culture.

"If there is a thing specially allen to religion, it is divisions; if there is a thing specially native to religion it is peace and union. Hence the original attraction to wards unity in Rome, and hence the great charm and power for men's minds of that unity when once attained.

"I persist in thinking that Catholicism has, from this superiority, a great future before it; that it will endure while all the Protestant sects dissolve and perish." From Various Essays of Matthew Arnold.

"In spite of all the shocks which the feelings of a good Catholic have, in thinds of the contemptuous insensibility to the grandeur of Rome, which he finds so general and so hard to bear, how much has he to console him, how many acts of homsge to the greatness of his religion may he see if he has his eyes open! I will tell him of one of them. Let him go in London to that delightful spot, that happy Island in Bloomsbury, the reading-room of the British Museum. I am almost afraid to say what he will find there, for fear Mr. Spurgeon, like a second Calloh Omar, should give the library to the flames. He will find an immense Catholic work, the collection of of the Abbe Migne, lording, it over that the library to the flames. He will find an immense Catholic work, the collection of the same time. library to the flames. He will find an immense Catholic work, the collection of of the Abbe Migne, lording, it over that whole religion, reducing to insignificance the feeble Protestant forces which hang upon its skirts. Majestic in its blue and gold unity, this fills shelf after shelf, and compartment after compartment, its right mounting up into heaven among the white folios of the Acta Sanctorum, its left plunging down into hell, among the yellow octaves of the 'Law Digest.' Everything is there—religion philosopby, history,

lying on the ground at the foot of the tree, the remains of an old Kentucky rific harrel, with part of a much decayed stock still clinging to it.

The barrel and lock were covered with him stray from Tace; keep him ever pure and true to the faith of his fathers."

The barrel and lock were covered with rust, indicating it had lain for years in its position. While they were examining the ancient gun, and looking for further evidence around the foot of the tree, the sun had so far declined as to throw the white object in the branches in a deep shade, making it impossible to make out what it was. was.

As it was somewhat d'fficult to climb

the tree, they concluded to return in the morning and make further investigation. Marking it by placing poles and fallen limbs against the trunk, they returned to

camp.

Next morning they returned to the tree, and in the bright morning light had no difficulty in making out the white object to be the skeleton of a human being. Mills climbed the tree and found the

should be on the ground and his skeleton in the tree.

They conjectured that the hunter might have been chased by a bear and had climbed the tree, and had accidentally dropped his gun, which, striking the ground, had exploded and wounded the man mortally; that ere he died he had tited himself to the limbs of the tree to prevent the animals from destroying his body. This, they thought, would account for the broken stock of the gun.

A search was then made in the remains of the old coat, which was molded and matted together in a mass.

of the old coat, which was molded and matted together in a mass.

Au old moldy notebook was found. In the book was pencil writing, which leaves were moldy and much injured by ong exposure to the weather. On the first page there was part of a name ending with the letters — ington; all the balance of the name was obliterated by mold and stain

The writer retained the writing for some weeks before he gave it for publication, seriously doubting its authenticity.—San Francisco Examiner

OUR BOYS AND GIRLS.

THE LAST PAINTING. There dwelt once in a stately castle mounting up into heaven among the white folics of the Acta Sanctorum, its left plunging down into hell, among the yellow octaves of the 'Law Digest.' Everything is there—religion, philosophy, history, blography, arts, sciences, biblicgraphy, blography, arts, sciences, biblicgraphy, gossip. The work embraces the whole range of human interests; like one of the great middle age cathedrais, it is in itself a satudy for alife.—Passoges from Prose Writings of Matthew Arnold.

DEATH IN A TREE TOP. DEATH IN A TREE TOP.

SAD TRAGEDY THAT HAPPENED IN THE REDWOOD FORESTS OF MENDOCINO.

S. Mills and Henry E-khart, of the catter W. S. Mills and Henry Eckhart, of Colura county, who recently returned from a camping hunt among the coast mountains of Mendocino, teil of a remarkable find among the great redwood forts of that part of the State, a story which, for thrilling, weird, woodland tragedy, excels.

In the north-western part of the county, late one afternoon, just before sunest, while the hunters were making their way to camp, they noticed that the rays of the sun in the tree tops of a dense grove fell on and lighted up a white object high up among the branches of a large madrons tree. Approaching the foot of the tree for the purpose of getting a nearer view of the white object, they were astonished to find, lying on the ground at the foot of the tree.

he was proud, impetuous, daring; but he was innocent and pure of heart. Early in him the fire of genius began to glow, and, sitting at his mother's feet, his dark curly head resting against her shoulder, he would tell her of the ambitious dreams which filled his young mind; of how some day, in the years to come, he would be a great artist, whose fame would ring throughout the world and whose pictures in odificulty in making out the white object to be the skeleton of a human being.

Mills climbed the tree and found the skelton to be that of quite a large man, resting across two large limbs, and tid near the thigh bones to the same.

There was not a particle of flesh on the bones, and but few dangling rags. Near the skeleton, and lying across one of the limbs, was the frayed remains of an old coat.

Throwing the coat to the ground Mills descended, it having been decided to leave the skeleton and the boy shall be the sight of heaven." And the boy distance of the sight of heaven." And the boy listened patiently and reverently, some descended, it having been decided to leave the sight of pound, young head to first the sight of the sight of heaven. The functs are from the other, as would live forever. And the mother, as along the street. Drawn by two milk white pointes, the little white plumes moves on. Upon its snowy, silken curtains, baried beneath great masses of lilles, and pale rose-buds, rests a they white some the world, how great, how high, it will as the little soul that has flitted forever away from the waren baby form listened patiently and reverently, some the street or or stands a crowd of noisy boys, tossing the ball back and Throwing the coat to the ground Mills descended, it having been decided to leave the bones where they lay in the tree, rather than throw them to the ground to be scattered by wild animals.

There was nothing to indicate how the man had met his death, or why his gun should be on the ground and his skeleton in the tree.

Ilstened patiently and reverently, some times bending his proud, young head to kiss the white, jewelled hand laid so tenderly on his arm. Then came a time when a first great sorrow darkened his young life and grief and gloom hung over the castle, for its sweet and gentle lady lay ill unto death. Just before death came she laid

the wonder of the age; his name rang throughout the land. But had he remem bered, through all the flattery and hom-age of the world, the teachings of that dead mother? Alse, no; it was an age of unbellef, and in the whirlpool of skepti-clem regiog round him his faith was en-gulfed. He still cherished tenderly and There was writing on the next two or three pages, but it could not be deciphered.

The next few pages were comparatively clean and the writing perfectly legible. It was a record of his last days in the tree, and are and are all the pages. The next few pages were comparatively clean and the writing perfectly legible. It was a record of his last days in the tree, and are all are the pages. reverently the memory of that loved mother, but he believed no longer in the God she had taught him to love in his in-They minimize, they surrender, they make concessions, they give way to human respect and they are ashamed; and ashamed of what? Of the noblest history, that was ever written, of the grandest tradition that was ever handed down, of the most magnificent lineage, going back to the time of the Apostles and the martyrs, of a Church fruitful in grand and glorious deeds."

MATTHEW ARNOLD ON CATHOLICITY.

"This is why the men of imagnation, nay, and the philosopher, too, will always have a weakness for the Catholic Church; because of the rich treasures of human life which have been stored within her pale.

"Who has seen the poor in other churches as they are seen in Catholic churches; Catholicism, besides, envelopes"

It was a record of his last days in the tree, and they site and read:

"He is gone again, but she sits at the foot of the tree. . . . How long will his last? For three days I have been standed; and thing the jet of the tree, and they are so bitter. . . . Will they never leave to the time of the Apostles and the martyrs, of a Church fruitful in grand and glorious deeds."

MATTHEW ARNOLD ON CATHOLICITY.

"This is why the men of imagnation, nay, and the philosopher, too, will always have a weakness for the Catholic Church; because of the rich treasures of human life which have been stored within her pale.

