

The 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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EDITORIAL NOTES.

The Rev. Sam Small has been appointed President of the new Methodist University of Ogden in Utah. Those of the Methodist body who do not consider vulgarly in the pulpits 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. It says:

"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 Methodist University wants a president who goes by the name of Sam."

The dissent in St. George's (Anglican) Church arising out of alleged Ritualism on the part of the rector, has culminated in the formation of a new congregation by the dissenters. They have asked Bishop Lewis to appoint as their pastor the Rev. J. F. Garman, rector of Ranfrew, whose Low Church views suit them better.

The trustees of Toronto University have received the cheque for \$10,000 voted by the Quebec Legislature towards rebuilding the institution. The trustees have paid no attention to the advice of the Francophobes who recommended that the money be refused. They have, on the contrary, passed unanimously a resolution thanking the Legislature for the generous gift and for the expression of good-will which accompanied it.

The August number of a magazine entitled *The Converted Catholic* has reached us. It professes to be edited by an ex-priest, 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."

If this self-styled ex-priest, who is most probably an impostor, if we judge by the usual facts with regard to like anti-Catholic ex-priests, would only look round his own city of New York he would find that the hirelings whose motto is no pay no pray, are the pastors of the Protestant churches which are closed at this very season. The Catholic churches are always open; and, while the Catholic priests are laboring hard on salaries which barely support them, Protestant ministers are drawing from their congregations, often from \$10,000 to \$15,000 per annum. Here is where the "no pay no pray" comes in.

A TELEGRAM, evidently sent by Canadian Francophobes to English 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 in an endeavoring to break up the Canadian Confederation. The fallaciousness of such a telegram of course is evident to all in Canada; but it 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 Ontario, there is little doubt that the counter sentiment in Quebec will also 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 presently 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 purpose to make the British public believe that the object of the Nationalists is to separate Ireland from the Empire, but it is shown that there already exists many Legislatures or Parliaments in the Empire, with the result that Home Rule is enjoyed 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 Journal* thus puts the case, and it is certainly a strong argument why the demands of Ireland to govern herself should be granted:

"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 Ireland would make smitherens 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, Nova Scotia, Prince Edward's Island, New Brunswick, British Columbia and Manitoba."

FACTS 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 every-thing 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 overwhelm the Salisbury Government.

THE NEW HISTORY which the Boston School Board has adopted for the express purpose of giving offence to Catholics is far from being acceptable to the respectable Protestants who have in their 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 that in its seven hundred and twenty-five pages there is no recognition of the 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 profess to be Christian teachers, should sing joyful psalms 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. We heartily wish them joy of their "victory." 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 impulse from the triumph of fanaticism, as they were never in more flourishing condition than they are at present.

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 monopoly 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 insurrectionists are reported to have triumphed everywhere, though the Government still holds out. The President's brother, the Governor of Cordova, was also obliged to make good his escape as best he could. At last account fighting was still going on.

CAPTAIN ERIC HERRIGAN, a native of Picton, Ont., obtained high and well-merited 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 heartily 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 the future.

ARCHDIOCESE OF KINGSTON.

Last evening a very large concourse gathered in the palace grounds and around St. Mary's Cathedral to be present at the laying of the corner-stone of the new chapel dedicated to St. James Banerjee. The first stone of the Memorial chapel beside St. Mary's Cathedral is laid by His Grace Most Rev. James Vincent Cleary, Archbishop of Kingston, attended by forty six priests, on the 25th of July, the feast of St. James Banerjee.

At 7 p.m. the clergy formed a procession from the cathedral and proceeded along the walk between the palace and cathedral to the platform arranged for the opening service, on which there was a large cross erected. The procession was under the direction of Father Twobey. The clergy present and assisting at the ceremony were: Right Rev. Monsignor Farrelly, V. G. in cope; Very Rev. J. Wessel, C. S. S. R., in cope; Very Rev. A. McDonnell, V. G., Alexandria, deacon; Very Rev. Dean Gauthier, Brockville, deacon; Rev. P. A. Twobey, master of ceremonies. The other clergy present were: Very Rev. Dean O'Connor, Chesapeake; Rev. A. McWilliams, Ralston; T. J. Spratt, Wolfe Island; J. H. McDonald, Picton; C. J. Duffas, Merrickville; G. Corbett, St. Andrews; P. A. DeSaunhae, East Cornwall; W. M. Fox, Lochiel; J. T. Hogan, Napanee; T. Fitzpatrick, St. Raphael's; G. Cleary, Elmville; M. McDonald, Kempsville; M. O'Brien, Brockville; J. J. Connelly, Frankford; M. J. Leahy, Moses Creek; J. Fleming, Tweed; P. H. Tighe, Canterville; W. E. Walsh, Spencerville; W. McDonnell, Glenisvie; D. A. Twomey, Morrisburg; T. M. McCarthy, Read; J. O'Gorman, Ganauaque; M. O'Rourke, Carleton Place; D. C. McRae, Cornwall; T. P. O'Connor, Burgess; J. McCarthy, Prescott; S. Quinn, Brewer's Mills; T. Carey, Westport; J. J. Kelly, Young; J. Collins, Madoc; A. O'Connell, Glenora; T. Martyn, Kingston; J. V. Neville, Kingston.

His Grace the Archbishop then proceeded to the other platform from which the stones were to be laid. Here the Litany of Saints was chanted, after which the stone was laid with due solemnities. His Grace spreading the mortar with a silver trowel and in a most workmanlike manner. The stone is a fine block of limestone 3 ft. 6 in. long by 2 ft. high, the face being polished and stained to receive the inscription. It is placed in the centre of the wall of the south porch. The stone having been duly laid, Viceroy General Farrelly, of Belleville, advanced and read in Latin and English the following declaration, which will be inscribed on the stone: "Quod perenne sit Sedit Regopolitanae in Matropoli modo erectae stantem, hoc S. Jacobi Banerjee Sacellum, a Revm. Dom. Jacobo V. Cleary, primo Archiepiscopo suo, a cunctis diebus veteris de hinc bipartite clero populique in gratia a honore augumentum collato stantem, idem Antiqui. XLVI. sacrorum coronam circumdatus, solemniter inchoavit VIII. Kal. Aug. anno MDCCCXC." TRANSLATION.

For a perpetual memorial of the See of Kingston, being now raised to Metropolitan rank, this chapel of St. James Banerjee, to be built with moneys presented 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 henceforth 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 the year 1890.

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 offered daily by the Great High Priest Himself, through the ministry of His duly ordained vicarious priests, for application of the merits and satisfaction of the bloody atonement of Calvary to the living and the dead. The sacraments of baptism and penance and Blessed Eucharist and matrimony will be administered 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 clergy here present and their congregations, 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 chosen to devote this generous money-offering to the erection of a memorial chapel in connection 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 ecclesiastical 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 offered 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 them. His Grace then solemnly chanted the Archbishopial benediction, the clergy and the entire assembly falling on their knees to receive it reverently.

Taken all retired singing the "Magnificat," the oldest and grandest of all Christian hymns.

The chapel, which is to be dedicated to the honor of St. James Banerjee, brother of St. John the Divine, will be a handsome stone structure, solidly built 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; height of wall 17 feet, and from the ground to the top of the cross 46 feet.

The architect is J. Connelly, R. C. A., of 54 Church street, Toronto, and the contractor 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 the appearance of the city.

LATEST CATHOLIC NEWS.

Many Florentines are protesting against the burial of Garibaldi in their beautiful 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 *Athenaeum* 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 there a college costing \$100,000. Work will begin immediately, and it is to be finished in a year's time.

Lord Randolph Churchill is favorable to the Christian Brothers as educators, and he is endeavoring to get the Commissioners of National Education to make alterations in their rules to enable the Christian Brothers to obtain State aid for their primary schools.

The last convent of Franciscan Sisters at Dubno, in Russia, wherein all the religious 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 Midland, Australia, thus attests the success of missionary work among the natives of that colony: "The Benedictine Fathers in Western Australia, the Jesuit Fathers in the Northern Territory of South Australia, the Marist Fathers in New Zealand and the South Sea Islands, the Fathers of the Sacred Heart in New Guinea, and I must add, some well-known members of the 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 different 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 among them were such men as St. Virgilius of Salzburg, first discoverer of the sphericity of the earth, and the existence of the antipodes; John Albinus, the founder of the University of Paris; St. Cumean, the Patron of the Monastery of Bobbio; St. Gall, the Apostle of Switzerland; Columbkille, the Apostle of the Fiats; St. Aiden, the founder of Lindisfarne and the Patron of Northumberland; and St. Boniface, Apostle of Germany."

