LONDON, ONTARIO, SATURDAY, AUGUST 7, 1886.

NICHOLAS WILSON & CO.

already long episcopal career, and one full of meritorious deeds, has given us another proof of his solicitude for a country whose importance, both in religious

Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS

A SPECIALTY.

INSPECTION INVITED. MONTREAL EN FETE.

HONORS TO THE CARDINAL AND THE ARCH.

Rain fell all through Monday night, and on Tuesday morning up to about eight o'clock. Prior to this hour the outeight o'clock. Prior to this hour the outlook for a grand civic and ecclesiastical
holiday was decidedly unfavorable. The
steamer Montreal from Quebec, in which
Cardinal Taschereau and a large company
of bishops and ecclesiastics had come,
arrived soon after 7 a. m. Archbishop
Fabre and a large number of the local
clergy called upon His Eminence, and soon
after 9 o'clock the distinguished party
were prepared to disembark. The procession was then formed from the steamer
to the Kiosk. A rich carret was laid on cession was then formed from the steamer to the Kiosk. A rich carpet was laid on the wharf, the guns fired a salute, and the Zouaves and 65th battalion, under Colonel Hughes, saluted as the procession passed along. First came Captain Labelle, Mr. Gustave Drolet, Chevalier Legion d'Honneur, and the Hon. J. A. Chapleau. Then neur, and the Hon. J. A. Chapleau. Then the Civic Reception Committee, consisting of Alderman Grenier, Acting Mayor, Alderman Lee, McShane, Malone, Villeneuve, Dubuc, Mount, Beausoleil Hamel, Brunet, Perrault, Dufreene and Mathieu. The representatives of the Faculty of Lavel University, with the rector and chaplain. The presidents and representatives of the Catholic societies of Montreal and district. The bishops and clergy; Archbishop Lynch, Toronto; Archbishop Dubamel, Ottawa; Mgr. O'Brien, the Papal Ablegate; Eishops Gravel, Nicholet, Carbery, Hamilton; O'Mahoney, Auxilliary, Bishop of Toronto; L Cleary, of Kingston; Maes; McMahon, of Albany; Father Emard, who went to Quebec as the deleton; Maes; McManon, or Albany; Father Emard, who went to Quebec as the dele-gate of Archbishop Fabre; McIntyre, P. E. I., Langevin, Rimouski; Walsh, Lon-don, Ont.; A. Racine, Chicoutimi; the don, Ont.; A. Racine, Chicoutimi; the Cardinal, supported by two priests on each side; the Rev. Father Dowd, Fathers Quinlivan, Callaghan, McCartney, Walsh, Hamel, Chancellor of the Palace; the Vicar General Marechal, Very Rev. Father Colin, Superior of the Seminary; Cure Sentenne, P. P. Notre Dame; Father Sorin, Sentenne, P. P. Notre Dame; Father Sorin, P. P. St. Joseph; P. Biennan, of St. Mary's, Ont.; and G. Walsh, and many others. Among those present were: C. J. Coursol, M. P., J. J. Curran, M. P., Hon. Thos. Ryan, John Hoolahen, V. P.; James Manning, Secretary, and Dennis Murney; representing 50 of St. Bridget's Society; M. Walsh, President; T. Butler, V. P., and R. Murney, of the Irish connection of St. Bridget at St. Vincent de Paul. Ex. Alderman Kennedy, M. P. Ryan, J. Coghlan, J. O'Brien, B. Tansey, representing the St. Patrick's Society.

An immense concourse of spectators

An immense concourse of spectators crowded every inch of vantage ground, the revetment wall, the wharves, the decks of the ships and all the surroundings were one black mass of struggling humanity eager to catch a glimpse of the distin-guished prelate upon whom so many hon-ors had been bestowed by the Sovereign Pontiff. Stationed on the wharf to the

A GUARD OF HONOR
of one hundred men with the band of the
65th Mount Roya! Rifles under command of Majur Dugas, in the absence of Lieut.
Col. Quimet, there being also present
Captain and Adjutant Ray and Captains
Girour, Ethier, Piche and Villeneuve and
Lieutenants Villeneuve, Herbert, Lafram boise, Lafontaine, Charret, Labelle and Viger. The Papal Zouaves, twenty-three strong, under command of Lieut.-Col. Hughes, were drawn up in front of the kiosk, while fifty men of the police force, under the command of Sub Chief Lancey, and forty men of the fire brigade, were drawn up to the left. In rear of the 65th stood a deputation of the faculties of stood a deputation of the faculties of Laval University, the Faculty of Divinity being represented by the Dean, Rev. H Larocque, the law faculty by H n Messra. Chapleau and Chauveau and Mr. Justice Ouimet, the medical faculty by Drs. Rottot, E. P. Lachapelle, Ricard, Laramee, Brousseau, Berthelet, Fafard, Duval and Degrosiers. The choir of Notre Dame, hundred strong, under Mr. Larielle attood. a hundred strong, under Mr Labelle stood in front of the kiosk, while four city bands formed a square in rear. His Eminence, attended by the Ablegate and the visiting bishops, proceeded directly to the klosk, where the address of the City Council was to be read. Here all the Roman Catholic aldermen were present, while the absence of the Protestant city fathers was noted by many. Acting Mayor

Grenier read

THE CIVIL ADDRESS.

The address was beautifully engrossed upon parchment by Mr. Edwin Cox. An elegant light design of maple leaves upon a ground of gold filled in the margin. Above the address the Canadian Cardinal's coat of arms was illuminated, while at the lower left hand corner was the city's the lower left hand corner was the city's coat of arms. The address was in French

To His Eminence Monseigneur Elzear Alex-ander Taschereau, Archbishop of Quebec, Cardinal of the Holy Roman Catholic

MAY IT PLEASE YOUR EMINENCE,-MAY IT PLEASE YOUR EMINENCE,—
The citizens of Montreal respectfully tender their homage and wish to express their gratitude and their happiness for this visit of Your Eminence.
The glorious and supreme Fontiff, His Hollness Leo XIII., in appointing Your Eminence to the High dignity of a Prince of the Church, while rewarding you for an

of the Church, while rewarding you for an

another proof of his solicitude for a country whose importance, both in religious and many other respects, increases rapidly.

The splendor that this rare distinction is sure to spread over the church of Quebec, the great mother of so many other churches, unites in this instance with that of the new dignity whereof you bring with you the insignia, to be conferred upon the venerated pastor of this diocese.