"Who has seen the poor in other churches as they are seen in Catholic Church: I am growing weaker. . . I found myself trying to the site of the properties of the catholic church is because of the rich treasures of human life which have been stored within her churches; Catholicism, besides, envelopes that the foot of the tree. . . . How long will him her picture they wanted was a thorn-crowned head of Jeans Oritis, he though the picture to hang them they wanted was a thorn-crowned head of Jeans Christ, he though the witer the hadd where the baby has gone, and where the last when they reluctantly promised to paint; to rail life the tree, and then fall where the baby has gone, and where the last when they rel day, when a great church was being built, they came and asked him to paint

eyes lighted from an inward fire, his dark cheek flushed hotly, his breath came quick and fast. The hours passed by, but he still labored on; no food had that day passed his lips, but he was unconscious of hunger. A strange, enrapt feeling held him, a stranger power seemed to guide his hand, and the picture grew with marvellous rapidity upon the canvas. The long summer day drew to its close, the artist's face grew whiter and whiter, the sweat of exhaustion stood thick upon his brow. Then, as twilight crept into the room, and its dusky shadows hid the long day's strange work, his hand fell heavily to his side; with a sigh of complete exhaustion he sank upon the soft rug at the foot of the easel and sank into profound slumber. For hours he slept; darkness fell, then the moon rose higher until its light poured through the window upon the picture on the easel. And as it stood, bathed in silvery light, the artist awoke with a great start and looked upon it. Had he gone mad, or was he dreaming, for surely his brain never conceived nor his hand executed that picture. A face infinitely pathetically beautiful, with great, mournful, patient eyes, in which lay a world of sadners and mute reproach. The soft, borz 2-tinted hair was pushed back from the brows, and about them was pressed a crown of sharp thorns, while back from the brows, and about them was pressed a crown of sharp thorns, while the blood trickled slowly over the marble pallor of cheek and brow. The artist rose slowly, with fascinated gaze still bent upon the picture. The beau-tiful, pathetic eyes seemed to be looking their sad reproach right into his very soul, and his heart began to beat with a strange pain. Again he was a little child sitting at the feet of that sweet, lead mother listening to the sad the

dead mother listening to the sad story of how Jesus suffered and died. Bah he was only a credulous child then, and now he is a man able to reason and to think; and how beautiful and how sad think; and how beautiful and how sad that face, how patient, how reproachful the mournful eyes; and those sharp and cruel thorns—what pitiless hand had pressed them into the delicate flash? Sin had fashioned them and unbelief pressed them there. Bah! what thoughts were those? Had this face, which had grown so strangely under his hand, made a weak fool of him? He will blot it and his we akness out forever. He caught up a brush and raised his He caught up a brush and raised his hand to dash it across the face, but his hand fell again heavily to his side. No, no, he could not while those eyes looked up into his. Ah! beautiful, and eyes, dark with the shadow of the cross, dark with the shadow of the cross. beneath the crown of cruel, mocking thorns, you have melted the ice about ing thorns, you have melted the ice about one heart. With a great sob, down on his knees the artist sank, and the tears fell heavily on his hands as he raised them, clasped, to the pictured face. "Jesus," he murmured, "Thou hast conquered; forgive, have mercy." There the words died on his lips; he sank back and lay still and motionless beneath the pictured head.

And thus they found him in the morn ing, and thought at first he slept, for there was a smile on the lips and a strange peace on the face; but when they tried to rouse him they found that he was

pictured head.

There hangs in a certain great church a picture whose fame has spread all over the world—a thorn crowned head of Jesus Christ painted as no hand ever has, or ever will again, paint it. From the shadow of the altar the beautiful, sad eyes shadow of the attar the beautiful, sad eyes look down upon kneeling thousands. The name of him who painted it will live forever; and though long years have passed since they found him dead beneath the picture, tottering old men and women still tell why it is called "The Last Painting."-Emma Howard Wight in Baltimor

A LITTLE WHITE HEARSE

From the Detroit Free Press. The funeral procession comes slowly along the street. Drawn by two milk white ponies, the little white plumes moves on. Upon its snowy, sliken curtains, buried beneath great masses of lilles, and pale rose-buds, rests a tiny white coffia. All is white: as purely white as the little soul that has flitted for

At the street corner stands a crowd of noisy boys, tossing the ball back and forth among them. The crush of the passing wheels falls upon their ears, and looking up, the ball is dropped, the loud shouts hushed, as each boy doff, his cap and stands in mute reverence while the

little white hearse passes by.

A street car comes rumbling along the track, the bell upon the horse's neck jangling and clanging upon the air. The driver sees before him the little hearse with its flower-strewa burden and feels his strong heart throb beneath his rough jacket. The brakes are down, the bel hangs ellent upon the horse's neck, while the driver with bowed head, thinks of his baby boy, whose rudly lips he kissed tobaby boy, whose rudly lips he kissed today at parting, and thanks God that no
flower-decked coffia lid hides away his
laughing face. The passengers look out
and the women whisper with a sigh:
"Some mother's eyes have looked the
last upon her baby."

Amid the grime and dust of the street,
a long row of laborers delve with bent
forms in the earth beneath. The roll of
wheels is heard, the weary bodies are
lifted in vague curlosity, and each toilhardened face softens as the little white
hearse goes by on its way to the grave.
So on by merry girls who check their

hearee goes by on its way to the grave.

So on by merry girls who check their gay laughter, by stern browed men, who forget for a moment the mighty problems of money and trade and ambition, and give a fleeting thought to that world where the baby has gone, and where this remoreeless struggle for wealth and fame any power will count for naught; on, on through the ranks of the weary and toil-laden, who gaze and sigh for the rest the baby has found, the little white hearse goes, teaching its lessons of love of other

CATHOLIC PRESS.

Catholic Review. The Toronto Orangeman who emigrated from Canada to the United States to edit the journal called America, is deeply concerned about his fellow foreigners who cerned about his fellow foreigners who have not as yet endeavored to put a fence around the United States and claim it as their own. According to his statements about eighty Huns have immigrated to this country since 1880, "who are indeed the lowest element under the sceptre of Francis Joseph, a class who can only be controlled by the club." If they are any worse than the Toronto Orangemen they must be indeed a pitable set, but we should not like to accept their character as portrayed by the editor of America, who, in his life, has never yet been able to speak the truth concerning anything Irish or Catholic. With him, it is a constitutional impossibility to anything Irish or Catholic. With him, it is a constitutional impossibility to see a thing, connected with Catholicity, in its true light. It is unnecessary to argue with him, but we would point out for his benefit, that it was not the Catholic Church which brought the Huns here; in fact, she has never deported any nationality. They were brought here by American and English capitalists who thought to get a band of slaves to work in the mines, and instead found that they had caught Tartars. If the Huns are good Catholics, as America says, we would not be afraid to defend their character as good citizens; certainly they have shown themselves men in refusing to act as slaves of rascally,

in refusing to act as slaves of rascally, civilized, non Catholic capitalists. The French-Canadians are another source of anxiety to this gentleman. Their recent victory over the Orange spirit leads him to believe that there will be a bitter struggle between Catholics and Protestants in the Dominion of Canada and that it will end either in the disruption of the confederation or in the annexation of Canada to the United States. The wish in this case is father to the thought. The Orangemen would be glad to see Canada ruined, if ruin would the thought. The Orangemen would be glad to see Canada ruined, if ruin would be necessary to destroy Catholicity; that is, the Orangemen fashioned after the idea of the cditor of America. Many of them have still some sense left. But there will be no trouble in Canada over religious issues. The Equal Rights party has been smashed. It never had any footing in Canada until Mr. Meredith thought to use it as a help to secure office. It didn't secure him an extra vote. On the contrary, it ruined him, and in his fall, down went the Equal Rights Association to depths that the famous McGinty never reached. Hence, disruption and annexation, however pleasing to the mind of this gentleman, will not take place in Canada; and if in time the French succeed in absorbing the Eaglish-speaking element and make themselves masters of the northern domain, it will only be a matter of historic justice.

Pitteburg Catholic. Pittaburg Catholic.

While a few Episcopalian clergymen, here and there, may be skeptical, and holding doctrines and views fatally at variance with each other, it is gratifying to us, Catholics, to observe a growing tendency among the members of the "high" wing of the same Church, to go back more and more, to what we hope will be the final adoption—not the mere imitation—of all adoption—not the mere imitation—of all the ceremonies and doctrines of the Mother Church. An instance of this occurred in the Ascension day services in Trinity Caurch, New York, in which all the clergy, including the Bishops, wore white stoles; and the chasuble worn by the celebrant, the Bishop of Albany, was "a beautiful white slik vestment," embroidered in gold and crimson

They Speak for Themselves. Picron, Feb. 17.—This is to certify that I have used Polson's Nerviline for rheumatism, and have found it a valuable remedy for all internal pain, and would greatly recommend it to the public.—N. T.

KINGSLEY.

LEEDS COUNTY, Jan. 9 —We are not in the habit of puffing patent medicines, but we cannot withhold our testimony as t we cannot withhold our testimony as to the great value of. Nerviline as a remedy for pain. We have pleasure in recom-mending is as a never-failing remedy.— Rev. H. J. ALLER, BENJ. DILLON, and many others. Sold by druggists. Party Politics

When party politics run high bad feeling and bad blood are often caused, but all parties agree that when bad blood arises from ordinary causes the only satisfactory cure is Burdock Blood Bitters, nature's blood purifier. Recommended by the medical profession.