The following incident, which is related in one of the English papers, being furnished 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 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 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 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 the Senate of the Royal University at its first institution. Our appointment was accepted as an earnest of the determination of Government to redress our admitted grievances in the matter of higher education.

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 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 lies against the continued neglect of the interests of the Catholics of Ireland in respect of University education. My most reverend brethren are of opinion that my duty as their representative is clear; and, therefore, I request you, sir, to place in the hands of Her Most Gracious Majesty the Queen, through His Excellency 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, 1880.

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 and its teachers nearly all of whom are Protestants, asserting in the Catholic capital of Catholic Ireland Protestant Educational Ascendancy. 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 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 College, founded on the principle of mixed education, which the Catholic Church and even conscientious Protestants condemn.

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,

W. COLLODY,
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 settlement of the libel suit brought by 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, 27th June, 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 arrangement.

The action was by the Bishop of Cloyne against the *New York Herald* for libel published in London, in May, 1889. For some years past the plaintiff had held his 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 zeal. When his pastoral was published he reminded his flock that there were certain distracting occurrences in Ireland which had a tendency to withdraw 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. Aquilth would give a full apology for the sorrow and pain the libel had caused the plaintiff.

Mr. Aquilth, Q. C. (who appeared with Sir Charles Russell and Mr. Roskill for the defendants), said he assented 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 regret 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

would have been the verdict of the jury.

At the court session recently held at Strickstown, Roscommon County Mr. O'Connor 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.

At Killarney Quarter Sessions, Kerry Co., County Court Judge 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.

Evictions on the Smith Barry property in Tipperary have been resumed. The grocery premises and corn stores of the Messrs. English, the house of Miss Welsh 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 Gumble and Mr. Arnold Power, sub-sheriff.

The *Wexford Free Press* relates the following instance of landlord arbitrary conduct: Since the decrees have been obtained against the tenancy on the Ely estate, the agent, Mr. Taylor, has been setting in a very high handed manner. He takes Nathaniel Hannan out for a drive, and points out cattle for the bailiff to seize. 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 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 being as follows: nine hundred and fourteen pupils examined; five hundred and seventy-six pupils passed.

Thirteen tenants on the estate of Lord Castlelawn have bought their holdings for £14,187.

Mr. Rochford 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 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 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. 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 Measreen estate. The usual brutality 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 1889.

The tenants of Mrs. Vandeleur 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 Kilmac, when a demand of 6s 6d 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 tenants refused. They next proceeded to hold a meeting, when the plan of campaign was unanimously adopted, and the rents lodged with a private trustee.

An admirable illustration of the manner in which law and justice are administered 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 which was overheard by a policeman, who arrested him for reasonable talk. A Mr. O'Dwyer said of a certain woman, who showed considerable courage in the cause of Ireland, "this 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 expression that he was sentenced by Balfour's model magistrate. The *Liverpool Catholic Times* in commenting on the case says the Ariens used to be called martyrs of a diaphanous. [Mr. Kelly may well be called the martyr of a pronoun.]

The committee of the National League appeals to all branches to thoroughly organize and to contribute to the central funds, upon which heavy calls are made,

To a Friend.

True friendship, dear friend, is a tree of affection. That always, when planted in genial climate, should flourish and blossom, bear fruit to perfection. Well savored by favors, if seasoned by time, but, alas! its bright foliage too often decays. When shaded by the cloud of sorrow, and the cup that is sweetened by friendship, too often tastes bitter to-morrow. Too often the light of love's lamp ceases burning. When merged 'neath the shadows of coldness and gloom, while the glare of the torch of sad discord, extinguishes glitters above its fair tomb. One drop of the gall of ingratitude may tinge the pure stream of kindness while flowing. And the hand is, alas! often spurned away, that has just been rich in favors bestowing. It is not while health, youth and beauty are twining thy brow, yet untouched by the fingers of care; 'Tis not while the sun of prosperity's shining, that's ever discover true friendship so rare. No! false friends, like bees 'neath the summer's bright ray, that round each sweet flower do humming, but when adversity's dark clouds are coming, when thus my dear friend, have we darkened life's morning. Not thus shall we over its golden noon with flowers of friendship life's path-way adorning. From bright morn till dark evening, 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. No dark clouds and sunshine shall chase one another. O'er our bright horizon, 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 mortals we'll tread, at life's close. When of living being weary we seek in the tomb a neat, narrow bed for reposing. And, oh! when the sun of my hour is declining, and life seems a day dream I scarce can recall. If all-true to my pillow with fond lips reclining, Thou'll whisper hope, comfort, joy, friendship, and all that to my tomb, when my spirit has flown. From the fountain whence life was imparted, Come to join with the evening wild mournful wail, And pray for the soul that's departed. —M. C. O'Donnell.

FRANCE IS A CATHOLIC COUNTRY.

THE MAGNIFICENT "CHURCH OF THE NATIONAL VOW" AT PARIS. Despite the strange circumstance that the Government of France is in the hands of infidels—a fact due to the 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. 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 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 of society. On last Sunday, the Festival of the Sacred Heart, I was present at Vespers at St. Stupice 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 he is also one of the most fashionable and most petted of Parisian musicians.

On going up to the organ loft last Sunday, 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 through the three large naves, escorted by three hundred young Levites belonging 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 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 Cardinal Archbishop of Paris, had inaugurated and consecrated, amid an immense 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 constructing to this end, by private subscription, 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 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 scaffolding, 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 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 statues of St. Louis and St. Martin, of another statue of the Archangel Michael, which will crown the top of the choir, and, finally, of a central dome and a tower which will rise above all the rest, and will be copied from the Campanile

of San Marco at Venice. The whole will have taken twenty-two years to build, and will cost 30,000,000 francs, which has been given, cent by cent, by the faithful, without the work ever having been stopped one day for want of funds. 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 colossal 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; gifts given to God by humble souls and collected by the monastic order, still so powerful in France.

In this "The Work of the National Vow," is purely of the Christian democracy, and if one examines it, it is a most curious spectacle, carrying one back to the fervent era of the Middle Ages and the Crusades. With such wealth of gifts—offerings from the rich and widows' mites—the architects of the basilica 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 glass. The stone employed in its construction comes from the quarries which furnished that of the Arch of Triumph, Place de l'Etoile, as hard as granite, with 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 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 12,000,000 francs.

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 befitting for a religious work. Although the Parisian workman is considered impious—and it is true he often is—those who, by the way, have not been especially selected are glad "to work for the cure," 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 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 built on the heights, shops are being opened, 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 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 consecrated not to the heathen god Janus, but to Christ. HELEN STANLEY.

OUR BELOVED DEAD.

THEY MAY STILL BE WITHIN REACH OF OUR LOVE FOR THEM AND NEED OUR PRAYERS. Catholic Columbian. 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 beset the protesting brethren. The world of the saints in heaven is ours. We are thought of there, not indeed by God only, that is out of the question, but by those blessed spirits and souls that have already passed the ordeal of probation. They love there, and love is active and communicative. They are anxious to have their own bills shared by their friends on earth. So also, though in another sense, is the world of the dead in purgatory ours. They are all in close communion with us. And they are all one day to be saints, with new glories, new delights, new jubilees in heaven.

Apart from this general interest we feel for all souls, because of our spiritual relationship, we each of us have special interests. Each of us have our own treasures among the dead. There are those who have shared the joys of our past years, 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.

Then there are some we have not loved as we now wish we had loved them. We might have done much more, at least, for their spiritual welfare. Our want of usefulness here may have deprived them of many graces which otherwise would have been theirs. And loss of grace, ever so small, is a serious and irreparable loss. Again, there are those we have loved too much. We have allowed the thought of them to crowd out of our mind the thought of God, much, perhaps, to our damage as well as theirs. We grow blind to their faults and unobservant of our own. Others there are in this world of the dead whom we have injured by example, scandal, harshness and busy criticisms. Oh! these bring sad remembrance to our souls. We have been towards them something like the devil's agents. What he was not permitted to do, or did not see fit to do himself, he found in us willing servants to carry out. In God's mercy we trust that these injuries may not have driven them further down than Purgatory.