So many favors simultaneou-ly bestowed upon our country, both in your own personal and in that of your worthy co-workers, the Archbishops of Montreal, and Ottawa, should incite us to render our thanks to Heaven and to pray fervently for the conservation and propagation of the Faith and of the virtues that surround it, the sole and true sources of greatness it, the sole and true sources of greatness

n, the sole and true sources of greatness and prosperity for our people. Deign, Your Eminence, to accept our ardent wishes for your happiness and for the success of all your undertakings. JACQUES GRENIER,

Acting Mayor,
A. Gosselin,
Assistant City Clerk. His Eminence the Cardinal replied to His Eminence the Cardinal replied to the civic address in a few impromptu words. He congratulated the Acting Mayor upon the demonstration the city of Montreal had prepared, and he feelingly referred to the fact that Montreal, since the days when the first religious institu-tions were founded, co-existent with the founding of the city, had always remained true to the traditions of the Catholic founding of the city, had always remained true to the traditions of the Catholic Church. He begged that the Acting Mayor would convey his thanks to the citizens of Montreal his appreciation of the reception tendered him. Rev. Father Dowd, the esteemed pastor of St. Patrick's, supported by Messrs. M. P. Ryan, J. J. Curran, M. P. Alderman James Mc. Shane, M. P. P., Alderman Kennedy, Owen McGarvey, B. Tansey, James O'Brien, B. J. Coghlin and M. Donovan, representing the five Irish Catholic

representing the five Irish Catholic parishes in the city, presented the following address, which was read by Rev. Father Dowd:— THE IRISH CITIZENS' ADDRESS

To His Eminence Elzear A. Cardinal Tasch MAY IT PLEASE YOUR EMINENCE .-The happy occasion of your visit to our city is gladly laid hold of by us in the name of the Irish Catholics of Montreal to bid Your Eminence a cordial welcome and to assure you of our profound respect and veneration. In discharging this duty to Your Eminence, a duty not only pleasing, but on our part most just, we rejoice at the fact that we are only walking in the footsteps of all that is honored and honorable in the Province of Quebec. Were it not unkind we would venture to

Were it not unkind we would venture to say, that for once the world has been just towards true merit, and has paid sincere homage to the real dignity.

In the person of Your Eminence the Legislature of the Province and the representative bodies of our large cities vied with one another in doing homage to our Holy Father on account of his high wisdom in selecting Your Eminence for the rare dignity of the Roman Purple; and on account of the great distinction your elevation confers on the Dominion of Canada, even thoughtful Protestants feel that it is an honor and an advantage for that it is an honor and an advantage for our common country to have its repre-sentative in the Council of the supreme pastor of the Church; and to be thus placed on the level of the older and more

In adopting these admirable sentiments as our own, we most respectfully ask Your Emineuce to present the homage of our grateful thanks to our Holy Father for the happy results that must accrue to our adopted country from this act of his

risdom and goodness It is, however, only as Catholics that w can fully realize the importance of the elevation of Your Eminence. Hitherto your acknowledged learning and wisdom gave great weight to your opinions and decisions in the too frequent controversies that have troubled the Catholics of this province. Due respect was also shown by many to your dignity of Archbishop, which your virtues so well sustained. But ce undue opposition and to confirm hesitation, something more seemed to be necessary. The fact had to be made evi dent, so evident that even the willfully blind could not fail to see it, that when you spoke, you spoke with the approba-tion of Rome, that your instructions breathed the true spirit of the teaching of Rome, and that your doctrine was stamped with the seal of the authority of Rome. Nothing short of this seemed capable of restoring peace to our distracted capable of restoring peace to our distracted and divided province. The authority of the Bishop appointed by God to guide and govern the faithful, had to be rescued from the unsurpation of so-called Catholic from the unsurpation of so-called Catholic journals, and of men, who hesitated not to re examine what Rome had already decided, and who pretended to advance the cause of Catholicity and of human society, by substituting in their writings the fierceness of party acrimony for the sweet persuasion of Christian charity. The act of the Holy Father in raising Your Eminence to the dignity of Cardinal answers for all—for the past as for the future. Could the Holy Father select for a member of his great Council, which governs the universal Church; a man of doubtful doctrine, a man whose opinions were in centra a man whose opinions were in centra-diction with the teaching of Rome, a man diction with the teaching of Rome, a man in whose hands the dignity of Rome and the interests of the Catholic Churca were not safe? There can be but one answer to these questions, and that answer proclaims in the light of day the entire confidence of Rome in His Eminence Cardinal Taschereau. Our Holy Father loves the Dominion of Canada, therefore he honored one of tits agas with the

reference to your people, in order that, residing in their midst, you may be for them all a messenger of peace, of brotherly harmony and of Catholic union.

music throughout the service was beautifully rendered and the well-trained choir, with a full orchestral accompanion, put forth their powers with complete success of this your high and sacred mission. Our last prayer is to ask for Your Eminence health and length

of days to labor in the service of our blessed Lord and of His holy Church, and when your race is over and the end reached, may you receive from your Divine Master a rich crown of justice for Eternity.

The most humble and devoted servants of Your Eninence.

July 27, 1886. His Eminence replied in English, expressing his gratification and thanking the Irish Catholics of the city for the address. He had always taken an address. He had always taken at especial interest in the Irish nation, who through many years of trial and persecution, had always evinced such a deep attachment to the Holy See. The attachment to the Holy See. The address they had presented to him was a proof that here, in this broad Dominion, in their new home, they had remained faithful to the traditions of their fathers. Such devotion and sentiments of affection he would not fail to convey to the Holy Father, After the address had been read the

PROCESSION WAS FORMED
As the procession entered the church the organ pealed forth Gunod's Marche Romaine, after which the choir sang the Magnificat, in which the clergy joined, the Cardinal giving his blessing as the procession slowly moved up the aisle. The sacred proceedings consisted of a solemn Poputifical High Mass of Thanks-giving, at which His Eminence Cardinal Taschereau officiated as celebrant; a sermon was preached by Bishop Maes of Covington, and the Pallium was after conferred on the Archbishop

elect.

For a long time previous to the commencement of the High Mass almost all the seats were occupied by people of every description, and long before the arrival of that period the sacred edifice became filed with one of the most crowded congregations that ever assembled within the walls,—a vast multitude at the same time filling the space in front of the church and some of the neighboring streets. As the doors were thrown open the crowd passed in, and notwithstanding the density of the throng the best possible order was main tained and not the slightest casuality was reported. As before described, erected to the left of the alter or the Gospel side, was a throne beneath a lofty crimson canopy, and to the right of this and directly opposite a number of hand-some pric dieux, covered with purple, were placed for the bishops and arch-bishops. They were: Archbishops Fabre of Montreal, Lynch of Toronto, Leroy of New Orleans, Duhamel of Ottawa; and Gross of Oregon; Bishops Degroesbriand, of Burlington; McIntyre, of Charlotte town; Rogers, of Chatham; Conroy, of Currienne; Langevin, of Rimouski; Walsh, of London; O'Hara, of Scranton; Walsh, of London; U Hara, O Scianton, O'Mahoney, of Udoxia; Wadham, of Ogdensburg; Racine, of Sherbrooke; Moreau, of St. Hyacinthe; Cleary, of Wigner, of Newark; Lor Kingston; Wigger, of Newark; Lorraine, of Pembroke; Carbery, of Hamilton; Maes, of Covington; Gravel, of Nicolet, and O'Brien, ablegate. The dignity of the last was betokened by his wearing a robe of scarlet silk edged with ermine, over a purple soutanne. Seats were also provided for members of the

law faculty and the City Council. THE MASS.