The Root of Fvil. Dyspepsia and constipation are the sources of various diseases, but rost and branch may be removed by using Burdock Blood Bitters according to directions. It is and and hat the public and the public an Blood Bitters according to directions. It is endorsed by the press, the public and the profession, and cannot be excelled for the cure of constipation, dyspepsia and all diseases arising therefrom.

Trouble at Melita.

Mrs. W. H. Brown of Melita, Man., states that two of her children and two others belonging to a neighbor, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

mer complaints.

Messrs. Mitchell & Platt, druggists,
London, Ont., write Dec., 1881: We have
sold Dr. Thomas' Eclectric Oil since its
first introduction, and we can safely say,
no medicine on our shelves has had a
larger sale, or gives better satisfaction.
We always feel safe in recommending it to
our customers.

OMITH BROTHERS,

PLUMBERS, GAS & STEAM FITTERS 172 KING STREET
Plumbing work done on the satest improved sanitary principles.
Estimates furnished on application.
Telephone No. 538.

"THE FRASER HOUSE," PORT STANLEY.

THIS FAVORITE SUMMER HOTEL has not passed out of the nands of Mr. William Fraser (who has conducted it for 19 years), as has been rumored. He is still at the heim, and will be pleased to meet all old friends and as many new ones as can make it convenient to call. The house has been thoughly renovated for the reception of the re

W. FRASER, Proprietor.

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev.
Father Labelle.
Established in 1884, under the Act of Quebec
82 Vict., Chap. 38, for the benefit of the
Diocesan Societies of Colouisation
of the Province of Quebec.

CLASS D. The 37th Monthly Drawing will take place

WEDNESDAY. AUGUST 20, '90 At 2 0'0.

WALUE
CAPITAL PRIME

Real Estate worth

LIST OF PRIZES.

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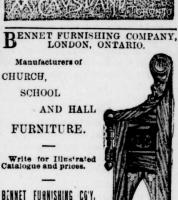
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But what is one bound to do in order to pay one's debts? You are not bound to strave yourself or your family, but you are bound to live on the very verge of poverty, until your lawful debts are paid. The most rigid retrenchment must be observed and all superfluities even the least should be cut off.

"I'li pay you as soon as I am able," raid a fashlonably dressed man stepping out of a saloon with an Havana cigar in his mouth, to the undertaker who builed bits mother three years before on credit. his mouth, to the undertaker who buried his mother three years before on credit. Yes there are stylish people who owe for the ceffins that are rotting for years in Greenwood and Calvary, and there are mean contemptible men who put fifty cents or a dollar's worth of drink in their stemachs every day in the week and they owe for the winding theets that en-

wrapped their dead.

Justice in the abstract is a grand thing to talk about, but common honesty is the real thing to practice. "How much dost thou owe? and when are you going to pay are the practical questions that every debtor should put to his own conscience. Remember that there that there is a suppress day of reckning appuinted for supreme day of reckoning appointed for all debtors, and if you appear before that dread tribunal with the burden of debt upon your soul "you shall be cast into little prison;" and, in the words of the Lord the little Jesus, "Amen, I say to you, thou shalt centre not go out from thence until thou repay the en the last farthing."

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For fifteen years we have used Dr.
Fowler's Extract of Wild Strawberry as a tamily medicine for summer complaints and diarrhoes, and we never had anything to equal it. We highly recommend it.

Samuel Webb, Corbett, Ont.

Minard, In iment relieves Neuralgia. design

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feast w of the n the trib months Bishop to be th ing of n be a so tion to and p labored

of the day, St. Luke xvi. 1-9)
We all love justice, to question our love of justice would be a gross insult to us. There is no human soul so morally dead as not to feel some sentiment of CC justice dweiling up within it: and the public opinion of mankind has never their go public opinion of management manifest failed in the end to condemn manifest injustice. But all this is in the abstract! (by the When we come to examine the matter in its concrete and personal aspects we at once find good reason to doubt whether the love of justice is so sincere lisantu and universal as it seems, for we find riched that in a world which everlastingly prates about justice there is a vast deal this ba of the most crying injustice, and we coean, begin to fear that the lotty sentiment so loudly proclaimed from pole to pole is relative rather than absolute. We all want to have justice done to ourselves sawe apprehend it, but are we equally inclined to do justice to others, according to the colden rule? I wenture to mission mission Father ing to the golden rule? I venture to satert that there is not a single person in the congregation who does not con-MacLe demn the fragrant injustice set forth in | we wer this day's Gospel; but how many of us are there who look within, who apply the parable to ourselves, condemn the unjust transactions in our own lives, and the pu

we wer resolve to repair them to the best of our their b ability?

"How much dost thou owe?' is a mighty awkward question for some of us to meet, not that there are no honest debtors whose debts are their misfortunes, not their faults. Many such there we might be a such that the state of the such that the such debtors whose debts are their misfortunes, not their faults. Many such there undoubtedly are. But are there not hosts of dishenest debtors whose debts are the result of their extravagance or dissipation? and who twist and turn and quibble in every possible way in order to escape their obligations. Yet these people, too, take up the cry of justice, and would feign pass for upright Christians and honorable men. Now we might as well face the certain fact once for all. No one can be an honest man. much less a sincere Christian, who does not make every reasonable effort to pay

and who does not conscientiouly en-deavor to pay the last farthing is little less than a fraud and a hypocrite, and shall not enter the kingdom of heaven. Do you mean to say that the man who For with owes his butcher, or his baker, or his grocer a bill, and who refuses payment, when he has money to spend for drinks and cigars and excursions and perhaps a trip to Long Branch or Saratoga, is an honest man? Would you consider that zeal an Indian order Anoth woman honest who constantly buys new dresses and bonnets while she is in debt Christi for the old ones? What sense of justice bas the person who borrows five or ten or fifty dollars from a neighbor in a were pinch and afterwards neglects to pay it terlor, back though requested to do so again at Sec

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In Glad Weather. I do not know what skies there were, Nor if the wind was high or low; I think I heard the branches stir A little, when we turned to go; I think I saw the grasses sway As if they tried to kiss your feet—

I think it must have been in May;
I think the sunlight must have shone I know a scent of springtime lay
Across the fields; we were alone,
We went together, you and I;
How could I look beyond your eyes?
If you were only standing by
I did not miss the skies!

I could not tell if evening glowed.
Fr noonday heat lay white and still
Beyond the shadows of the road;
I only watched your face, until
I knew it was the gladdest day.
The sweetest day that summer knew—
The time when we two stole away
And I saw only you!
— Charles B. Going in July Scribner.

FIVE-MINUTE SERMONS

FOR EARLY MASSES,

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

New York Catholic Review. EIGHTH SUNDAY AFTER PENTECOST. How much dost thou owe?" (Gospel

How much dost thou owe?" (Gospel of the day, St. Luke xvi. 1-9)
We all love justice, to question our love of justice would be a gross insult to us. There is no human soul so morally dead as not to feel some sentiment of justice dwelling up within it: and the public opinion of mankind has never failed in the end to condemn manifest injustice. But all this is in the abstract! injustice. But all this is in the abstract When we come to examine the matter in its concrete and personal aspects we at once find good reason to doubt whether the love of justice is so sincere and universal as it seems, for we find that in a world which everlastingly prates about justice there is a vast deal of the most crying ir justice, and we begin to fear that the lotty sentiment so loudly proclaimed from pole to pole is relative rather than absolute. We all want to have justice done to ourselves as we apprehend it, but are we equally inclined to do justice to others, according to the golden rule? I venture to satert that there is not a single person in the congregation who does not condemn the fragrant injustice set forth in this day's Gospel; but how many of us are there who look within, who apply the parable to ourselves, condemn the unjust transactions in our own lives, and

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A BRAUTIFUL FEAST.

AN INDIAN CATHEDRAL THE SCENE OF A GRAND RELIGIOUS DEMON-STRATION.

This season of the present summer marks an important and remarkable event and milestone in the growth and progress of Christian religion among the Indian population of the extreme North West. population of the extreme North West.

For a lorg time a grand religious demonstration was contemplated and prepared by the missionaries and the Christian people of the children of the forest. Secehelt, a peninsula on the Pacific coast, forty miles north of the town of Vancouver, was selected as the spot where so many wonders of religious faith were to be performed. The principal object of the feast was the inauguration and dedication of the new church, built by the Indians of the tribe called "the Sechelt," who are people of the coast.

the tribe called "the Sechelt," who are people of the coast.