There is, however, a brighter side also to this world of the dead. In looking it over we find some whom we have done good to, and perhaps converted. Happy we if there are many!

their gratitude throughout eternity, and will be most urgent on God to spare us and to reward us everlastingly. All have passed away now. We see them no more. Some have gone too soon, some at mature age, yet even then too soon for us. What we know of some whose deaths have been sudden, overlooked or distressingly uncertain. But God is good. He is more kind than we. When they all went we begrudged them to Him; we do so no more. We would have them back to be, have differently to them; but, on second thought, for their own sake, we would not have them back for worlds. They are sure of their salvation. Yet we pity them because of the extremity of their sufferings. Our pity increases as we remember that some, perhaps, died in such a state that we may fear their sufferings would be unusually severe, and their absence from the Beatific Vision unusually long.

For all that we have one consolation: God loves them with an unspesakable love. We will may judge so after contemplating all that He has done for them. 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 unimaginable pain and helplessness. And our hands are full of the most wonderful and most powerful means to help them. What cruelty, then, to forget them! What greater cruelty to refuse the poor souls the consolation in our power? And there is the probability that we shall at some time suffer the same penalties. "What thou wilt have others do to thee thou shalt do to them."

What, then, must be our devotion for the dead? A little or a passing thing? Does not our heart prompt us to give the proper answer? On friends! only think of all your past years, and all your past loves, and all those old faces, all those unforgotten eyes, and 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."

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'Belme's secretary, Col. Barquet, as a French missionary Bishop. He had letters of introduction to Archbishop Corrigan and several other prelates of this country. He said that his object in travelling in 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 chaplain of the navy he receives a small salary from his Government.

He belongs in the Government 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 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 mischief he can among them. He has visited Asia, Persia and Central America, where he has established missions. After journeying over this country he will sail for South America, where he expects to accomplish something among the French speaking inhabitants. He wants it understood, however, that the chief object of his travelling is to see the world, extract a little joy from it, and study the many-natured people. While doing this he expects to help along in their religious faith all folks who want to be helped.—N. Y. Sun.

LOVE AND KINDNESS.

Is there another word worth naming in the same breath with love? There is a better word—kindness. Love is the word 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 unwholy 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."

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 abiling 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 STRIKING SENSATION IN THERMOT AND PALATE 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 cannot 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 benign and blood-purifying remedy.

Rev. J. McLaurin, Canadian Baptist Missionary to India, writes: During our stay in Canada, we have used Dr. Thomas' Electric Oil with very great satisfaction. We are now returning to India, and would like very much to take some with us, for our own use and to give to the diseased heathen.

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IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine. "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had 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. Eddison, M. D., Middletown, Tennessee.

"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.

"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.

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(FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10.

Second Monthly Drawing, August 13th, 1890.

Table with 2 columns: 3134 PRIZES WORTH \$52,740.00 and LIST OF PRIZES. Includes prizes of \$15,000.00, \$5,000.00, \$2,500.00, \$1,250.00, \$500.00, \$250.00, \$100.00, \$50.00, \$25.00, \$10.00, \$5.00, \$2.50, \$1.25, \$0.50, \$0.25, \$0.10, \$0.05, \$0.02, \$0.01.

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As well as that having reference to business, as well as to the proprietor, and should be directed to the proprietor, and should reach London not later than Tuesday morning.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., August 2nd, 1890.

THE TEMPORAL POWER OF THE POPE.

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.

As her Divine Founder, commenced her career amongst men in abject poverty. Her chief pastors had the independence of martyrdom only, and possessed no other riches save the wealth of Catholic hearts who recognized them as the Vicar of Christ. Centuries elapse, and the successors of St. Peter wield the sceptre over 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 will 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 Pope, 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 Nazareth. He then came out of His retirement and announced His doctrine to the world. To prove that He 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 Galilee ranged themselves around Him. One of them, Peter, was appointed chief of the Apostolic college. On him Christ built His Church, that it might preserve its unity, 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 mightiest moral revolution that has ever taken place in the annals of time." Well might they—poor unlettered men, destitute of every element that the world considers necessary for success—have shrunk from the task. But they have implicit faith in the words of their Master: "Behold I am with you all days, even to the consummation of the world," and they enter upon their work full of confidence and courage, bearing an only weapon to withstand the onslaughts of their enemies—the cross. St. Peter advanced towards Rome, where, under a divine guidance, he was to fix his seat. Owning nothing save his faith, he entered and saw for the first time the city of the masters of the world. He beheld about him tokens of a vigorous power, grown up into a definite establishment, formed and matured in its religion, its laws, its civil traditions, through the history of many centuries. He beheld a nation hallowed in air, obeying nothing but the impulse of disordered passions. And, with cross in hand, he proclaimed the doctrine of Jesus of Nazareth. "Be merciful," he said to Roman lords who valued the lives of their slaves as men value the meanness of money. "Be pure," he said to Roman matrons who scrupled little of violating the most sacred obligations of wife and mother. "Renounce the worship of your false gods, and give place in your hearts, laid waste by stormy passions, for the reign of the 'Prince of Peace.'" The Roman world laughed at the audacity of St. Peter. But when it saw "the fisherman of Galilee," "the follower of One Crucified," who so contemptuously styled him, winning men to the new gospel, it arose in all its strength to crush the daring Apostle. All the mighty forces of a great empire were exerted to annihilate the Christian name. "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 counting popular favor than by the dissemination of atrocious calumnies against the Christians, and men believed whatever was laid to their charge,

just as in the present day thousands of persons, well-informed in most respects, will, without examination, believe whatever absurdity is uttered against Catholics. In contemplating the sufferings of the early Church we may ask why God did not enthrone His Church in majesty and splendor and give to St. Peter that power necessary for his independence? God willed that His Church should pass through the ordeal of ten persecutions, to show the world that her propagation was not the work of any human power. Her supreme Pontiff, were the victims of violence and injustice, that men might understand how necessary it was that the Father of Christendom should be placed in a position which secured his independence. God, indeed, might, in the beginning have bestowed on the Pope the attributes of kingly power, and restrained the tyranny of the rulers of this world, but this would not have been in accordance with the usual laws of His government, God, having seen fit in His general providence, to act by ordinary means, even for the accomplishment of supernatural ends. The waves of three centuries of persecution rolled with irresistible fury over the infant Church. But God's hands were slowly and surely paving the way for the temporal power. At the end of the tenth persecution the Roman Empire was disputed among several competitors. Constantine, a wise and liberal prince, aspired to the coveted honor. Marcellinus, a tyrant sullied with every vice, desired also to ascend the imperial throne, and avowed himself ready to support his claim by force of arms. Constantine, who commanded an army far inferior in number to that of his opponent, earnestly besought the assistance of the true God, and the Almighty heard his prayer, as He hears every prayer that comes from a sincere and upright heart. As he was marching into Italy he saw in the sky, just over the sun, a luminous cross with the following inscription: "In this Conquer." His army, as well as himself, beheld the prodigy. Having for a standard a cross, he confidently entered the conflict, and came out of it triumphant and master of the Roman Empire. The Church was then raised from the depth of persecution to the height of honor. Magnificent temples sprang up in every quarter, and liberty of worship was proclaimed throughout the land. You will say that the victory over idolatry was complete. Yes, by the defeat of Maxentius idolatry received its death blow; but a great many Romans, pampered in luxury and debased by vice, could not brook the severe maxims of the gospel, and remained obstinate pagans. God, however, was preparing avengers to punish the sins of the guilty city. The barbarians of the North swept down, year after year, one band after another, upon the rich and attractive Province of the Empire. The Goths, the Vandals, each in their turn, drove back the Roman legions, who, at this time, were shadows of their warlike ancestors, and made Rome a wilderness of ruins. The characteristic of all these invasions is that they seemed to be directed against pagan Rome. The churches were spared, when the temples of the false gods were overthrown. Gradually a new Rome had been rising by the side of her haughty rival, and so, when pagan Rome went down before the barbarians, the Rome of the Popes—the Rome which St. Peter had founded five hundred years before—survived the common ruin. Do you not see in all this the workings of that Divine Providence which "recretheth from end to end mightily, and ordereth all things wisely." By what reason can we explain why Constantine did not make Rome his place of abode, but took for his capital Constantinople on the banks of the Bosphorus? True, there was also an Emperor of the West, but none of them made Rome their place of residence. Various reasons are assigned. The true reason is that God kept them away; for, otherwise, it would have seemed natural that they should make the most glorious, as well as the most delightful, city of their dominions their principal abode. He foresaw that if the imperial power chose Rome as its principal city, the spiritual power which He had there established would enjoy but a precarious independence. A way then from the Eternal City lived the Emperors, so that the Pope might, without interference of the civil power, preside over the destinies of the Church of Christ.