After Cardinal Taschereau was di-After Cardinal Tascuretas, which was replaced by a chasuble, he proceeded to the foot of the altar and mass was begun. duct of the service were : Vicar-General Legare, assistant priest; Rev. Fathers Marois and Gagnon, secretaries of the Cardinal, and the deacons of honor were Cardinal, and the deacons of honor were Fontess, Laporte Bourassa, of Montreal. After the Gospel of the day was sung by the Deacon, Mgr. Maes, Eishop of Cov-ington, ascended to the pulpit and preached a very eloquent sermon. He said every nation had its mission in the said every nation had its mission in the world and was prospered or destroyed in the same measure which it fulfilled Covington is a most polished preacher, with a sonorous voice and graceful equable delivery. Unfortunately the constant restless moving of the con-gregation prevented a large part of the audience from catching more than a few snatches of his words. The sermon was arguments in support of his theme France he lamented over as a country neglecting its mission as soldier of the church. England seemed to come in cource. England seemed to come in for a generous share of praise, and Canada was highly complimented as a country fulfilling its mission of evangel-isation and works of charity, a fact which had been recognized by the Propaganda in the recent dignities bestowed upon in the recent dignities bestowed upon the heads of the Canadian church. At the close of his discourse the Bishop faced the chancel, and addressing himself to Mgr. Fabre, congratulated him on his deserved promotion, wished him a further increase of success, the affection of his flock and final immortality.

During Mass the Gloria and Oredo were ned by the Cardinal from his throne The Mass sung on this occasion was the Gregorian, second tone, which consisted Gregorian, second tone, which consisted altogether of choruses. At the offertory Tues Sacerdos was rendered by the choir Mr. Charles Labelle, Messrs. Jos. Huddon, H. A. Cherlotti, Alf. Labelle and T. Lortie, took the solo parts and sung in a very pleasing manner. At this portion loves the Dominion of Canada, therefore he honored one of its sons with the second highest dignity known to the Church. He loves the Catholic province of Quebec with a special love; he, therefore, selected Your Eminence to become a member of His own Privy Council and a sharer in all his charatable secreta in

brotherly harmony and of Catholic union.

Your Eminence may rely on the prayers of the Irish Catholics of Montreal for the complete sided at the organ in his usual skillful

offered for that purpose on the feast of St. Agnes by the Nuns of the Convent of Santa Agnese in Rome. The Palliums are afterwards blessed at the Shrine of the Apostles, and are there kept till required. The Pallium which had been laid upon the altar was taken at the appointed time and placed by the consecrator on the shoulders of the newly consecrated Arch-

shoulders of the newly consecrated Archbishop, who received it kneeling, while the consecrator said:—

To the Honor of Almighty God, of Blessed Mary ever a Virgin, of the holy Apostles Peter and Paul, of our Lord Pope Leo XIII., of the Holy Roman Church, and of the church of Montreal committed to thy charge, we bestow upon thee the Pallium, taken from the body of the Blessed Peter, (in whom is the fullness of the Pontifical office,) with the designaof the Pontifical office,) with the designa-tion of the Archiepiscopal name; that thou the set use it in thy church on certain de s, which are expressed in the privileges gented by the Apostolic See. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

of the Holy Ghost. Amen.

Then the Archbishop turning to the congregation gave his blessing. An anthem was then sung and forming in processional order the Archbishops, Bishops, priests, ecclesiastics; with acolytes, masters

MGR. O'BRYEN AT OTTAWA.

ADDRESS FROM IRISH CATHOLICS.

Immediately after the conclusion of the ceremony of the pallium at Ottawa on the 29th ult, the chancel of the Basilica was the scene of an extremely interesting event, viz: The presentation interesting event, viz: The presentation of an address to Mg1. O'Bryen, the papal ablegate. The Hon. R. W. Scott, Q. C., presented the address, and was supported by Messrs. O'Gara, Q. C., French, Barry, Mayor McDougal, J. A. J. McKenna, R. Nagle, P. J. Coffey, D. C. F. Bliss, Fathers Sloan and Coffey, and a large number of clergy and laity.

The address was as follows:—

To the Right Rev. Mgr. Henry O'Bryen, Oblegate of the Holy See:

Coming on a mission from the Holy cordial reception from the Catholics of this Dominion, irrespective of national— ity, but when that delegate from Rome is an Irish prelate holding a high posi-tion so near to the person of the Holy

Father, our welcome is increased a thou-sandfold. We rejoice that in selecting a special envoy for the honorable duties you have had to discharge since your arrival in Canada, the head of the church had chosen so distinguished an Irish prelate whose work is fully recognized by his fellow-countrymen at home and abroad. We accept the selection as an evidence of the regard and affection entertained by the Holy Father for the Irish people. We hope that you will visit the dif-ferent portions of this Dominion, and note the condition of the Irish people note the condition of the 111sh people and their descendants throughout this country. Here the "exiles of Erin" have found civil and religious liberties which are denied them at home.

We venture to affirm that in no part of the world are those sacred principles of civil and religious liberty better understood and more highly appreciated than in the province to which we now bid you welcome.

Here, in Canada, the vast majority of the people, irrespective of creed or nationality, views with favor, the efforts of the Irish people to secure the bless-ings of local selt government at home. To a keen observer like yourself, it will be apparent after a very brief con-sideration of our system of government, sideration of our system of government, that the problem now being debated by the statesmen of the empire is not so difficult of solution as timid sceptice and prejudiced opponents are wont to

We feel that it is fortunate for Ireland that in the present crisis, through which the dear old land is passing, she has in the Eternal City so able an advocate, whose patriotism and wise coun sels must prove of great value to the

On your return to Rome, we beg you to convey to the Holy Father our grate ful thanks for the elevation of Ottawa to the rank of an archdiocese, and for con ferring the dignity of an archbishop on our beloved pastor, who has always proved a watchful father to us, and to whom we shall always show fidial defernce and submission, Hoping your visit to Canada may

prove agreeable and [pleasant, we again bid you "Caed Mille Failthe."

music throughout the service was beautifully rendered and the well-trained choir, with a full orchestral accompaniment, put forth their powers with admirable effect. Mr. C. Labelle presided at the organ in his usual skillful manner.

CONFERRING THE PALLIUM.

After mass was over the Cardinal retired to his throne and the Rev. Cure Sentenne ascended the pulpit and read the Papal bull, signed by Cardinal Jacobini, appointing Mgr. Fabre Archbishop of Montreal. The cardinal then left his dais and sitting before the altar administered the oath to the archbishop of Montreal and the Rev. Father Colin, the Superior.