This great event, prepared for many months, by the skillful organization of Bishop Durien and his missionaries, was to be the glorious and successful crowning of many long years of struggle. The demonstration of these latter days must be a source of consolation and satisfaction to these braze soldiers, of the crosstion to those brave soldiers of the cross and pioneer missionaries, who have labored so faithfully and incessantly for the welfare of the aboriginal tribes. The other day we saw our brothers in Christ, the noble band of the "Oblate Fathers," who have

CONQUERED THIS WILD COUNTRY to the cross. When sent there first their general, at their head, the word of command was "In hocsigno vinces" (by this sign thou shalt conquer); and they received the cross in their hands,—with the pass word, "Pauperes Evang lisantur" (The gospel is preached to the poor), and to-day the poor are enriched with the treasure of Christian civilization. To-day they can see, on this bay of Sechelt, sitting on the great this bay of Sechelt, sitting on the great cceap, the result of their zeal. To day they have viewed the immense concourse of two thousand, five hundred Indians, their devoted spiritual children, surtheir devoted spiritual children, sur-rounding them, vying with each other to fulfiil every wish of their paternal benefactors. Having received the per-mission of our Bishop, with two other Fathers, Revs. Doucet, and Legal, I left MacLeod and after four days traveling we were in the progressing city of Vanwe were in the progressing city of Van couver. A fine steamer chartered for the purpose took us on board with many other visitors and early next morning

we were facing the poetic village.

In a few minutes the Indians with their big cances rushed to the steamboat and brought us safe to the shore. The Bishop of Victoria, Mgr. Lemmens, and some of his priests were among the visisome of his priests were should be tors. What a charming moment when we met with Bishop Durien and the Indian missionaries, running to meet us and bring us among the different groups and the ladden willage! When we had THE RELIGIOUS FAITH OF THESE ABO-

RIGINES had its starting point. The newspapers have published long reports about it. All

are united in saying that it was a great success, a glory to "The Church" and to the "Congregation of the Oblate." For more than one year missionaries with their Bishop have combined their zeal and efforts to gather some of their Indian congregations into one place in order to give them, thus assembled, a series of religious exercises for some days. Another object was to give these different tribes a chance of seeling each other and encouraging each other in the way of Christian civilization. Accordingly about

Thlayamin, Sechelt, Synamis, Stalo, Douglas Lake, Silloct Shouswap, Thomp Douglas Lake, Silloct Shouswap, Thomp son River, William's Lake, Chilcotin, Stewarts Lake, Stickeen, Yookooltan, Carlboo, Chillinach, Vancouver Island, etc. Those from the north coast came down in goodly numbers by cances. They were all accompanied by their respective missionaries, namely: Rev. Fathers Lejacques, Marichal, Morice, Lejune, Chirouse, Corneillier, etc., with Bishop Durien, the father of all. There were some Indians present at the were some Indians present at the national feast, who had begun their jourwere ney from Cariboo on snow shoes. Many on this occasion had taken their first ride upon the train, and for the first time

had seen a city, the ses, or a steamboat.

Many white people from Vancouver,
New Westminster and elsewhere took advantage, with some reporters, to take with the charming village, and the amiable and general gathering. In fact, the mission village is a most delightful spot, with which everyone is charmed, and the journey to it rewarded by spending some time in it. This village is situated on the southers shore of a peripaga. The land southern shore of a peninsula. The land slopes gradually to the water's edge, and the view obtained from the water of the little village of neat, white houses, with the large and handsome church in the the large and handsome church in the centre, and the pretty little graveyard to the eastern end, with the rising ground and forest as a background, is pretty in the extreme. The Indians from the mission gave their brethren from the Interior a

hearty welcome. THE INDIAN BRASS BAND
was stationed on the steps of the new church, and, as the steamer lay to, struck up a lively air. The different tribes had their own brass bands with them, which

gave promptly the answer. Each band had its distinctive uniform, which is a great credit to their skill and intellect.

The Indian visitors or pilgrims began at once to pitch their white tents along the shore, which made a fine contrast with the houses. Surely the view of the village from the sea is exquisite and would form a subject well worthy the

attention and BEST WORK OF THE CLEVEREST ARTIST IN THE WORLD!

The rew church is of a very handson e

decorations. The building can accom-modate four hundred persons with pews, comfortably, and it is arranged in the modern style. This new Indian Cathedral, which cost

\$10,000, was erected at the expense, and is the work of, the Indians of Sechelt, without counting the fine supply of sacred vestments, vessels and pictures. The church is built in the form of a The church is built in the form of a Cross, and is crowned by two large towers and spires, after the oriental style. Although large, the church was not able to contain the great number of worshippers. Therefore for the occasion two immense tents, with improvised altars, were erected at each elde of the church well decorated inside with evergreen branches, pictures, banners, etc. Bishop Durien was the great leader and manager of the religious exercises. One of the of the religious exercises. One of the most effecting spectacles was witnessed as the venerable prelate went from one place to another, through a long double line of chiefs, and princes of the tribes,

each of whom DEVOUTEDLY KISSED THE BISHOP'S HAND and humbly bowed their heads as the holy man passed through the ranks. One could see and read on all the faces of all those good people, their joy, their religious satisfaction, their signs and marks of sympathy and gratitude, for the attention they were receiving from the white visitors. For my part, I must declare that although I have seen in Europe and America many grand religious demonstrations, supplied with all the riches of the civilized world. I never witnessed one more calculated to move and fill the heart for the civilized world. of a missionary or philanthropist with

of a missionary or philanthropist with more religious consolation.

The ninth day and the last of the demonstration, the closing day, was at band. The day opened fine and fresh to suit the designs of the Indian population. After the morning exercises in the Cathelical and in the Ashard tent the carbelland in the Cathelical and the edral and in the chapel tents, the grand display of the procession of the Blessed Sacrament, was announced, by the majestic sounds of five cannons. Now every one occupied his place in the ranks—the hand of musicians, the long columns of men on one side, and women on the

other. The Bishop of Victoria carried the monstrance, twenty thurifers with their smoking thuribles, wafted clouds of incense, forming different figures, while the flower-bearers covered the way with heaps of forest flowers.

BUT, BEHOLD THE SOLEMN MOMENT!" The clergy then appeared at the principal entrance of the church. A profound silence of adoration ensued, then begins the sound of the cannon. The glorious Pange Lingua is entoned and taken up by thousands of voices sustained by the cym-bals of this new Israelite Camp and reechoes in the air. The God of armies advances in the midst of His chosen peo ple. How beautiful it was to see and contemplate this spectacle, the joy of angels and men! How consoling to ad mire the faith, this simple plety, and these bursts of fillal devotion towards the

hidden God! Two repositories, tastefully decorated, had been erected at the two extremities of the village. Finally, after a march of three hours, the procession wound itself towards the church, near which a "tableau vivant," perfectly devised, was exhibited to the geze of the plous multitude. It was the crucifixion. A magnificent crucifix, suffering and bleeding, surrounded by the principal persons of the dolorous scenes, was in view. The Mother of Sorrows, Magdalen, with her long flowing hair, embracing the cross. The beloved disciple, the soldiers, everyone performed his and her part admirably. In the even. ing came
THE PROCESSION WITH TORCH LIGHTS

in honor of the Blessed Virgin Mary, Mother of Jesus. The Indians, with their devotion to their Spiritual Mother, could not close their feast and separate, without proving their love and gratitude to the one who is called "the help of the afflicted." The poor children of the or nity dollars from a neighbor in a pinch and afterwards neglects to pay it back though requested to do so again and again?

But what is one bound to do in order

The process of the Secred Heart and ambassadors of the Queen of Heaven

The process of the Secred Heart and the messengers and ambassadors of the Queen of Heaven

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The process of the Secred Heart and the second Heaven

The process of the Queen of Heaven

The process of the process of the Queen of Heaven

The proces report, contemplate the change. At the failing of the night, favored by darkness and calm, broken only at intervals by the voice of the ocean, the illumination began. Nothing so delights the Indians as a dis-play of fireworks, and full provision was made for that department of the festival. The procession started from the church and followed the same direction as in the morning. Viewed from the steamboat it was magic, quite fairy-like. The repusitories were like hills of flame, the Vene-tian lanterne of different colors, the people and the clergy, moving on like a stream of fire, with lights in their hands, the thundering of cannons at intervals, the music, the hymns, the prayers, the joyous "Ave Maris Stella;" in fact, the whole village dancing in the midst of flames, the Regal fires of warious colors and the Bengal fires of various colors, and rising up in crills, clouds swinging in the air and at last perching on the trees—those old giants of the forest—the mirage of the spectacle reflecting through the green waters of the sea. The whole combined is above the capacity of my pen. It is better imagined than described.