Let us now enquire how the Popes became possessed of the temporal power. You have doubtless heard that it was the fruit of usurpation—that the Popes, by manifold craft and cunning, wrested it from the Emperors of Constantinople. A slight study of the real historical facts of the case will convince us that the Pope's title to his temporal domain is as pure and stainless as the ermine which borders his robes of office. Making abstraction from the fact that the early 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 merged, by force of circumstances, into sovereignty. After the departure of Constantine the Romans remained sub-

ject to the Emperor of Constantinople, who governed them through an Exarch, residing at Ravenna. This Exarch, or Lieutenant Governor, was generally distinguished for rapacity, and used his power to oppress, or, in the words of an historian of these times, "to suck the very blood from the veins of the Italians." Italy was overrun by barbarians, and yet this officer saw with an eye of indifference the provinces he was sworn to defend laid waste by fire and sword and the people entrusted to his care led away into captivity. In vain did they appeal to the Emperor for succor. In vain did the Pope send letter after letter year after year urging them to protect their dominions. All was unavailing. The Roman people, reduced to such a state of misery and desolation, supplicated the Roman Pontiff, who, more than once, had stemmed the tide of barbaric invasion, to protect them from the fierce invader. It was then that the Pope really took their stand among the kings of the world. Then it was that the inhabitants of Rome, beset by enemies, and deserted by their rulers, transferred their allegiance to the Roman Pontiff. The justice of such a transfer cannot for an instant be called into doubt. Had not the people a right to transfer their allegiance to one who was willing to protect their liberties? The cruel Emperors of the East, by coniving at the tyranny of their chief officer, and by basely refusing to succor their subjects in their hour of need, had forfeited every claim to their loyalty; for it must be remembered that if subjects owe obedience and fidelity rulers owe protection, and if they cannot afford that protection they are bound to allow their subjects to take measures for their own safety. In 754 an event occurred which established the temporal power on a sure and lasting basis. The king of the Lombards, a fierce and unscrupulous savage, called Astolphus, invaded Italy, threatening the Romans with universal slaughter unless they submitted. In this great peril Pope Stephen earnestly besought the Emperor of Constantinople to take measures for the safety of the Italians. But his appeal, as in the preceding years, awakens no feeling of compassion in a heart grown callous to everything but sensual gratifications. Pope Stephen, seeing that no time was to be lost, crossed the Alps, and, despite the treacherous Lombards, arrived safely at Paris, where he prevailed upon the king of France to put the blood and treasure of his people at the service of the Romans. The pious king instantly set out for Italy, defeated the Lombards, and placed Pope Stephen at the head of the conquered Province. Charlemagne augmented the temporal domain by the donation of some additional territory. What can we find to censure in the conduct of the illustrious sovereigns? It is a principle of jurisprudence that a country conquered in a just war is at the disposal of the conquerors. The French kings wrested the Province from the hands of the Lombards, and bestowed them on the successor of St. Peter; but sanctioned the free choice of a people whom they had redeemed from slavery.

TO BE CONTINUED.

THE NEW ENGLISH PRESBYTERIAN CREED.

The new creed of the Presbyterian Church of England which was recently adopted has not given universal satisfaction. The new articles of faith are certainly very different from and incompatible with the Westminster Confession, yet the latter is still retained as the Confession 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 so strongly set forth in the Confession.

The doctrine, which is variously known as pretension or reprobation, is not found among 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 withholdeth mercy as He pleaseth, for the glory of His sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." The new articles, though they seem to be purposely obscure on this point, appear to be intended to convey the idea that the Church 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 excess. The object of the ingenious wording seems to have been, in the present case, to produce a "creed so

ambiguous that Protestants of almost any of the forms of belief commonly called Evangelical might imagine that their own views are expressed in them. It was certainly not the purpose of our Lord, when He commissioned His Apostles to teach all nations "to observe all things whatsoever I have commanded you," that they should conceal His teachings under an ingeniously ambiguous form of words; and the Councils of the Catholic Church, from that of Nice in A. D. 325, down to that of the Vatican 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 to believe the doctrine of all antiquity, and for this purpose he was willing to employ forms of expression which had been used by those who were truly orthodox, 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 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 clearness 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 pronouns *us, 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 Presbyterians, or the elect. The Presbyteries of the Church have also under consideration the question of revising the Directory of Public Worship. 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 Presbytery 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 ministers to abuse it would appear that they would have nothing to guide them, either as to what they should believe or 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 reported in the Canadian Nation of the 3rd inst.

The doctor seems to have had a remote suspicion that he was out of place with his political harangue, and he gave the following defence of his course: "I have a right to criticize anything and everything the moment it touches the question of right and wrong. Here I stand, and I put God's measure, the golden rule of the sanctuary, on your politics, your commerce, your amusements, and I am not meddling. Nothing is good for the individual, nothing is good for the country, that is not right. And I am not going out of my profession. I am not going one step beyond it in meddling with these 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 rectitude."

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 strifes and contention which usually characterize the word politics, 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 meretricious manner of dealing with it, if he had delivered it on the twelfth of July on an Orange platform? But this meddling fanatic covers his in-

appropriate essay on Canadian politics by giving it a religious coloring forsooth. And what is religion in his estimation? Is it the doctrine of peace and good-will to men? or of charity towards all mankind? Not at all. The religion he introduces into his politics is a tissue of falsehoods against his Catholic fellow-citizens, and the politicians who rule the ship of State. And this is his excuse for bringing politics into his pulpit. He says:

"When you say that clergymen have 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 affairs. They drive their people 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 that."

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 champion.

It is equally false that no Protestant minister attempted to drive their flocks of sheep to the polls to vote in accordance with their will. It is notorious that Alderman Moss's meetings in Toronto were composed of persons in great proportion, and that the Rev. Messrs. Austin, Orme, Caven, Fulton, 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 Methodist 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 Ontario. 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 Gnaeus; but the assertion was simply one of the many falsehoods by which these parties made 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.

Dr. Hunter also attacks the Separate school system, and wishes it to be abolished. And what would he have in mind? 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 hypocritical cant. We have said that Dr. Hunter believes also the political leaders of the country. He says: "The two great political parties of this Dominion are vying with each other in their subservency to a hierarchy that holds in its hand the corporate vote of a Church which claims superiority over the State, etc." This subservency is merely Dr. Hunter's dream. It supposes that Catholics have received favors to which they are not entitled, which is 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 is immutable, whereas error changes its teachings according to present circumstances. This question is still violently agitating 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 vain, as far as these theorists are concerned, has it been

pointed out by Catholics that Christ established on earth a visible Church which teaches everywhere the same doctrine, and recognises one visible head. We have been told that neither is it necessary that the Church should hold 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 believe 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 gaining 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." The 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, he implies, may be lost or injured without our 'endeavoring to keep' it, or, as in the revised version, 'giving diligence.'"

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 Majesty has been pleased, the letter says, "in view of your complete familiarity with the circumstances of that dependency, to select you as her representative for that purpose." The chief heads of discussion 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 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 other similar cases."

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 consideration which are compatible with that right and that liberty." Wherefore every time that the British Government may be pleased to announce to him officially 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 communication 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 practice.

As to the declaration that the Government 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 nominate to vacant sees, and appoint whom he selects as Bishops, without

any other substantial doctrinal differences between these denominations, 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 Protestant 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, established 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 Catholic Church, which alone preserves succession from the Apostles. The confederate Church proposed by the advocates of union can never make itself the Church of Christ, because its component parts differ so radically from each other that neither altogether nor separately can they themselves claim this title.