THE PALLIUM is an ornament worn only by Archbishops and Metropolitans, somewhat in the shape of a Priest's Stole, and is the sign and token of their authority: insomuch that till it has been received they cannot exercise their Pontifical authority. The Pallium is made of wool, and the wool itself is shorn from two lambs, which are yearly offered for that purpose on the feast of St. Agnes by the Nuns of the Convent of St. Agnes

Mgr. O'Bryen, in reply, said he begged to thank them for the address offered to him on this occasion, not only as the representative of the Holy Father, but also as an Irishman. The people had in God's good providence always main-tained a sincere affection for the church, and wherever the Irish priesthood were found there was a true love for the country of their birth. He did not think politics entered into the question. He had never voted for either Liberal or Tory when living in England; at the same time a man who held any opinion and feared to show it, was a coward. That man would deny God as well as his That man would deny God as well as his country. He begged them to remember that they were here strangers in a strange land, nevertheless, they found here a people with whom they had many ties, a people who worshipped the same God, had the same church and enjoyed the same sacraments. He would have them always remember that St. Patrick them always remember that St. Patrick who first took the light of the gospel to their beloved country, was educated by St. Martin, of Tours, and was, therefore French in his education and par-tially so in thought and feeling. The French and Irish had always been united during the Franco-Prussian war. It was not safe in some parts of Ireland of ceremonies and assistants, proceeded to the Seminary. visited the ce ebrated Cardinal Archbishop since dead. The Archbishop had begged him to carry a message of love to the Irish, and had said to him, you are going to Canada, a Catholic county, but the French Canadians will receive you warmly. Several eminent French Catholics have gone to Canada, and have maintained their faith there brightly. The Archbishop had told him that when Archbishop of Tours he had thrown open his doors to the French wounded, and had at times as many as 2,600 soldiers on his hands sick. Ireland had been the only Catholic nation to re-

spond to his request for aid. In conclusion, he thanked them for doing him the honor to think that he could do anything for Ireland. Monsignor,—We, the undersigned Irish Catholics of the city of Ottawa, beg to tender to you a hearty welcome on this your official visit to the capital of

> ARCHBISHOP CROKE, OF CASHEL AND THE BISHOP OF KINGSTON.

The Palace, Thurles, July 21, 1886. MY DEAR LORD, -- The enclosed clip-pings from the Freeman's Journal publicly attests the fact, that I am in receipt of £13718, transmitted to me by your Lordship for the Irish Parliamentary Fund, and that I have duly deposited the same in the Treasurer's hands.

in the Treasurer's hands.

On my own part, and on the part of the Irish people, in whose behaif I may venture to speak, I thank your Lordship, and all other Kingston contributors, for this fresh proof of your practical sympathy with us; nor can we ever forget the faithful friends in the Dominion, and elsewhere, who have so generously supplied us with the sinews of war, at this critical period in our history. war, at this critical period in our history, to fight the enemies of our cause, and the hereditary traducers of our race and

and grace and happiness, in the midst of the free and flourishing people amongst whom your lot has been, fortunately for

them, cast,
I remain, my dear Lord, your old and faithful friend,

+T. W. CROKE, Archbishop of Cashel.

Archbishop of Cashel.
The Most Rev. Dr. Cleary,
Bishop of Kingston, Ontario.
To the Editor of the Freeman.
The Palace, Thurles, July 19.
My Dran Sir.—I have just received draft, value £137 is 8d, from the learned and patriotic Bishop of Kingston, Most Rev. Dr. Cleary, for the Irish Parliamentary Fund. I send you accordingly cheque ary Fund. I sen d you accordingly cheque amount, which please transmit to the Cashel's third contribution will reach

Cashel's third contribution with you in a few days.

Dr. Cleary's letter to me—which I enclose—speaks for itself. Kindly put—lish it, and believe me to be, my dear sir, your very faithful servant.

+ T. W. Croke,
Archbishop of Cashel.

Bishop's Palace, Kingston, Ontario, 30th June, 1886 To His Grace Most Rev. Thomas W. Croke, D. D., Archbishop of Cashel.

£137 1s 8d in aid of the Irish Parliamentary Fund, whose treasurer is requested to send me an acknowledgment of its to send me an acknowledgment of its receipt. Of this sum £104 8s 8d has been contributed in public meeting by the ever true and loyal sons of Erin in the city of Kingston as a supplement to their offering in support of the same cause last November, the balance, £32 13s., is an aggregate of private donations received from the honest Irishmen of Brockville, a town in my diocese, and handed to me in their name by one of their principal merchants, Mr. John Ryan, a genuine Tipperaryman.

Tipperaryman.
We are all anxious, but hopeful, on this side of the St. Lawrence; and so firm is our faith in the just and holy cause, we shall not abate one jot of our confidence of final triumph, even though the approaching elections should result entary defeat.

In momentary defeat,

In the name of my people, and my
own, I beg to offer your Grace our
united homage of esteem, and best
wishes for your happiness.—I remain,
your Grace's sincere friend, + JAMES VINCENT CLEARY.

Bishop of Kingston.
The Freeman's Journal, in an editorial

article comments as follows : Our Parliamentary Fund now amounts to over four thousand pounds. Yester-day's contributions alone represent a sum of two hundred and odd pounds, of which £137 comes from the Most Rev. Dr. Cleary, Bishop of Kingston, through His Grace the Archbishop of Cashel. The generous donation which the learned prelate of Kingston con-tributes is a touching testimony of the patriotism of himself and his flock. It patriotism of himself and his flock. It shows how eagerly, even away in far Ontario, the struggle in the old country is watched, how keenly alive they are to the exigencies of the political situation, and how promptly and freely they hasten to lend a helping hand to their countrymen at home. Words, indeed, can but feebly acknowledge the spirit which enkindles this attachment of the Irish Canadians to Ireland and to her cause. The tone of this attachment of the Irish Canadians to Ireland and to her cause. The tone of one sentence in the Bishop's letter is se thoroughly identical with the sentiment which we hope and believe is now operating amongst all ranks of Nationalists at home that we reproduce it. "We are all anxious but hopeful," writes Dr. Cleary, "on this side of the St. Lawrence, and so firm is our faith in the just and holy cause that we shall not abate one jot of our confidence of final triumph even though the we shall not agate one jot of our cona-dence of final triumph even though the approaching elections should result in momentary defeat." The letter was written before the result of the elections could have been known; but Dr. Cleary's words indicate how accurately, even so words indicate now accurately, even se far away as Kingston, our countrymes appreciate the position which is now held by the national cause, and in what spirit the fight must continue to be fought by those who are immediately engaged in it.

Correspondence of the Catholic Record. FROM DUBLIN.

Dub'in, July 31, 1896.

and shook hands with him, after which he said, "I am very sorry that there should have been any lukewarmness or ill-feeling on this occasion. I regret that the idea has gained ground that I have not been true to my country. I have never failed in my love for her, and I wish every Irish Catholic to know, I am as true to my country as I am to my faith."

Editor of the CATHOLIC RECORD.