Now, before closing this pale report of

so beautiful a feast—before leaving the happy shore where our hearts have been filled with such delicious feelings—before bidding ferewell to our missionaries and their adopted children, I exclaim with all my heart: "Ye missionaries of the poor Indians, raise your heads, whitened more by work than by years, bowed down under the weight of labor and fatigue, look around you. You have conquered. Truly with all justice you can wipe the weat from your brows witnessing the result of your persevering efforts. have been sowing in tears, in privations, in contradictions, but listen now to the united voice of the press, of your friends, as well as of your adversaries, coming: they came with joyfulness carrying their sheaves. Good bye, dear friends. Courage and Godspeed for the future."

So we came back, blessing God for what we had seen and praying that a similar result should take place one day in favor of our hardened Blackfeet for their sincere conversion to the true faith .- Father A. Lacombe, O. M. I., to the Editor of the North-West Review.

pearance, with elaborate and tasteful UNION WITH THE SACRED HEART.

> Faith without charity is light without warmth; faith and charity are light and warmth together; and where there is char-ity in the heart the vision of faith grows always more luminous and more full of love. Just as friends, the more intimately love. Just as friends, the more intimately they know one another—the more they love one another—come to have a living consciousness of one another's character. So it is with charity: it perfects the vision of faith by a personal friendship with Jesus; and, as charity grows, there is a closer union between the heart of the disciple and the Sacred Heart of his Master; and where there is union there is an assimilation, for love likens the object of love to itself. They that love one acother by living together grow like one other by living together grow like one another. Love identifies the souls of friends, so that they have at last but one will; and as their wills are identified, their hearts, their affections, and their ways, and even their outward manner, their tone of voice and their accent of speech, grow like each other. They change, as it were, into each other's like We say that "a friend is another ness. We say that "a friend is another self," because there is a power of assimilation which is natural to love.

And what is true in natural things is true in divine things; and those who love our Divine Lord, and are united heart to our Divine Lord, and are united heart to heart with Him, as they grow in likeness grow also in knowledge; they know Him better and more intimately in the meas-ure in which they grow more like Him, ure in which they grow more like Him, and they grow more like Him in the measure in which they know Him. This is a divine paradox, a circle returning into itself. They are changed into the same likeness; and such is the meaning of the Apostle when he says, "We are transformed into the same image, from glory to glory, as by the spirit of the Lord."

Wherever there is friendship, in pro portion as it is prolonged and matured and tried in the manifold changes and vicisitudes of life, just in that measure we grow in the knowledge of our friend. And friendship has special faculties of its own. We know how friends that are inimate with each other know each other's will without a word, know each other's jadgment without asking, know how to act and how to speak in their behalf with-out going to them for counsel. There is instinct and an intuition in true friendship which forcasts and knows at once what a friend would desire.

So it is in the life of a true disciple who strives to walk uprightly and in obedience and in the love of his Divine Master. Take the patriarch Abraham for Master. Take the patriarch Abraham for an example. How did the Almighty try fidelity? What did He command him to do? God, who spoke with Abraham as a man speaks with a friend, commanded him to offer up his son. In that He tried his trustful fidelity and his spirit of sacrifice; and in that trial Abraham learned to know God and the love of God and the mercy of God with a more parfect know! mercy of God with a more perfect knowledge. He obeyed without hesitation, and was ready to offer up his only son; and by that trial he entered into a knowledge and a love of God such as he had never learned before. Again, when our Divine Lord bade the blivd man go and wash in the Pool of Siloe He tried his faith; and after he had gone and wrshed, and his eyes were opened, he came back seeing, and he knew the Son of God. Again, some terrible temptation; and that he had besought the Lord thrice—which need not only mean three times, but daily, continuously, and without ceasing—that it might depart from him. And what was the answer? "My grace is sufficient for thee; for power is made perfect in infirmity." After that answer St. Paul knew the will and the purpose of his Lord as he had never known till then. There is a continual growth of knowledge which comes by experience, and those who live in the love of the Sacred Heart

TANT REVIVAL. Ray. George Deshon. Now, in what respect does the Cath-olic mission differ from the "revival" or protracted meeting? It seems to me to be in the character of the preaching (sermons and instructions). In Protestant preaching, the stress is laid, as is evident, on the importance of faith, and the effort is directed to produce faith in those supposed not to have it. As "faith," according to the Protestant idea, is not merely an assent of the inidea, is not merely an assent of the in-tellect to truth, but a sentiment of feel-ing, usually called "confidence," many people have difficulty in understanding what is required, or how they can satisfy the requirement, and cannot, or think they cannot, be converted. They do not join the Church, as they say, and remain in statu quo Among Catholics the idea of faith is different. It is a firm adherence to the truth of the revelation of God : the Catholic believes the doc trines of religion have been revealed by God, and that he should not deny them. but firmly adhere to them, this is his faith, and it is not necessarily destroyed by sin. His faith may be dead and incapable of securing his salvation, through sin, and yet remain : to justify him and make him pleasing to God, this faith must be made alive, or varified by charity, or the love of God, or a true spirit of obedience, or by good works; for these terms mean the same thing in the Cath-

olic system of doctrine.

Now, the effort of the Catholic mission Now, the einst of the Catholic mission is not so much to produce faith—for all are supposed to have it already—is to vivify and strengthen it. The gift of faith is given, as we believe, in the sacrament of baptism, inclining the will to accept and adhere to the doctrine of religion; and the strong faith of the body of Catholics is a phenomenon everywhere

A Child Saved.

My little boy was taken very bad with diarrhoea, he was very delicate and got so low we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and although he could only bear a few drops at a time he got well.

It saved my child. Mrs. Wm. Strwart,
Campbellville, Ont

Sick Headache

IS a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel C. Bradburn, Worthington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent eathartic and liver medicine—sustaining all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Burnet, Texas.

"Ayer's Pills are the best medicine

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#### C. M. B. A Official.

Notice is hereby given that the seventh regular convention of the Grand Council of Canada of the Catholic Mutual Benefit Association will be held in the Seminary Association will be neld in the Seminary hall, Notre Dame street, Montresl, P. Q., commencing on Tuesday, the 2nd day of September, 1890, at 9 o'clock a. m. D. J. O'Connon, Grand President, S. R. Brown, Grand Secretary.

Branch Secretaries are requested to forward the Representatives' credentials to the Grand Secretary as early as possible.

There are now 136 Branches in Canada, and three more will be organized in the course of a few days.

The present membership in Canada is 5,512 classified as follows:
In the 502. class, 252; in the 552. class, 256; in the 602. class, 213; in the 652. class, 268; in the 752. class, 139; in the 802. class, 89; in the 852 class, 120; in the \$1 00 class, 563; in the \$1 10 class, 847; in the \$1 20 class, 736; in the \$1 30 class, 703; in the \$1 45 class, 665; in the \$1.65 class, 661.

### Resolutions of Condolence.

At the meeting of Branch 114. Niagara-on-the-Lake, the following resolution was arried unanimously: That whereas it was pleasing to Almighty God to call away to a better world Mrs. ando, the beloved mother of our Treasurer,

be it
Resolved, That, while bowing to the
supreme will of the Master of life and death
this Branch does convey to our bereaved
Brother its sincere cor dole noe and Christian
sympathy. GEO. J. HEALY, Secretary.

At the last regular meeting of Branch 24, Thoroid, July 23rd, 1890 the following reso-lations were submitted and unanimously adopted: adopted:
Whereas kind Providence has seen fit in
His divine wisdom to remove from our
midst our worthy Brother and charter member. Denis Lebahan,
Resolved, That while we humbly submit to
God's will in all things, we tender to his
widow our sincerest sympathy in her distress.

tress.
Resolved, That our charter be draped in mourning for thirty days, and that a copy of the foregoing be sent to the widow of our inte Brother, and that the same be published in our official organ, the CATHOLIC RECORD. Matthew Battle, Arch. McKeague, and Edward P. Foley, committee.