It is well recognized that the Methodists, Anglicans 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 historic Episcopate," which is claimed to be of divine institution, and the only medium through which ordinations to the ministry can be made. The Presbyterians 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 with the Presbyterians, for though some theorists are concerned, has it been

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.

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As to the declaration that the Government 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 nominate to vacant Sees, and appoint whom he selects as Bishops, without

consulting any civil Government. Yet 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 in the employ of British military. In his letter to Lord Salisbury, dated Rome, December 28, 1889, Sir J. L. Simmons says:

"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 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."

"His Holiness, at the conclusion of the interview, said that he would give instructions to the Cardinal Secretary of State with a view to expediting 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 Majesty's Parliament, or even by a Prime Minister, but by her very Majesty, in the person of her deputed plenipotentiary, who acts in her name, and who acquires 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 ideas."

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 Cavan and the other Equal Righters feel? They slandered and calumniated 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 Stanley, 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 indignant 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 Her Majesty's representative, Sir Lintorn Simmons, 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 former:

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 the Pope.

I have much pleasure in conveying to you the high appreciation entertained by Her Majesty'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 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

a police guard is guilty of a heinous offense, 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 carried 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 wagon 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 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 noisy 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 confidential 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, 1566. 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 St. Croix, and others of our domestic servants, because on account of our indisposition, and as the seventh month of our pregnancy 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 the time of my escape, I was fully armed, with others of his followers, dared to enter by force into our apartments and cabinet, and perceiving our secretary, David Rizzio, there, with other servants of ours, said that he desired to speak with him immediately. At the same moment we inquired of the King, our husband, if he knew anything concerning this proceeding, and when he answered us in the negative, we ordered Lord Ruthven to quit our presence under penalty of being declared 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, Lord Ruthven, by force, in our presence, seized David, who for his safety and defence had retired behind our person, and a portion of Ruthven's followers, surrounding us witharquebuses in 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."

The protest of Edinburgh hearing the tumult raised on our palace, caused the bells to be sounded with 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 to give any reply, because we were violently threatened by the conspirators, who said to our very face that if we endeavored to speak they would throw us over the walls in pieces, in order to 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 scarcely even the opportunity of speaking with our maid servants."

Cardinal Moran, of Australia, knows well the value of the Catholic press, and often alludes to the necessity of its liberal support. Speaking, not long since, of the benefit our press confers, the Cardinal said: "It is most important for the Catholic body to have an organ to defend its interests, explain its position, claim its rights, denounce injustice, expose folly, and enlighten the public, so that said public may no longer remain the victim of prejudices the most groundless, and the statements about Catholics and their aims and objects the most false."

THE MALTESE NEGOTIATIONS.

The negotiations between the Holy See and the British Government, conducted on the part of the latter by Sir Lintorn Simmons, in regard to Malta, an account of which appeared recently in the CATHOLIC RECORD, have given rise to considerable 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 sending a strong protest to the Holy Father against several of the proposals of Sir Lintorn Simmons, and also against his declaration that the clergy of Malta and Gozo 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 have 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.

The people of Malta are well instructed in their religion, and both residents and 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 languages 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 generations, and they very properly declare their determination to preserve them.

Since the cession of Malta the people have shown themselves thoroughly loyal to the British throne, but if the attempt to impose the English 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 account 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 contracting parties, had bound herself towards Europe in the treaty of Amiens, to maintain 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 the right of taking away from us our 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 holy. 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 overthrow 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 His Holiness the supreme judge between her and the people of Malta. Such is, O Maltese, the meaning of General Simmons' 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 Holy Father now hear our plea."

Besides the protest against Sir Lintorn's accusation of ignorance, the clergy protest against the proposed interference of the Government with the freedom of the Church 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 Gozo, and the people will resist any attempt to force them to leave it.

A descendant of John Wesley, the founder of Methodism, has recently become a Catholic in England.

CATHOLIC PRESS.

Pittsburg Catholic. Lutheran, 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 Indiana, for instance, they stand shoulder to shoulder with Catholics, for the principle that the State has no 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 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 struggle to Rationalism and hold a candle to Freethinkers and Atheists. These are ugly facts which are well calculated to take all the conceit out of us Protestants."

New York Freeman's Journal. Here is a good piece of practical temperance work: On one block in Center street, Orange, N. J., are several saloons, in which piano playing and singing are attractions. They do not close at midnight, in accordance with the law. The other night after this hour the customers of one of these resorts were very much startled at seeing the Rev. Fr. Fleming 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 until his orders were carried out did he leave the place. This reminds us of Father Langan, of Texas, near Baltimore, who used to make a practice of visiting the saloons every Saturday night and ordering the men to go home and take their wages to their families.

Madras Citizen. 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 those who witnessed the spectacle. The young men of the law class came near passing a resolution of censure on the factious preacher. They finally appointed a committee to explain matters to Justice Cassady. Rev. J. H. Crocker, of the Madison Unitarian Church, preached a very able reply to Bascom last Sunday: "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 of all the preachers. They imagine the State is an appendix to the sects. Dr. Crocker 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 our institutions by the Catholic hierarchy, but I fear more than this, Protestant bigotry. When the Catholics attempt to put their catechism in the public schools at the expense of Protestant taxpayers, we will join with Dr. Crocker in all the strenuous opposition possible. But just at present the assailants are the Bible fanatics."

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 refuses to believe the generally accepted history of Our Lord's birth of a Virgin Mother, as being improbable if not poetic. He rejects the Resurrection of Our Lord and of the dead in general as inconsistent 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 Philadelphia in November.

Bishop Potter, the fearless adviser and preacher to politicians, has arisen to the importance of the occasion. In the "Churchmen" he protests against Brother Mac Quary 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 private judgment from the Episcopal ranks stands up to a point of order and questions the propriety of continuing an untired dominie and indirectly condemning the diocese of Ohio 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 Quary's name now and then. That the Mr. Mac Quary 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 Episcopal Church, the *Churchman*, mean when it asks: "How many unknown Mac Quary'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 frequent among the Episcopal clergy.

A RETREAT For ladies will be given at the Convent of 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, 615-4 w.

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS, 398 RICHMOND STREET, LONDON, ONT. A few doors south of Dundas St.

TEACHERS WANTED.

WANTED FOR THE CATHOLIC SEPARATE SCHOOL OF ANAPRIST, a teacher, as Principal, possessed of a second-class certificate. State salary, experience, and send references. REV. A. CHAITE, Sec. 814 3w

WANTED A TEACHER FOR THE REMAINDER OF THE YEAR, male or female, holding a second or third class certificate of qualification. Duties to commence after vacation. Applying stating salary and testimonials, to W. M. TOOMEY, Secretary-Treasurer School Section No. 3, Biddulph, Lucan P. O. 614 2w

INFORMATION WANTED

OF A MAN NAMED PIERRE DUBIN, aged about 40 years, red complexion, 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 nice little fortune. Any one knowing his whereabouts will please inform REV. J. M. POTRAS, O. M. L., Mattawa. 613 3w

WANTED.

SITUATION AS HOUSEKEEPER IN A priest's house, by one who has occupied that position for years. Best of references. Address K. M. P., care CATHOLIC RECORD office. 613 4w

For the best Photos made in the city go to EBY BROS., 250 Dundas street. Call and examine our stock of frames and passepartouts. The latest styles and finest assortment in the city. Children's pictures a specialty.

LARGE PIPE ORGAN

(Second-hand) for sale very cheap. Good order. Two manuals and pedals. sixteen speaking stops.—H. A. BARNARD, 152 McGill street, Montreal.

AUCTION SALE

TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS, (WOODS AND FORESTS BRANCH), Toronto, 2nd July, 1890.

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 A. across to 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. HARRY, Commissioner.

NOTE—Particulars as to localities and descriptions of Berths area, etc., and terms and conditions of sale will be furnished on application, personally, or by letter, to the Department of Crown Lands, or to Wm. Macrae, Crown Timber Agent, 1st Floor, for Rainy River Berths; or Hugh Macrae, Crown Timber Agent, Fort 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, 11th of August, next, for Coal supply, for all or any of the Dominion Public 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 declines to enter into a contract when called upon to do so, or if the tender is not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order, A. GOBELL, Secretary.