DEAR SIR,—you will oblige many of your subscriptions to be Parliamentary Fund of the I. N. L.
To Mr. Peter Tully, of Beechwood, in the Township of McKillop, is due the credit of working up the subscription, no less than to the worthy subscribers themselves.
The following names have not be retofore been published. The following names have not herato'ore been published. We have already sent \$150 to Rev. Dr. OR idy, of Detroit, and will send at lesst and her hundred

Yours etc., T. Carrolla
John Shyne \$2 James Woods
John Malone 2 Henry Longworth
Timothy Maione | Daniel o'Br'en
Joeph Evans | 2 hos Costerlo.
John Horan | 2 Jacob Bruxer
Michael McArdel | A Kronskoff |
Jonn O'Byrne | Edward Ward
Wm Ready | 1 M et as| King |
Wm Evans Jr | John Wingte.
James Dann | James Mathews |
John Michael Walth | Jacob Burns do |
John O'Bren | 2 Jacob Bruxer
Mm Ready | 1 M et as| King |
Wm Evans Jr | John Wingte.
James Dann | Jaros Mathews |
John Malonev | 1 To'Conneil, KingThos McFarden | Laros Mathews |
John O'Bren | 2 Thos Burns do |
Michael Wal-h | Jas O'Riley |
Patrick Wa sh | L Marphy |
John Madigan | Rebert Evans |
P McLonghlin | 'Imothy Kyan |
Peter Punn | Henry McArcel |
James Evans | John Roaen |
P Carpenter | 1 J Kronske ff |
T McDermott | Peter Mathews |
Geo Thornton |
Total \$5250. Yours etc., T. CARROLL. Thos McFadoen.
James McCloskey.
John O'Brien.
Michael Murphy.
Michael Walsh.
Patrick Wass.
John Madigan.
P McLoughlin.
Peter Punn.
James Evans.
P Carpenter.
T McDermott.
Thos Dickson
Geo Thornton. Total \$52 50.

HYMENTAL.

On Thursday, 29th ult., Alfred Crad-On Inursusy, 29th ult., A'fred Crad-dock, Esq., Barrister, of the firm of Scane, Houston & Craddock, and Mis Carrie Pennefather, daughter of J. G. Penne-father, E.q. Her Maj sties Cust ms were united in the holy sacrament of matri-mony at the private chapel in the Pastoral residence, Chatham. The ceremony was performed by the Pastor, Rev. Father William, O. S. F. We extend to the happy couple our congratulations, and wish them many years of happiness.

A little girl, aged nine, called her father to her b-ds/de the other evening. "Paps," said the little diplomat, "I want to a-k your advice." "Well my dear what is it about?" "What do you think will be best to give me on my birthday !

The story goes that the poet Whittier once lent a volume of Plato to a neighbor, and when the book was returned asked:
"Well, friend, how did thee like Plato?" - "First rate," said the farmer, "I see he's got some of my ideas."

The man who depends upon a death bed repentance is he who waits till sic abandons him before he gives up his sintul ways. When no longer able ti commit sin to the same extent, it is sorry time to turn to God and MY DEAR LORD ARCHBISH F —Here-with I forward to Your Grace a draft for Catholic does. hat can I say of life?
seens of care and strife—
blighted hopes, and doubtful friends
weariness that never enda—
of trouble and unrest!

an I sey this? Ah. no, never had a grief or care at fond and loving friends were there The tenderest and best.

ife, the it brings some bitter grief, loids far more joy, to my belief; ust as Spring. Summer, Autumn d ust as Spring, Summer, are full of glorious golden rays.
Outnumbering Winter's gloom!

Life, world existence—What we will— When I begin to seek the ill I hear it nolds, I only meet In my own eircle women sweet, Men, noble, loving, true.

Life's as we make it; are we kird And generous-hearted, we will flud Spirits akin will seek us out, Will cheer us in our grief or doubt, Will love and hope renew.

ADDRESS

Of Right Rev. John Ireland, D. D. Bishop of St. Paul, Minn.,

TO THE NATIONAL CONFERENCE OF CHARI TIES AND CORRECTIONS, IN CONVENTION AT MINNEAPOLIS, MINNESOTA, JULY 16, 1886.

A high honor has been conferred upon A high honor has been conferred upon me in the invitation to read before this distinguished body a paper on the system of charities in the Catholic Church. I will be permitted to express my sincere appreciation of the honor, and to bespeak public recognition of the generous and high-minded spirit in which you approach the study of charity—lofty, all embracing as the spirit itself of the truest charity—refusing your impartial attention to none of the several agencies, whatever their of the several agencies, whatever their peculiar connections that are engaged in the holy tasks of helping suffering humanity. You make no mistake in numbering the Catholic Church among those agencies. From principle and tradition the Catholic Church is one wast storehouse of charity: Catholicity is nothing if it is not charity. The vital doctrines of the Church demand works of charity as the necessary external evidences of inward faith, her most loyal and most devoted children are known by their consecration of will and energy to their consecration of will and energy to works of charity; her most glorious monuments strewn along the course of time and marking her passage through nations, are the homes of charity—her monasteries, her hospitals, her asylums, the decrees of her councils, the letters of her pontiffs, the lessons of her theological and ascetic writers, urge, command charity. You will hear from me brief statements of teachings and facts in the Catholic Church which bear upon the question of charity.

motives that go to build up charity. She issues no informal command to perform works of charity. On her lips the practice of charity becomes the hopeful sign of predestination, the forerunner of divine clemency and grace, the title of heavenly glory. In the supreme judgment the just shall be rewarded, because, when the Lord was hungry they gave him to eat, when he was thirsty they gave him to drink, when he was imprisoned they came to him, and the reprobate shall be driven from the presence of the judge, because their record has no mention of these deeds of mercy. Charity to a neighbor puts on the highest value a human act may claim; it is the tribute of pure, disinterested, perit is the tribute of pure, disinterested, personal love from the redeemed to the Redeemer. Christ appears personified in the poor and the sick. Their own merits or demerits sink out of sight; their faces shine with the beauty of Christ; their wants are the wants of Christ; their words of graitude are the words of Christ.
"Amen, I say unto you, as long as you did it to one of these, my least brethren, you did it to me." Those supernatural motives are the whole foundation of the system of charities in the Catholic Church; without them the system falls at once to