#### C. M. B. A. Reunion.

On Monday, the 21st ult, the steamer "Dixie" passed through the locks here having on board the members of the Cayuga Branch, their families, Rev. Father Bardou and other citizens of Cayuga, amongst whom we noticed Mr. E. C. Campbell, editor of the Advocate, the Misses Murphy and their brother George, ecclesiastical student at St. Michael's College, Toronto, and Miss M. Michael's College, Toronto, and Miss M. Green, of Hamilton. Quite a few of our citizens, with Rev. Father Crinion and all the members of the Dunnville Branch who did not intend to go by rail, boarded the "Dixie" here, accompanied by the town band, which greatly enhanced the enjoyment of the trip and the day at Port Colborne. Not a ripple, save those of the steamer, disturbed the placid waters of Lake Frie consequently. placid waters of Lake Erie, consequently there was no sea sickness, and every body enjoyed the trip and the day. There were about one hundred abroad the Dixie, and three thousand on the grounds at Port Colborne. The attraction was a grand union of all the Branches of the Catholic Mutual Benefit Association in the Nisgara District. St. Catharines, Merritton, Thorold, Welland and Nisgars, were largely represented. A good programme of ath letic games was provided, and the day passed off very pleasantly. It is said the second annual reunion will be held in Dunnville, next summer. Dunnville and Dunnville, next summer. Dunnville and Cayuga Branches unite in tendering thanks to Captain Fench for courtesies during the trip-Dunnville Gazette.

## FASHIONABLE WEDDING.

At Our Lady's church, Guelph, on the norning of the 24th ult., at an early hour, a large aggregation of fashionably-attired ladies and several gentlemen were assembled. The occasion was the marriage of Sarah, third daughter of Mr. Denis Coffee, for many years an alder man and one of the most respected citi zens of Guelph. The fortunate posses-sor of the hand and affections of Miss Coffee is Daniel D. Lynch, banker, of Platte Centre, Nebraska, U. S. He was supported by T. P. Coffee, barrister, Guelph, while the fair bride was attended by her sister Teresa and Miss Maggie Killoran, Seaforth, and by Master Willie Heffernan and Miss Nellie Kloepfer, as page and maid in waiting. The bride was richly attired in a dress of white brocaded moire antique, with flowing train and Vandyke crepe lisse trimming and gauze veil. She carried a bouque in a Grecian robe of pale green China silk, and carried a bouquet of Marechal Neil roses. Miss Killoran wore a robe of apricot China silk and bore a bouque of crimson roses. Mr. Frank Coffee and Mr. Fred Coghlan acted as ushers. Little Nellie Kloepfer look extremely pretty in her rich and artistic costume and she and Master Heffernan, who looked a veritable page with his black velvet dress with lace collar and cuffs and silver buckled shoes, executed the parts assigned to them with admirable grace. The ceremony was performed by Rev. Father Finnegan, S. J., and was enlivened by the peal of the organ and the excellent singing of the organist, Miss Anna Doran, The gifts to the bride were numerous and costly, amongst them being a set of diamond earrings, presented by the groom. After the ceremony the bridal party returned to the home of the bride's parents, where an elegant wedding breakfast was served Amongst the guests were noticed the handsome figure of ex-Senator John Kehoe and wife (a sister of the bride), of Platte Centre, Neb. The happy couple left by the 3 o'clock train for the west, accompanied with the well wishes of numerous relatives and friends. E. B. A.

E. B. A.

The annual parade of the E. B. A.

will be held in the city of Toronto on
Wednesday, Aug. 6th. Upon the arrival
of the Branches from Hamilton, Merritton, Peterborough, London, Dundas and
Oakville, they will join the Toronto
Branches and the Knights of St. John in
Clarence Square, and proceed from
thence to Park Rink, by way of
Brock, Queen, Yonge, Gerrard, Church,
Shuter, to the rink, where a pionic will
be held and valuable prizes competed
for. A promenade concert will be held
in the evening, Heintsman's celebrated
band suppling the music. A first-class
quadrille band will also be in attendance,
and every exertion made for the amuse
ment and comfort of visitors.

On Monday, July 21st, a Juvenile
Branch of the E. B. A was organized by
C. Burns, G. O., to be known as St.
Paul's Branch, No. 4, and, judging from
the enthusiasm of the intelligent looking boys that were initiated, it will prove
a great success and productive of much
good in the parish of St. Paul; about
twenty members were initiated, and
they expect a large increase at their
meeting on August 4th.

they expect a large increase at their meeting on August 4th.

DIOCESE OF PETERBOROUGH

On Sunday, July 20, His Lordship Bishop O'Connor paid his first official visit to St. Paul's Church, Norwood. After High Mass was celebrated by Rev. Father Conway the church committee approached the aitar, where Mr. Dannis Hurley read the following address to His Lordship:

To the Right Rev. R A. O'Conner, Bishop of Peterborough:

My Lord-We, the residents of this

parish, gladly welcome you on this your first cffidal visit to us.

Having heard of your many earnest and z salous works in the Archdlocese of Torouto, where Your Lordship labored so long and so successfully, we hailed with delight the news of your appointment to Peterborough to take charge of this young dioses; your successful efforts in the past is a guarantee of your success

the past is a guarantee of your success here; your constant daily labor is a proof of this. May its continuance be long.

We scarcely know what to say of ourselves, but we ask Your Lordship to judge of us by our works. A little more than two years ago our respected pastor came to take charge of us. We then were little and had but little; to-day we have a residence for our restore our have a residence for our pastor; our church renovated and equipped; a good choir, with a new organ; our cemetery is now in a respectable condition, and, when consecrated by Your Lordship, will be a fit

consecrated by Your Lirdship, will be a fit resting place for our dead. And last, but not least, our parish owes no man a dollar. We have to express our gratitude, in Your Lordship's presence, to our worthy pastor, who spared neither himself nor his pocket in leading us up to the happy and proud position we now hold.

We fervently pray that Your Lordship may long he spared to this young disease.

may long be spared to this young diocese, and now ask your blessing. Signed on behalf of the congregation of

Signed on behalf of the congregation of St. Paul's parish, Norwood.

Dennis Hurley, John Fitzpatrick, Jan. McCarthy, J. Murphy, John Fitzpatrick, Chas. O'Reilly, Richard Walsb, David Kelly, Wm. O'Shea, W. H. Mullins, M. England and R. Coughlin.

His Lordship in reply expressed great satisfaction at the feeling existing between priest and people, spoke in glowing terms of the work done, commended the congregation for their co operation with their much-revered pastor in the past and much-revered pastor in the past and encouraged a continuance of the same as an absolute necessity for the successful accomplishment of any undertaking they

accomplishment of any undertaking they have to overcome.

His Lordship then, accompanied by Rev. Father Conway and Rev. Father Scollard, proceeded to the cemetery, a distance of two miles west of the church, whither they were followed by about two hundred vehicles. The ceremonles at the consecration of the cemetery were very impressive. At Vespers His Lordship delivered an excellent sermon, taking as his text.

excellent sermon, taking as his text, "Unless you eat of the Flesh of the Son of Man and drink His Blood you shall not have life in you."

Those of the choir whose singing attracted special attention were Miss Lillie Brennan and Miss Bridget O'Shea. The music furnished by Miss Kelly, the organ ist, was grand.

COURTESY.

For the CATHOLIC RECORD.

Courtesy is that innate consideration for the feelings or comfort of others ex-pressed in word, manner or action. True pressed in word, manner or action. True politeness is only another name for Christian charity; in the rule given us by our Dear Lord, "Do unto others as you would they would do unto you," are contained the main principles of courtesy We all appreciate kindness, and the sweet virtues, that spring therefrom—compassion, tenderness, loving helpfulness—and, as the many have hard contact with the world many have hard contact with the world courteous words and gentle actions are very soothing to tried hearts.

True courteey is true culture, and, if we were as elequent as Burke or as scholarly as Gray, without politeness our talents would not be appreciated; it gives tone to the most rugged character by softening and refining the uncouth points and blending all into one harmonious whole. In the social circle true courtesy never dis-covers dislike, is never sarcastic or cen-sorious but tactful, kind, dignified and

It is said that the heart is the ber It is said that the heart is the best teacher of politeness, therefore our heart must be good ere we can be truly and simply courteous; it should tenderly cherish the dear violet of humility and cast out all envy, suspicion and unkindness.

We are told that contempt is self murder, and, indeed in relation to our kind it.

der, and, indeed, in relation to our kind it truly is. Man's soul is created to the image and likeness of God, and no matter image and likeness of God, and no matter how that image may be dimmed or blurred by sin still it is worthy of our respect because it is a reflection of the Divinity. The world has its code of honor and its standard of courtesy, but there is something of the rigidity of the Phatisee about it. Only God knows the human heart, and to Him the man who sinks through temptation from the world's pinnacle of honor may be dearer.

than he who condemns his fall by discourtesy. Let us remember the divine plety of Jeaus for our erring nature and be more tolerant, more gracious toward our kind.