Department of Public Works, Ottawa, July 14th, 1890. 615-2w

TO CONTRACTORS.

Sealed tenders, addressed to the undersigned, endorsed "Tenders for Works," will be received until noon on Friday, 12th of August, next, for the following works: ASBESTHOSING FOR INMANE, London, additional pipes and hydrants for the protection of the 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 stores to wings of main building.

Plans and specifications can be seen 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 Two Thousand Dollars, and for the additional stores to the wings for the sum of Five Hundred Dollars, both cheques to be payable to the order of the Commissioner of Public Works, Ontario, on condition of being forfeited if the party tendering declines or fails to enter into a contract when called upon to do so.

Where tender is not accepted the cheque will be returned. The bona fide signatures of two solicitors 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, Commissioner.

Department of Public Works, Ont., Toronto, July 22nd, 1890. 615 1w

THE TRIP OF THE SEASON

Under the auspices of the

EMERALD BENEFICIAL ASS'N

GRAND EXCURSION

LONDON TO TORONTO

WEDNESDAY, AUG. 6.

\$2-GOOD FOR TWO DAYS-\$2

G. T. R. elegant coaches, Fast time. Picnic in PARK. Games sports, hand organs, etc., to which excursionists will be admitted free of charge on showing 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 22 children under 12 half price. Tickets good to return on any regular train on same or next day. Now at D. Le Hock's office, Masonic Temple, or at station. Public cordially invited.

P. McGLADE, B. O. McCANN, Chairmen Com. Secy Com.

AWAY.
BY JAMES WHITCOMB EILEY.
I cannot say, and I will not say
That he is dead—he is just away.
With a cherry smile and a wave of the hand
He has wandered 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 widest yearn
For the old-time step and the glad return—
Think of him faring on, as dear
In the love of those who are here:
Mild and gentle, as he was brave—
When the sweetest of his life he gave
To simple things. Where the violets grew
Pure the eyes that were like to you.
The touches of his hand have strayed
As reverently as his lips have prayed;
When the little brown thrush that harshly
Chirped
Was dear to him as the mocking bird;
And he pitted as much as man in pain
A writing honey-bee was 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.
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 a woman, unless it may be with hand, it may be with brain, it may be with foot; but work the most, or be wretched forever. The little girls of our family must be started with that idea. The course of our American society is that our young women are taught that the first, second, third, fourth, fifth, sixth, seventh, tenth, fifteenth, twentieth thing in their life is to get somebody to take care of them. Instead of that the first 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 necessary to maintain themselves. It is inhuman and cruel for any father or mother who pass their daughters into womanhood having given them no facility for earning their livelihood. Madame de Staël 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 my livelihood." 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, wash, make beds, or trim hats, as it is to twist a watch-chain or embroider a slipper.—*Ladies' Home Journal.*

IGNORANCE OF CATHOLIC DOCTRINES.

Speaking of the ignorance of Catholic doctrine on the part of usually well-informed 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 certainly 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 a novena, or 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 word."

"It is not a shame that Catholics, otherwise well informed in matters of business, politics, history, literature, social forms, take so little trouble to prepare themselves 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 the temporal power, the immaculate Conception 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? What is our Christian Heritage,' by Cardinal Gibbons. She flips it down again, 'Oh, papa! I thought it was Bellamy's Looking Backward or Howell's A Hazard of New Fortunes.' She throws it aside 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 Catholic influence is so little and their efforts to communicate the truth so unsatisfactory, 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 Catholic. 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 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 imagination, 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, envelops

human life; and Catholics in general feel themselves not only drawn to 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 alien to religion, it is divisions; if there is a thing specially native to religion it is peace and union. Hence the original attraction to Catholicism 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 this Protestant country, inevitably to undergo, in spite 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 homage to the greatness of his religion may he see if he has his eyes open! I will fill 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 Caliph Omar, should give the library to the flames. He will find an immense Catholic work, the collection of the Abbe Migne, containing, in one volume, the whole of the Christian religion, the feeble Protestant forces which hang upon its skirts. Majestic in its blue and gold unity, this file 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 *Legis Dignitas*. Here, things there—religion, philosophy, history, biography, arts, sciences, bibliography, gossip. The work embraces the whole range of human interests; like one of the great middle age cathedrals, it is in itself a study for a life."—*Pasages from Prose Writings of Matthew Arnold.*

OUR BOYS AND GIRLS.

THE LAST PAINTING.
There dwelt once in a stately castle a beautiful, dark-eyed boy, the last of a noble race, and a fair, golden-haired lady, his mother. Far and near was this lady known for her gentle goodness, her sweet charity, and hardly a peasant beat his knee at evening beneath the shadow of the great castle that asked God's blessing on her head. Many years before, when the boy was but a little toddling thing, the great hall of war had taken from her the lord of the castle—her husband. She uttered no complaint, she made no moan, when in the great wide doors he stooped and with white lips kissed her and the boy, then sprang upon his horse and dashed away, not daring to look back at the picture of silent anguish the great door framed. And the young wife took up her burden of suspense, and her weary waiting, and bore it with gentle patience, though the roof faded from her cheek and her blue eyes grew sad and wistful. Then one day the waiting came to an end, when, through the gates of the castle, they bore its dead lord wrapped in a blood-stained flag, under whose standard he had bravely fought and fallen. The young wife knelt beside the cold, dead form and prayed heaven to give her strength to bear her trial; and, as though in answer to that prayer, a little child stole to her side and slipped its baby hand in hers, and that touch brought something of peace even there beside the newly dead, and clasped the small form closely to her, she murmured another prayer: "O, God, take my little one to Thy care; never let him stray from Thee; keep him ever pure and true to the faith of his fathers."

A LITTLE WHITE HEARSE.

From the Detroit Free Press.
The funeral procession comes slowly along the street. Drawn by the finest white ponies, the little white hearse moves on. Upon its snowy, gilded curtains, bared beneath each mass of lilies, and pale rose-buds, rests a tiny white coffin. All in white: as purely white as the little soul that has fitted forever away from the waxy baby form lying within the coffin.
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 doffs 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-strewed burden and feels his strong heart throb beneath his rough jacket. The brakes are down, the bell rings silent upon the horse's neck, while the driver with bowed head, thinks of his baby boy, whose ruddy lips he kissed to parting, and thanks God that no flower-decked coffin lid hides away his laughing face. The passengers look out and the women whisper with a sigh: "Somebody's eyes have looked the last upon her baby."
A long row of laborers delve with bare hands in the earth beneath. The roll of wheels is heard, the waxy bodies are lifted in vague curiosity, and each toll-hardened face softens as the little white hearse goes by on its way to the grave.
So, when a merry girl who checks their gay laughter, by stern browed man, who forgets 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 remorseless struggle for wealth and fame any power will count for naught; or, on their way through the ranks of the weary and the laden, who press and push and shove, the baby has found, the little white hearse goes, teaching its lessons of love, of pity and of rest.
FREMANT'S WORM POWDERS destroy and remove worms without injury to adult or infant.
REGULATE THE LIVER and Bowels by the judicious use of National Pills, they are purely vegetable.
As a HEALING, SOOTHING application for cuts, wounds, bruises and sores, there is nothing better than Victoria's Carbolic Salve.
MILBURN'S AROMATIC CHERRY WINE is distinctly superior to any other as an appetizing tonic and fortifier.

get out of the tree last night, but the bears growled, and I came to my senses. The bears are under the tree. The ground is covered with them. There are hundreds of them. I have been eating leaves and do not feel hungry now. I think I'll get out of this yet if those bears will go away. The sun is going down again. I won't write any more."
The following was probably written the same day, or it might have been written the following day; he writes his last few lines, and they are incoherent: "I had hard work to get the book out of my coat. I have tied coat over limb; tied my legs to limb with suspenders, I won't write any more soon, as it will be two weeks to-morrow soon, as 'Tilly—last night, Tilly—was here—She here all time now—as I will be too weak in the morning—last night I was here—Tilly—so are the bears. So many—find me—find me—only—to think—where are they—I will put—put—the book in pocket and night will not be gone—love—Tilly—"

Here ended the writing, of which the above is a correct copy. There were no dates to the pages, and nothing to indicate that the writing might not have been done all on the same day and at the same time.
The writer retained the writing for some weeks before he gave it up for publication, seriously doubting its authenticity.—*San Francisco Examiner*

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 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 pitiable 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 see a thing connected with Catholicism, 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, civilized, non-Catholic capitalists.