THE PERSONIFICATION OF CHRIST in suffering humanity invests it with the divine balo, and the hearts of Christians believing in this personification are drawn to the poor with power magnetic, which they dare not resist under penalty of refusing tender love to the babe in Beth lehem and the Saviour of Calvary. Those of you who have something of Catholic teachings are aware that the conviction of this union of Christ with the destitute and the suffering has surk most deeply into Catholic tradition, and completely colors

the Catholic feeling of charity. The Roman soldier, Martin, meeting in the road-side a beggar shivering from cold, takes his mantle from his shoulders, casts it in twain, and with one-half clothes the beggar. The succeeding night, his biographer narrates, he sees in vision Christ, the Lord, one-half of Martin's own garment wrapped around his sacred limbs. beggar. The succeeding night, his biographer narrates, he sees in vision Christ, the Lord, one-half of Martin's own garment wrapped around his sacred limits. St. Elizabeth, of Hungary, in her forgetial zeal nurses a leper upon the couch of the Landgarse Louie, her busband. He is told of the occurrence, and hastens in rage to the palace, but uplifting the covelet, his eyes are dazzled, the legend says, with the brightness of Christ's own counters ance. St. Jane of Chantal, the daughter of a princely house of France, was wont to speak to the poor with the reverence due to sovereigns, for she belief in them, she declared, the King of kings. The Catholic Church aims to be in her action consistent with her teaching, and she supports this teaching with the force of a powerful organization. She not only teaches the duty and value of charity, she officially urges the practice of charity, prepares the way for it, organizes it. The priest for his parish, the bishop for his diocese, the sovereign Pontiff for the whole Church is by virtue of his position the father of the poor, the consoler of the sflicted. What he cannot do personally he is doing so far as circumstances allow to have done by others. The Church's entire organization, with its ten thousand ramifications ard the manifold engines of power it controls, whatever other purposes it may serve, is commented to the control of the stillets of the respect of the whole Church is by wirtue of the world. Soffering anywhere and her own declaration are the evidences of the file, and her titles to the respect of the world. Soffering anywhere such one in the right place, obtained the control and the serve where is her golden opportunity. She seeks it out, she rejoices when she has found it, and bends herself at once to the field of batt'e, his appearance upon which has ever been the signal that fresh laurels shall decorate his brow. Her ambitton is to carve for herself in monuments more enduring than brass or stone, and more each tarty, the children of men, this record: She ments more enduring than brass or stone, and more salutary for the children of men, this record: She has passed by doing good. It is not to be presumed, however high the IDEAL OF CATHOLIC CHARITY, or however resolute her will to realize the ideal, that all members of the Church shall

be pessessed of true charity. Individual free will remains to obey or to resist, cir-cumstances too of time and place may in-

terpose obstacles, and there will be the many who will bear the name, but who will be strangers to the spirit of the Church; there will be many who will give only partial loyalty to her teachings. But one must make allowance for the shortber hospitals, her sylums, the decrees of her connection, the sylums, the decrees of her connection of her characters her pontiffs, the lessons of her characters her pontiffs, the lessons of her themselves her pontiffs, the lessons of her themselves her pontiffs, the lessons of her characters and the sylums of her pontiffs, the lessons of her characters and the sylums of her pontiffs, the lessons of her characters and the sylums of her pontiffs, the lessons of her characters and the sylums of her pontiffs, the lessons of her characters and the sylums of her pontiffs, the lessons of her characters and the sylums, achoosing of human rattrue in times and does strength which bear upon the question of charity. This and nothing more, we all understand, is the duty of the occasion. I make no surgument, if make no comparison, I pronounce no culogy; I sm the relator, not the champion, of a cause. One of the her pontiffs, the catechisms of the Catholic Church say: "The first fruit of the Holy Ghost is charity." Then it tells

MARICHARITY MEANS, namely, "to freed the hungry, to give drink to the thirsty, to clothe the naked to ranked to ranked the sylums of pontions of a cause of the catholic church is charity." The hit tells

MARICHARITY MEANS, namely, "to feed the hungry, to give drink to the thirsty, to clothe the naked to restrict the charping of the catholic charity." The church's cardinal principle dead." The Church's cardinal principle dead. The Churc evening prayer which contains the declaration of his love for the Creator. "O, my God, I love T.e. above all things —— and I love my neighbor as myself for love of Thee." His neighbor, his catechiam explains to him, is every child of Adam—difference of race, larguage, creed or personal menit authorizing no distinctions, and the meaning of this love for his neighbor, he is furthermore reminded, is determined by the scriptural words, "He that has the substance of this world, and shall set his brother in need, and slall shut up his bowels from him, how doth the charity of God abide in him?" Doctrines of this practical nhim?" Doctrines of this practical and the dying, and secure the honors of Church in all her preaching, lays the strongest emphasis upon the supernatural motives that got to build up charity. She issues no informal command to perform works of charity. On her lips the practice of charity becomes the hopeful sign of them. Here the first the practice of the practical notices that got to build up charity. The clark of the practical notices that got to build up charity. She issues no informal command to perform works of charity. On her lips the practice of charity of the command to perform works of charity. On her lips the practice of charity becomes that got to build up charity. She issues no informal command to perform works of charity becomes the hopeful sign of them the command to perform works of charity becomes the hopeful sign of them the charity of the command to perform works of charity becomes the hopeful sign of the complex of the charity of the ch the leading objects, branching out into a thousand details of the comprehensive charity of Rome. Heroic charity blooms in the pastures of the Church. I mean

in the pastures of the Church. I mean that charity which cheerfully sacrifices life in the services of the neighbor. The missionary embarking for the island of Molakai to spend himself in the services of the lepers, cer-tain before him that the loathsome disease should one day spread itself over his own body, the Sisters leaving their New York convent at a moment's notice to land on the island in the East river, where small. the island in the East river, where small-pox patients need their care, the priest rushing headlong amid shells and bullets to whisper consolation into the ears of the dying warrior. Scenes of this kind are ordinary, common occurrences. No one worders at them. The marvel would be if they do not exist. The Church organ-izes charity, organization establishing unity of action amid members is in all matters the means to great and enduring matters the means to great and enduring success. The Catholic Church, herself a great and powerful organization, is fully conscious of this fact, and her usual rule of conduct is to seek results through minor organizations, modeled somewhat upon her own self and governed by her own supreme power. Through history, in the world to day, wherever a work of charity is to be performed, an evil, moral

The in the Church. You have read their names in story and legend; you have espied their members moving through the streets of our cities with odd dress and manner demure. I will tell you the secret springs that control and maintain their organizations. Their members have spoken before the altar three vows binding for life, of virginity, powerty and obedinence. The vows fit them for and confine souch of them to their vocation. They are freed from all family ties and obligations; they are free from all care of worldly things, yo, with countent as wont to server and the legislations of them to their vocation. They are freed from all promptings of selfish interest, yo, with countent as wont to server the service of God and the neighbor. Poor themselves by choice, they love those who are poor from necessity, and the latter love them, knowing with mix to all classes in societies, often to the highest, they are the intermediaries between rich and poor, drawing from one to relieve and value practice, of contact and love, fusing all hearts by the gn Pon virtue of contact and love, fusing all hearts by the gn Pon virtue of cornecience—gives unity of directions and contact and love of conscience—gives unity of directions and contact and love of conscience—gives unity of direction the properties of the poor the face—"It was," they are the contact and love, fusing all hearts by the contact and love, fusing all hearts of the fusing the religious life valled in midure the religious life valled in midure the religious life valled in midure the religious life vale work assigned to each one. Whereby the holy and daring courage of those soldiers of charity? For courage is needed to leave homes and lands, to close the soul to visions of earthly happiness which come unbidden before the fancy of youth; courage is needed to bind ourself to the perpetual disinterested service of beings whom the world deems repulsive, and rejects from its presence. The courage comes from faith. Gold could not purchase it, glory could not inspire it. It know well our religious orders: their disisters are familiar to me: I see their work daily, I receive often in the name of the Church the vows of strong men, of timid maidens, and you may believe but one motive holds them to the Convent, but one motive holds them to the convent holds the convent holds the convent hold

fasts until Providence comes to the rescue.