Oh, the times! Oh, the manners! Would we lived in the Middle Age, when chivalry fluurished and the mainspring of courtesy were the noblest impulses of man; when due reverence to sex and age was ever generously accorded; when the oppressor of the weak was the exception, not the rule, and when words of sweetest courtesy, or actions the most gentle, bore witness to the noble hearts that dwelt in lofty,

when words of sweetest courtesy, or actions the most gentle, bore witness to the noble hearts that dwelt in lofty, ancestral halls or simple mountain homes. At! in this nineteenth century, the courtesy, or Caristian charity, is a rare virtue, and why? Because love of God is a very much neglected flaweret; it is overrun by the weeds of pride, ambition, love of gold, and from these is exheled the social discontent that prevails. God is charity, and as this is the spirit of the Church we shall everhope for the extenthe Church we shall ever hope for the exten-sion of her empire over all peopler, because only in the garden of the Church does the beauteous rose of charity bloom in all its perfection, shielding ever its loveliness, its delictous fragrance, and making of this world, indeed, a second Elen.

J. D. L.

THE FRANCISCANS.

WHAT THEY HAVE DONE IN ENG-LAND IN SIX HUNDRED AND SEVENTY YEARS.

ST FRANCIS, FOUNDER OF THE ORDER-BROTHER WILLIAM AND BROTHER AG-NELLUS THE FIRST WHO CAME TO BRI TAIN-THEIR TRIALS AND SUFFERINGS -GROWTH OF THE ORDER-PERSECU-TION BY ELIZABETH-FRANCISCAN MAR-

The six hundred and fiftleth anniversary of the landing of the first Franciscan Fathers in England was commemorated recently, and at that time an appeal for recently, and at that time an appeal for funds was made on behalf of the newly erected English Franciscan province of the Immaculate Conception. At Glasgow, Scot., the sermon of the day was preached by the eloquent friar, Rev. Cuthbert Wood. He took for this text: "Remember the days of old; think on every generation" (Deut. xxxii. 7) The church was crowded to its fullest capacity to listen to the review of the work done by listen to the review of the work done by the brotherhood of St. Francis. In his sermon Father Wood said that the relig lous order formed the Church's crown of glory and strength. Formed at different times in the Caurch's existence to meet some great want, to battle against some great error, or to plead by word and example the great truths of the gospel, like their saintly mother who bore them they have had their seasons of splendor and of trial, of sorrow and of triumph. The his tory of each order is but the history of

tory of each order is but the history of the Church in parts.

Peace, presperity and splendor were the portion of Holy Church during the ages of fatth, but, alas for human frailty, this very state of things worked evil, even in the sanctuary, and they who were placed as beacons of light to guide others became, also, so many stumbling blocks to the simple faithful—and thus God raised up the great St. Francis to preach anew the following of the Cross—and the trampling under foot of the human nature by the lessons of the Crucified! And so fathfully did God blees the new order that in ten short years the sons of St. Francis ten short years the sons of St. Francis numbered more than 5,000 brethren at the second chapter of the order. Among the first disciples of the great patriarch was found an Eiglishman, whose name in religion was "William," whose simple-minded

FAITH WORKED MIRACLES.

This holy man prevailed on St. Francis to establish a new province of the order in his own seagirt island, and Brother Angellus was appointed the first minister provincial. He chose three English clerics and five lay brothers, to be his companions in this great undertaking. They were assisted on their way by the Benedictine Fathers of Beschamps, in France, who, taking pity on the poor pilgrims, paid the cost of the friers' transit from France to Dover. On May 3, six hundred and seventy years ago, their bark lended in FAITH WORKED MIRACLES bover. On the first night they begged hospitality from a gentleman, but their strange and uncouth dress excited suspicstrange and uncount dress excited suspic-tion, and when they retired to rest he secured the room. Their guileless souls suspected nothing, and they slept the sleep of the innocent, and only found out that they were prisoners on awaking the following morn to pursue their journey. The crowd which surrounded them believed neither their story nor their motives, but the jovial, cheerful manner of these saintly men disarmed their fear and wrath, and they were allowed to pro-

ceed.
On they went to Canterbury, where again the sons of St. Benedict gave them shelter for two days and two nights. A room of the school belonging to the priests' hospital was now given to the poor priests' hospital was now given to the poor friars, and here they spent the day in prayer—living on the stale food which they had begged. Meanwhile, Brother Agnellus had gone on to Henry III, and presented his credentials from Pope Innocent III., and he granted them permission to settle in Canterbury. God raised up benfactors, who built them a friary and a church, which was the first in England, and which remained one of the priscipal houses of 'he order until the dire persen houses of the order until the dire cutions of the sixteenth century. Brother Agnellus, in September of 1220, sent on Brother Richard and

BROTHER HENRY OF DEVON, accompanied by Henry of Cervise and Mehoratus, to London, where God again raised up friends. The children of St. Dominic received them with open arms, and after a fortnight's hospitality the poor Francisans received a small house from the sheriff and some pious citizens, where their pious and simple life edified the people, and a rich merchant Legion. Mehoratus, to London, where God again raised up friends. The children of St. Dominic received them with open arms, and after a fortnight's hospitality the poor Francisans received a small house from the sheriff and some pious citizens, where their pious and simple life edified the people, and a rich merchant, Irwin, founded a friary for them in a poor locality near Newgate. Brother Richard and Henry of Devon proceeded to Oxford. There they were again received by the Dominicans, until God raised up help and means. The learned and noble flocked around their humble house, and, touched by the grace of God, many cast aside the glories of this life and clothed themselves with the coarse garb of St. Francis. A school of theology was

formed, and became of high renowr. Soon it became necessary to enlarge the buildings, and the pious Henry III. was one of the principal founders, and with his royal hands served the masons and workmen in the erection of the building. From Oxford they went on to Northampton, Oxmbridge, Shrewabury, Salisbury and Southampton, most of these being marks of King Henry III. affection for the friars. It was at this time that the great Adam Marsh—a name renowed in Franciscan history—became famous as a professor of theology, etc., but who never forgot the wretched and the poor in the midst of his varied cares.

The great cathedral towns of Worces ter. L'chfield, Gloucester, Norwich, along with Bristol, soon possessed houses of the order, often the fruits of the generosity of noble families, but oftener the spontaneous offering of the citizens. Among the poor and laboring class of the suburbs of these towns lay their work, preaching daily to the neglected and the neglectial. Simple and carnest was their style, and it was easily understood and lovingly received. Following the example of

THEIR SERAPHIC FOUNDER
did they layish their care and laye on

ample of

THEIR SERAPHIC FOUNDER

did they lavish their care and love on
their outcasts of the great cities, and the
care of the foul disease of leprosy, so
prevalent in the middle ages, was a
special feature of these holy friars. The
rapid progress of the Order of St. Francis
at this time was a striking proof of the
everlasting vitality of the Church,
Thirty-two years after the arrival of the
Grey Friars, forty nine houses of the Thirty-two years after the arrival of the Grey Friars, forty nine houses of the order had been founded, and in the year 1399 they had increased to seventy eight, beside four in Scotland, Dundee, Dumfries, Haddington, Roxburgh, five on French soil subject to England. While the friars labored among the poor, as we have said, in the great university city of Oxford, they had made themselves a name for learning and science, and among the names which will last for ages we may record the great Ryger Bacon among the names which will last for ages we may record the great Riger Bacon and Duns Scotus—the great preacher of the Immaculate Conception of our Blessed Lady, which doctrines it has been the glory of the Franciscan order

The great success which attended the order in England was the true spirit of St. Francis with which these friars were imbued. But a dark cloud was looming imbued. But a dark cloud was rooming over this bright picture. The crown of sanctity and learning had been won, but the crown of martydom was now to be gained. Hereey and schism had begun gamed. Heresy and scalam had begun to tear Europe to pieces, but England remained still true and loyal to the Holy See—and gloried in being the dowry of our Blessed Lady. Henry VIII. had just written his book in defence of the Papal supremacy, with the assistance of a learned Franciscan, Father John Kyin-ton of Oxford, and had obtained various privileges and exemptions from the Pope on behalf of the order. His confessor was a Franciscan friar and his saintly Queen Catherine was a tertiary. Alas this fair picture was so soon to be blotted out by

THE VILE PASSIONS OF MAN.