THE FRENCH-CANADIANS.

The French-Canadians are another source of anxiety to this gentleman. The source of 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 ruled, if rule would be necessary to destroy Catholicity; that is, the Orangemen fashioned after the idea of the editor 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 any 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 English-speaking element and make themselves masters of the northern domain, it will only be a matter of historic justice.

THEY SPEAK FOR THEMSELVES.

Pictou, Feb. 17.—This is to certify that I have used Polson's Nervine for rheumatism, and have found it a valuable remedy for all internal pain, and would greatly recommend it to the public.—N. T. KNOXLEY.
LEEDS COUNTY, Jan. 9.—We are not in the habit of puffing patent medicines, but we cannot withhold our testimony as to the great value of Nervine as a remedy for all the aches and pains of rheumatism. I have had pleasure in recommending it as a never-failing remedy.—REV. H. J. ALLEN, BISHOP, DULON, and many others. Sold by druggists.
Party Politics.
When party politics run high had 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, a natural blood purifier. Recommended by the medical profession.
The Root of Evil.
Dyspepsia and constipation are the sources of various diseases, but root and branch may be removed by using Burdock 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.
Messrs. Mitchell & Platt, druggists, London, Ont., write Dec., 1881: "We have sold Dr. Thomas' Electric 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."

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W. FRASER, Proprietor.

NATIONAL COLONIZATION LOTTERY
Under the patronage of the Rev. Father Labelle.
Established in 1884 under the Act of Quebec, 82 Vic., Chap. 30, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.
CLASS D.
The 37th Monthly Drawing will take place **WEDNESDAY, AUGUST 20, '90** At 9 o'clock p. m.
PRIZES VALUE \$50,000.
One Real Estate worth \$5,000.
LIST OF PRIZES.
1 Real Estate worth \$5,000.00
1 " " " " 1,000.00
1 " " " " 1,000.00
10 Real Estates " " 500.00
20 Furniture sets " " 200.00
20 Gold Watches " " 100.00
100 Silver Watches " " 100.00
1000 Toilet Sets " " 100.00
207 Prizes worth " " \$50,000.00
TICKETS.
It is offered to redeem all prizes in cash, less a commission of 10 p. c.
Winners names not published unless specially authorized.
Drawings on the Third Wednesday of every month.
A. A. AUDET, Secretary, Omeos: 19 St. James Street, Montreal, Can.

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And yet it seems like yesterday,
That day together, sweet!
I think it must have been in May;
I think the twilight must have shone;
I know a rest of springtime last year,
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 glow'd,
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Beyond the shadows of the road;
I only watched your face, until
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The sweetest day that summer knew—
The time when we were twice aware
And saw our own!

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EIGHTH SUNDAY AFTER PENTECOST.
How much dost thou owe? (Gospel of the day, St. Luke xvi. 1-9)
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The man or the woman who is in debt and who does not conscientiously endeavor 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 is 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 woman honest who constantly buys new dresses and bonnets while she is in debt for the old ones? What sense of justice has the person who borrows five or ten or fifty dollars from a neighbor in a pinch and afterwards neglects to pay it back though requested to do so again and again?
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"I'll pay you as soon as I am able," said a fashionably dressed man stepping out of a saloon with an Havana cigar in his mouth, to the undertaker who barked his mouth in years before on credit. Yet there are stylish people who owe for in Greenwood and Calvary, and there are mean contemptible men who put fifty cents or a dollar's worth of drink in their stomachs every day in the week and they owe for their drinking sheets that envelop their dead.
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A BEAUTIFUL FEAST.

AN INDIAN CATHEDRAL THE SCENE OF A GRAND RELIGIOUS DEMONSTRATION.

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.

For a long time a grand religious demonstration was contemplated and prepared by the missionaries and the Christian people of the children of the forest.

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.

CONQUERED THIS WILD COUNTRY to the cross. When sent there first their general, at their head, the word of command was "In hoc signo vinces" (by this sign thou shalt conquer); and they received the cross in their hands...

In a few minutes the Indians with their big canoes rushed to the steambark and brought us safe to the shore. The Bishop of Victoria, Mr. Lemmens, and some of his priests were among the visitors.

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 Oblates."

The tribes represented were from Thlayamin, Sechelt, Synamis, Stalo, Douglas Lake, Sillcoot, Sheswag, Tsompon River, Williams Lake, Chalkoita, Stewart's Lake, Silekwan, Yookoiltan, Cariboo, Chinlanch, Vancouver Island, etc.

Many white people from Vancouver, New Westminster and elsewhere took advantage, with some reporters, to take part in the excursion and see the feast, with the charming village, and the amiable and general gathering.

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.

UNION WITH THE SACRED HEART.

Faith without charity is light without warmth; faith and charity are light and warmth together; and where there is charity in the heart the vision of faith grows always more luminous and more full of love.

This new Indian Cathedral, which cost \$10,000, was erected at the expense, and in 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 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.

DEVOTELY KISSED THE BISHOP'S HAND and humbly bowed their heads as the holy man passed through the ranks. Ohs could see and read on all the faces of those good people, their joy, their religious satisfaction, their signs and marks of sympathy and gratitude.

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 an example.

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 "tabernacle" perfectly devised, was exhibited.

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."

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 farewell to our missionaries and their adopted children, I exclaim with all my heart: "Ye missionaries of the poor Indians, raise your heads, whitened now by work but 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 sweat from your brows witnessing the result of your persevering efforts."

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.

Minard's Liniment cures Dandruff.

Sick Headache

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.

"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 cathartic and liver medicine, sustaining all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Burnet, Texas.

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Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month...

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...

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 50s. class, 259; in the 55s. class, 256; in the 60s. class, 213; in the 65s. class, 268; in the 75s. class, 139; in the 80s. class, 89; in the 85s. 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 carried unanimously: That whereas it was pleasing to Almighty God to call away to a better world Mrs. Hando, the beloved mother of our Treasurer...

Resolved, That while bowing to the supreme will of the Master of life and death, this Branch does convey to our bereaved Brother his sincere sympathy and Christian sympathy.

At the last regular meeting of Branch 21, Toronto, July 23rd, 1890 the following resolutions were submitted and unanimously adopted: Whereas kind Providence has seen fit in His divine wisdom to remove from our midst our worthy Brother and charter member, Denis Lehanan...

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. Green, of Hamilton. Quite a few of our citizens, with Rev. Father Orlion and all the members of the Dunville 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...

FASHIONABLE WEDDING.

At Our Lady's church, Guelph, on the morning 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 alderman and one of the most respected citizens of Guelph. The fortunate possessor 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, Seaford, 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 brocade moire antique, with flowing train and Vandyck crepe lace trimming and gauze veil. Her sister was attired in a Grecian robe of pale green Chinese silk, and carried a bouquet of Marechal Neil roses. Miss Killoran wore a robe of apricot China silk and bore a bouquet 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 the 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.

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, Merriton, 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 Brook, Queen, Yonge, Gerrard, Church, Shuter, to the rink, where a picnic will be held and valuable prizes competed for. A promenade concert will be held in the evening, Heintzman's celebrated band supplying the music. A first-class quadrille band will also be in attendance, and every exertion made for the amusement and comfort of visitors.

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 altar, where Mr. Dennis Hurley read the following address to His Lordship:

To the Right Rev. R. A. O'Connor, Bishop of Peterborough: My Lord—We, the residents of this parish, gladly welcome you on this your first official visit to us.

Having heard of your many earnest and zealous works in the Archdiocese of Toronto, 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 diocese; your successful efforts in 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 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 fitting 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 be spared to this young diocese, and now ask your blessing.

Signed on behalf of the congregation of St. Paul's parish, Norwood. Dennis Harley, John Fitzpatrick, Jas. McCarthy, J. Murphy, John Fitzpatrick, Chas. O'Reilly, Richard Walsh, 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 an absolute necessity for the successful 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 ceremonies at the consecration of the cemetery were very impressive.