The Sister of Bon Secours nurses the our Heavenly Father above regimes in it. sick poor in their own cottages. The Little Sister of the Working People looks after children and women employed in factories and encourages them to habits of piety and thrift. But most of the so called cures for lung among the factories are roubles. Such a decision has never been that can be termed political or partisan, and the solution of the solution of the solution has never been that can be termed political or partisan, advise her people how to vote or them to habits of piety and thrift. But enough of mere name. We claim peculiar advantages from the system of Catholic obstitities. It secures in the service of charity what is most valuable and most difficult to be obtained—the sweetness and tenderness of love. It is not bread and medicine that is most prized by the soft caress, the kit d, hopeful word. The heart rather than the mouth must be fed; the soul rather than the body must be warmed. All this is done without effort and done with exquisite delicacy when the heart of the laborer is in his

M. Cabanal attracted universal attention, and crowds of spectators remained still, as fixed to the ground, before it. It was the portrait of the founder of the Little Sisters of the Poor. The costume was austere, unbeautiful, but the face—"It was," said the critic, "an inspired work of art, one might say of faith, for seldom has the beauty of divine love and humility and self sacrifice been more vividly and delicately expressed than in this portrait of the humble woman who, from heroic charity, conceived the idea of helping the poorest of the poor by begging for them day by day the crumbs from the rich man's table." The picture but faintly represents the living beauty of love and faith which daily walks and works amid our hospitals, asylums and refuges. There is economy, too, in our system. The Sisis economy, too, in our system. The Sis-ter receives for herself food and clothing: her vow refuses her all other temporal

the captive and emancipate his relievement the captive and emancipate his relievement that the captive and emancipate his relievement that with which we are threatened in the captive and the times. The Catholic Church has not yet had the time nor the opportunity to had the time nor the opportunity to had up as fully as she would have that a few years

EXHAUST A LIFE,
the monk of St. Bernard has pitched his tent to save the unfortunate way farer from the death-dealing avalanche. The brother of St. John of God, the brother of St. Alexius tend in the hospitals the sick of their own sex. The Sister of Charity, the Sisters of St. Joseph take under their charge hospitals and orphanages. The Sister of the Good Shepherd consecrates her own pure heart in love for the unfortunate outcast of society. The Little Sister of the Poor gathers around her the aged poor and feeds them tenderly with the fruits of her begging, her rule not permitting her to eat until the children, as the old people are lovingly called, have had their fill, and if nothing remains she fasts until Providence comes to the rescue. The Sister of Bon Secours nurses the

Bridget.-A Prison Story.

One day the matron of a great prison came to Father Nugent, and said to him:
"Father there is a young woman in the dark cell whom we can do nothing with. She is as strong as three men, and is so violent that no one can master her. I have tried everything to tame her, but in vain. She is screaming and shouting now like a wild beast. Do come and see if you can calm her."

The Father went straight into the dark

The Father went straight into the dark cell, and the moment there was a pause in the torrent of bad words which fell from the girl's lips, he said in a very sentle wine.

from the girl's lips, he said in a very gentle voice:
"Hush, my child! You must whisper."
This checked her at once: she became quite still and silent; and then he began talking to her in the kindest way, promising to get her taken out of punishment if she would only behave differently. The poor girl after a time burst into tears, and exclaimed:
"Father, these are the first kind words that have been spoken to me in my whole life."
He found in this way the key to her

whole life."

He found in this way the key to her heart, and then she told him her whole history. Her mother had died in giving her birth, so that she never knew a mother's care. Her father, who was a bad and worthless man, and angry at having a baby left on his hands, deserted her, and went off to America. She was found in the empty house by the police, and was going to be taken to the workhouse, when a woman came forward, saying she had no children of her own, and would adopt her. This woman in reality only wanted to have her to beg; and when she became a little older, poor reality only wanted to have her to beg; and when she became a little older, poor Bridget was forced in all weathers to go out barefooted to sell flowers or matches, and if she were unsuccessful, was cruelly whipped on coming back to her wretched home. She was always half starved, and lived besides in perpetual terror of this hard-hearted woman; so that very often, she said, she thought of putting an end to her miserable little life.

At last she got acquainted with some

At last she got acquainted with some bad girls, who laughed at her for her cowardice in not running away from this cruel task mistress, and persuaded her at last to come and live with them. There she became acquainted with all the vice of the streets, and finally was induced to take part in a jewel robbery, which ended in her capture and imprisonment.

Father Nugent got the matron to take her out of the dark cell, and then had a little further conversation with her. He little further conversation with her. He found she was only too anxious to learn, and was really good at heart, though so utterly untrained, or rather trained in nothing but evil. He persuaded the matron to employ her in other works about the house; and very soon to the matrons astonishment, she was found to be the best and most industrious of the

Prisoners.

When the term of her imprisonment

when the term of her imprisonment was nearly at an end, poor Bridget became very sad and downcast.

"What will become of me," the exclaimed one day to Father Nugent, "when I leave this place? I have no friends and no character, and yet I would rather die than go back to my old life!"

"Did I not tell you," replied Father Nugent, "that if you would only become a good girl, I would never forsake you?"
She thanked him with tears, and he was as good as his word. Before her term of imprisonment had expired he had begged her passage money, and the very day she left the prison he put her in a Home, where she remained until he was able to start for Canada, which he did a week or two later, taking her with him. When he arrived there he placed her with the "Grey Sisters," who employed her in their infirmary. They found her not only most handy and will ing, but entirely devoted to the sick.

After a time they procured her an excellent situation. She had grown a fine, handsome woman, though the events of her early life had left an expression of

handsome woman, though the events of her early life had left an expression of great sadness on her face. She was, nowever, thoroughly good and steady, modest in her ways, and quite and handy

in her work. A few years later Father Nugent returned to Canada, and went to see her. He was delighted at the high character he received of her from her employers, and when he was leaving her she slipped a
handful of dollars into his hand.

"What is this for?" he exclaimed,
trying to return it to her. But she replied.

"Oh Father! do take it, and spend it

on some poor neglected child, such as I was; for no one knows better than I what they have to go through."-Ave Maria

CATHOLICS IN POLITICS.

THEY MAY NOT VOTE FOR CANDIDATES OF PARTIES IN FUTHERANCE OF FRAUD. From the Catholic Advocate.