The children of St. Francis had the honor of being the tirst to be turned out of their houses by this monster of iniquity. During Mary's short reign the Grey Friars were again restored to some of their houses, but this did not last long. For, when Elizabeth mounted the throne, she broke up the community of Greenwich — where she had been baptized—and banished the Grey Friars from the kingdom. From this the friars THE VILE PASSIONS OF MAN. from the kingdom. From this the friars had neither home nor church, but still the old province was kept up. The ancient seal was handed from one martyr to another, and kept up the succession of provincials. Prisons were their convents and hiding

holes their cells, and yet even in these times novices came to them and were smuggled abroad to study, to return and shed their blood for holy faith. Fifty shed their blood for holy faith. Fifty years had passed and gone since Elizabeth had chased the friars from England, and eighty since Henry had first vented his wrath upon them, and God raised up anew the province of England. Edmund Jenning, son of a noble Protestant family at Litchfield, became a convert to the faith the strain years of any and afterwards as at sixteen years of age, and afterwards as a priest. He afterwards suffered cruel martyrdom. His brother John, whom bis efforts during life to convert were fruit. less, was so much affected by the revolting death of his saintly brother that he be-came a Catholic and afterwards a secular came a Catholic and afterwards a secular priest at Douai. He soon after joined the order and received the habit from the hands of Father William Stanny, who in time handed over to him the ancient seal of the province, which had been preserved for eighty years by little less than a miracle. In the year 1629, the province for eighty years by historical formulation in the year 1629, the province miracle. In the year 1629, the province was again restored, and Father John Jennings named the first provincial. Now began the long and severe persecutions under the reigns of the two Charleses, which furnished the order with the crown whom we hope soon to see of martyrs, whom we hope soon to see raised to the honor of the altars. Though after the reign of Charles II no

after the reign of Charles II no
CATHOLIC BLOOD HAD BEEN SHED
in England, still the tide of persecution
rolled on, with fine and imprisonment,
and how startling it seems to read Father
Paul Atkinson, who spent thirty years in
Hunt Castle, Hants, and died in 1729.
Thus the sons of St. Francis, who had
been among the first who shed their blood
for the tru h, had the honor to close the
persecution, in the person of Father Germain Holmes, who, in 1746, fell a victim
to the popular rage and was cast into
tancaster Castle, loaded with irons, where
in four months he gained his crown.
During this time of peace the province
il purished and prospered in spite of
bigotry—and in 1761 Father Pacificus
Baker certified to the existence of one

Somersetshire. His ardent wish was gratified at last to see his beloved order restored in 1850 The jurisdiction of the Belgian province was extended to Eugland in 1858. Seven friars came over by order of the late Pope. They commenced their labors at Sclerdin in Comments. din in Cornwall, but finding the place unsuited for the mission of the order they transferred their labors to the great manufacturing city of Manchester.
They had already a house at Killarney,
and others were established at Glasgow,
at Upton and Stanford, in London and
at Bristol.

In Affectionate Remembrance OF SISTER ANNA MARIA (OUR BELOVED

As unto Bethlehem's manger the Magi,cam Before the Infant Saviour their treasures to

So on that glorious morn of Epiphany there A fair young girl to worship within St. Basil's fane.

As low in adoration before high alter bent The offering of a stainless life through Mary's hands she sent.

Long had that beauteous scul to Sacred Heart been given, But then was made the sacrifice which opened for it Heaven.

At Jesus' feet was gladly laid a fond heart's purest gold;
With frankinceuse of yielding will her love sublime was told;

The myrrh of bleeding heart's farewell to happy, cherished nome flowed, drop by drop!—world's bliss renounced!—the soul was there alone!

Alone? Ah: no, dear child, fond, minst/r-ing angels circled thee! While sweetly rang thy Saviour's voice : "Come, precious one, to Me." Then gladly sped God's treasured child to Virgin Mother's thrine, One moment's bliss at Sacred Heart, where beamed the eyes dlyine;

Up then to blessed Anna's face her loving gaze was cast;
"Be with me, guardian, fond and true; protect me to the last."

At holy Joseph's humble niche we marked her towly bend; What glowing words of burning love did then to Heaven ascend!

One last, sweet prayer at lowly crib—then out thro' sacred door, out thre's acred door,
Whose threshold she had daily crossed in
happy days of yore,
Farewell to loved Mt. B-sil's! thy child will
see thee nevermore!

Bright noon that day beheld her a lily fair To bloom in Joseph's garden! such special grace God granted! No brighter, fairer flower had, e'er, through

Convent s portals entered,
The fragrance of the sweetest rose seemed in
pure lily centred. The happy Lenten days sped on, when came glad Easter morn,
Then did that lily of the Lord His chape!
fair adorn!

Ah! who can tell the holy joy which filled her heart that day? An ecstacy of love divine which unto death did stay.

Six joyous days wore on—then did this flower of Joseph droop, As low, before the sweeping blast, the slan-der reed doth stoop,

Her gentle sisters, day by day, in sadness, saw her pine; But brighter glowed her lamp of love as did her strength decline! One ardent louging filled her heart—one special gift she craved—
That 'mong St. Joseph's cnosen ones her name be there engraved.

How fervently, in golden May, did she our Queen, implore:
"On! Mother sweet, thy Son entreat that in
through Heaven's door
I pass with holy Joseph in garo his loved
ones wore."

His Mother asked! Our Jesus heard! and holy prelate sent
To robe in sacred vesture, ere her spotless
life was spent!

The crown was won! The victory gained!
With joy high Heaven rang!
The virgin choir around the throne their
sister's praises sang.

Ten weary days of sunny June did evening shadows fall, While on her couch our cherished one did wait her saviour's call.

Did wait in patience, and with joy, such as For daily, came her precious spouse to keep her heart aglow.
With burning rays of that pure love which caused His blood to flow.
Oh! blest the morn which brought that Guest, with augel hosts bent low!

"Dear Mother, say, when shall I go unto my Jesus' home? Dost think that ere the morning's sun His messenger will come?" "Would'st wish to fly from pain. dear child, from burden God did place?"

Oh no! ma mere! -but oh! I long to mee Him face to face."

Death's sngel's came not in the night, nor yet in noonday's glare,

But in that peaceful, holy hour, when, bent in tervent prayer, Each evening's sun through stained glass upon her brightly shone Within loved Basil's sacred walls in happy days agone.

At eve He came! When, heavenly choirs, in sweetest strains, were blended That radiant soul to Jesus heart in Mary's arms ascended. While holy Joseph, blessed Ann, and angel guard attended!

Rest, cherished soul, in thy bright home; thy blessed reward was given! When thou wert called by Sacred Heart to spend His Feas' in Heaven.

Hamilton, June 19th, 1890. Marguerite.

GREAT BARGAIN SALE.

Ramember the Bargains offered at the Remember the Bargains offered at the London Bargain Store. Cannot be duplicated. And very soon they will exist as a memory, "The Memory of a great sale." It is a fact that we sell \$3 parasols for \$1.50 It is a fact that we sell cotton tweeds, worth 302, for 203. It is a fact that we sell 103. ginghams for 52. It is a fact that we sell 153. bordered prints for 9½c. It is a fact that we sell 203 rateens for 12½c. It is a fact that we sell \$12 cost tumes for \$55 It is a fact that we sell \$12 cost tumes for \$55 It is a fact that we sell \$12 cost tumes for \$55 It is a fact that we sell \$12 cost tumes for \$55 It is a fact that we sell \$12 cost tumes for \$55 It is a fact that we sell \$15 cost tumes for \$55 It is a fact that we sell \$15 cost tumes for \$55 It is a fact that we sell \$15 cost tumes for \$15 It is a fact that we sell \$15 It is a fact that tumes for \$15 It is a fact that we sell \$15 It is a fact that tumes for \$15 It is a fact that tumes for \$15 It is a fact that tumes for \$15 It is a fact that tume tor 1232. It is a fact that we sell \$12 cost tumes for \$5 It is a fact that we sell black cashmere, worth 352, for 152. It is a fact we have the finest stock of table linears in London. It is a fact we sell 252. sheeting for 16\frac{1}{2}2. It is a fact we sell 46 in. pillow cotton for 13\frac{1}{2}2. It is a fact we can give you more googs for a dollar than can give you more goods for a dollar than any other house in town. The London Bargain Dry Goods Store, 136 Dundas street, opposite the Market Lage.

The supreme court of the State of Missouri has rendered a decision in favor of the Catholic church at Lexington, Mo., giving it land worth \$66 000, after eleven years' litigation. The property was left to the church by will, which the heirs of deceased contested. C. C. RICHARDS & Co.

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DANIEL KIERSTEAD. Canaan Forks, N. B.

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Of Lime and Soda

is without a rival. Many have gained a pound a day by the use of it. It cures CONSUMPTION.

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Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

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