At Vespers His Lordship delivered an 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 organist, was grand.

COURTESY.

FOR THE CATHOLIC RECORD.

Courtesy is that innate consideration for the feelings or comfort of others expressed 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 had contact with the world, courteous words and gentle actions are very soothing to tired hearts.

True courtesy is true culture, and, if we were as eloquent 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 uncounted points and blending all into one harmonious whole. In the social circle true courtesy never discards dialike, is never sarcastic or censorious but tactful, kind, dignified and graceful. 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 truly is. Man's soul is created to the 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 Pharisee 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 display. Let us remember the divine purity of Jesus for our erring nature and be more tolerant, more gracious toward our kind.

Oa, the times! Oa, the manners! Would we lived in the Middle Ages, when chivalry flourished and the man-spring 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 dwell in lofty, ancestral halls or simple mountain homes.

As! in this nineteenth century, true courtesy, or Christian charity, is a rare virtue, and why? Because love of God is a very much neglected flower; it is overrun by the weeds of pride, ambition, love of gold, and from these is exhaled the social discontent that prevails. God is charity, and as this is the spirit of the Church we shall ever hope for the extension of her empire over all people, because only in the garden of the Church does the beautiful rose of charity bloom in all its perfection, abiding ever its loveliness, its delicious fragrance, and making of this world, indeed, a second Eden.

THE FRANCISCANS.

WHAT THEY HAVE DONE IN ENGLAND IN SIX HUNDRED AND SEVENTY YEARS.

ST FRANCIS, FOUNDER OF THE ORDER—BROTHER WILLIAM AND BROTHER AGNELLUS THE FIRST WHO CAME TO BRITAIN—THEIR TRIALS AND SUFFERINGS—GROWTH OF THE ORDER—PERSECUTION BY ELIZABETH—FRANCISCAN MARTYRS.

The six hundred and fiftieth anniversary of the landing of the first Franciscan Fathers in England was commemorated 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. Cathbert Wood. He took for his 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 the brotherhood of St. Francis. In his sermon Father Wood said that the religious order formed the Church's crown of glory and strength. Formed at different times in the Church'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 history of each order is but the history of the Church in part.

Peace, prosperity and splendor were the portion of Holy Church during the ages of faith, 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 faithfully did God bless the new order that in 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 Englishman, whose name in religion was "William," whose simplified

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 Agnellus 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 Beccamp, in France, who, taking pity on the poor pilgrims, paid the cost of the friars' transit from France to Dover. On May 3, six hundred and seventy years ago, their bark landed in Dover. On the first night they begged hospitality from a gentleman, but their strange and uncouth dress excited suspicion, 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 waking 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 proceed.

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 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 benefactors, who built them a friary and a church, which was the first in England, and which remained one of the principal houses of the order until the dire persecutions of the sixteenth century. Brother Agnellus, in September of 1220, sent on Brother Richard and

BROTHER HENRY OF DEVON, accompanied by Henry of Corvise 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 Franciscans 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 renown. Soon it became necessary to enlarge the building, and the pious Henry III, with his royal hands served the masons and workmen in the erection of the building. From Oxford they went on to Northampton, Cambridge, Shrewsbury, Salisbury and Southampton, most of these being marks of King Henry III's affection for the friars. It was at this time that the great Adam Marsh—a name renowned 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 Worcester, Lichfield, 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 neglectful. Simple and earnest was their style, and it was easily understood and lovingly received. Following the example 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 order had been founded, and in the year 1339 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 Roger Bacon and Duns Scotus—the great preacher of the Immaculate Conception of our Blessed Lady, which doctrine it has been the glory of the Franciscan order to teach and guard.

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 over this bright picture. The crown of sanctity and learning had been won, but the crown of martyrdom was now to be gained. Heresy and schism 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 Kington 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 first 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 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.

Friars were their convents and hiding holes their cells, and yet even in these times notices came to them and were smuggled abroad to study, to return and shed their blood for holy faith. Fifty years had passed and gone since Elizabeth had chased the friars from England, and eighty three Henry had first wasted 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 at sixteen years of age, and afterwards a priest. He afterwards suffered cruel martyrdom. His brother John, whom his efforts during life to convert were fruitless, was so much affected by the revolting death of his saintly brother that he became 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 was again restored, and Father John Jennings named the first provincial. Now began the long and severe persecutions under the reign of the two Charleses, which furnished the order with the crown of martyrs, whom we hope soon to see raised to the honor of the altars. Though after the reign of Charles II. no CATHOLIC BLOOD HAD BEEN SEED 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 truth, 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 Lancaster Castle, loaded with irons, where in four months he gained his crown. During this time of peace the province flourished and prospered in spite of bigotry—and in 1761 Father Pacificus Baker certified to the existence of one hundred friars and eighty nuns. These centuries of persecution closed with the Emancipation Act in 1829, which brought about a new state of things. Discipline could not be maintained, and so it was resolved to dissolve the province in 1830, and one by one the old friars died away until the last link remained. Father Paschal O'Farrell, born at Bristol in 1796, educated in the Franciscan College at Baddesley, was ordained priest by the celebrated Bishop, Dr. Milner, in 1813. Oh, how he labored on, until he celebrated his golden jubilee in 1863. And five years later he returned to end his days with the Sisters of the Third Order, Taunton,

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 England in 1858. Seven friars came over by order of the late Pope. They commenced their labors at Scierden 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 Kildarney, and others were established at Glasgow, at Upton and Stamford, in London and at Bristol.

In Affectionate Remembrance

OF SISTER ANNA MARIA (OUR BELOVED TERTIE) As unto Bethlehem's manger the Magi came of old, Before the infant Saviour their treasures to unfold, So on that glorious morn of Epiphany there A fair young girl to worship within St. Basil's fame.

As low in adoration before high altar bent The offering of a stainless life through Mary's hands she sent. Long had that beauteous soul 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 frankness of yielding will her love sublime was told; The myrrh of bleeding heart's farewell to flow, drop by drop—world's bliss renounced—the soul was there alone!

Alone? Ah! no, dear child, fond ministr'ng angels circled thee! While sweetly rang thy Saviour's voice: "Ours, precious ones, to Me!" Then gladly sped God's treasured child to One moment's bliss at Sacred Heart, where beamed the eyes divine;

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 lowly bend; What glowing words of burning love did then to Heaven ascend!

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

Bright noon that day beheld her illy fair to holy precincts led; 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 Then did that lily of the Lord His chapel fair adorn! Ah! who can tell the holy joy which filled her heart that day? An ecstasy of love divine which unto death did slay.

Six joyous days wore on—then did this flower of Joseph drop, Whose threshold she had daily crossed in happy days of yore, Farewell to loved St. Basil's thy child will see thee nevermore!

Her gentle sisters, day by day, in sadness, saw her pine; But by brighter sweet lamp of love as did her strength decline!

One ardent longing filled her heart—one special gift she craved— That "mong St. Joseph's chosen ones her name be there engraved.

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

His Mother asked: "Our Jesus heard! and robe in sacred vesture, ere her spotless life was spent!"

The crown was won! The victory gained! With joy high Heaven rang! The arms around the throne their saint'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 few mortals know: For, oh! Mother, precious spouse to keep her heart aglow, With burning rays of that pure love which caused the tears to flow, Oh! blest the morn which brought that Guest, with angel hosts best low!

"Dear Mother, say, when shall I go unto my Jesus' home? Dost think that ere the morning's sun His arms around me will enclose?" "Wouldst wish to fly from pain, dear child, from burden God did place?" "Oh no! my mother—but oh! I long to meet Him face to face." Death's angel came not in the night, nor yet in noonday's glare, But in that peaceful, holy hour, when, bent in fervent prayer, Each evening's sun through stained glass windows brightly shone, Within that Basil's sacred walls in happy days ago.

At eve He came! When, heavenly choirs, in sweetest strains, were blended That radiant soul to Jesus heart in Mary's arms ascending! Thy Son, and angel guard attended! Rest, cherished soul, in thy bright home; thy blessed reward was given! When the west called by Sacred Heart to spend His Feast in Heaven! Marguerite. Hamilton, June 19th, 1890.

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