In the universal discussion of politics in this country, the people of all classes, papers of all characters, and even the ministers of the sects became involved. The Catholic clergy, however, keep aloof the Catholic Church is not by voice or action a participant in the discussion or action a partisipant in the discussion or a partisan party to the issue. Ministers and the representative bodies of the sects frequently from the pulpit harangue their people, or pass resolutions on political issues; the Catholic clergy and its Councils never do. The Catholic Church is not in politics; she neither discusses nor advises in a partisan sense; she recognizes advises in a partisan sense; she recognizes the right of all citizens to entertain and favor diverse views upon the manner of government; she upholds law and moral-ity, and so long as these are respected, the Church is silent. But the Church does

Church is strictly neutral, or to speak more correctly, the Church is devoted entirely to her higher mission of spiritual and eternal interests, and deals not in things worldly unless they tend to injure or affect the spiritual welfare of her children. Until some party deliberately announces and advocates immorality and lawlessness the Church will remain ailent lawlessness the Church will remain silent, so far as taking sides in politics are con-

Then, have Catholics no duty as Catholics in politics? The Church denounces and forbids her children to commit or encourage others in the commission of that which is wrong, unjust or immoral. This prohibition extends and applies to man's every act, in public as well as private affairs. Every citizen has a duty to discharge; he is under obligation to discharge that duty honestly for the best interests of his fellow citizens, the country, and to uphold the moral law. To aid or encourage fraud, injustice or wiolations of morality, by vote or otherwise in public affairs, is sinful as well as to be a party to fraud, injustice or moral degreda-Then, have Catholics no duty as Cathopublic affairs, is sinful as well as to be a party to fraud, injustice or moral degredation of your neighbor; to vote or solicit votes for a candidate or party which resorts to fraud and bribery, or is allied with or pledged to shield the immoral and lawless from the law, is to become a party to such a disreputable course; to bribe or accept bribes for votes is criminal. And the fact that the opposition party resort to such practices to secure party resort to such practices to secure success, is not justification for so doing or palliating it in the candidate or party favored. Such acts are violations party favored. Such acts are violations of law, and one violation does not justify another. Deception, fraud and immorality are sinful, as much in political or public affairs as in the business dealings and daily life of the individual; and anything that is sinful, the Church forbids and thing that is sinful, the Church forbids and warns her children to avoid. The Cathowarns her children to avoid. The Catho-lic who directly or indirectly knowingly participates in, advocates, aids by his vote or otherwise, to the success or accom-plishment of deception, fraud or injustice, fails in his duty as a citizen, commits a wrong upon his fellow-citizens, and vio-lates the law of God and the Church as well as the law of the land. We know there are many Catholics who

well as the law of the land.

We know there are many Catholics who do those things; who are mixed up with and are active participants in political affairs, zealously working and planning to secure success at the election, and affecting to believe that they commit no wrong, violate no law of the Church. They act on the principal that "all is fair activated." violate no law of the Church. They act on the principle that "all is fair in politics," that bribery and trickery are the rule, and therefore anything is permissable to attain success. But they are either ignorant or careless of the Church law. Every Catholic knows or ought to know that deception, fraud, bribery, and everything that is not fair and honest is prohibited by the law of God and of the hibited by the law of God and of the Church—and that politics are no excep-tion. The Church teaches that every position and privilege of life has its respon-sibilities and duties, the faithful observsibilities and duties, the faithful observance and discharge of which are binding in conscience—and the privileges of citizenship are no exception. A man is morally bound and responsible for his every act as a citizen to the law of God and the Church, as for his conduct in any other sphere; further, he is responsible for the sins of others due to his example or advice or who are sided by his constitution. for the sins of others due to his example or advice; or who are aided by his co-operation and vote to succeed in efforts of fraud and bribery. The mor al law applies to every Catholic's political acts and utterances, and he is bound in conscience for his violations of it in this as in everything else. No Catholic can conscientiously knowingly advocate, advise or even vote for a candidate or party, when such vote is in furtherance of fraud, bribery or any other violation of the mural law

Dark Rooms.

A dark house is always an unhealthy house, always an ill aired house, always a dirty house. Want of light stops growth, and promotes scrofuls, rickets, &c., smong children. People lose their health in a dark house, and if they get ill they can-not get well again in it. Three out of many negligencies and ignorances in man-aging the health of houses generally I will here mention as specimens. Frist that the female head in charge of my building does not think it necessary to visit here mention as specimens. Frist that the female head in charge of my building does not think it necessary to visit every hole and corner of it every day. How can she expect that those under her will be more careful to maintain her house in a healthy condition than she who is in charge of it? Secondly, that it is not considered essential to air, to sun, and clean rooms while uninhabited; which is simply ignoring the first elementary notion of sanitary things and laying the ground for all kinds of diseases. Third, that one window is considered enough to air a room. Don't imagine that if you who are in charge and don't look to all these things yourself, those under you will be more careful than you are. It appears as if the part of the mistress was to complain of her servants and to accept their excuses—not to show them how their need be neither complaints nor excuses made.

Stepping-Stones to Success.

Learn your business thoroughly. Keep Learn your business thoroughly. Keep at one thing—in nowise change. Always be in haste, but never in a hurry. Observe system in all you do and undertake. Whatever is worth doing at all is worth doing well. One to day is worth two to morrows. Be self-reliant; do not take too much advice, but rather depend on yourself. Never fail to keep your appointments, nor to be punctual to the minute. Never be idle, but keep your hands or mind usefully employed, except when sleeping. Use charity with all; be ever generous in thought and deed—help others along life's thorny path. Make no haste to be rich; remember that small and steady gains give competency and tranquility of mind. He that ascends a ladder must take the lowest round. All who are above were once below.

Gladstone

DR. BLAKE BIGELOW. No man has ever played a grander part, Than thou whose brows bend under weight of eare: The majesty of mind and power are there, The good of Ireland rests within thy heart.

O brain, far reaching in its noble plan; And powerful arms that bear aloft And powerful arms that bear aloft the load;
Oh feet that turn not from the roughest road
That leads to justice for his fellow-man— We bend in homage where thy brave voice calls
For truth and liberty; and earnest men,
Upstarting, list, and think they hear again
Aratus' stirring call on Sicyon walls.

The admiration of the world is thine; Not England only, boasts thy greatness There flashes from thy coronetted brow The reflex of each nation's loyal sign.

America holds out her hands to thee, To aid thine own till justice shall be done, Till that glad day that the eternal sun Has risen seven hundred years in vain to -Buffalo Union and Times.

REASON AND MODERN ERROR.

Port Arthur Sentinel, July 17.

Last evening Father Connolly, S. J., Montreal, preached at St. Andrew's church. He took the following passage of Scripture as his text:—"The light of thy body is thy eye. If thy eye be simple thy whole body will be lightsome. But if thy eye be evil thy whole body will be darksome. If therefore the light that is in thee be darkness how great will the darkness itself be." As the eye, he said opens to the body the world which light places within our reach and guides its members in the exercise of their functions, so our intelligence, or the faculty of reason, receives the light of truth. The intelligence acts upon the will guiding it in the free acts and choices which make up our moral exist. Port Arthur Sentinel, July 17. the will guiding it in the free acts and choices which make up our moral existence and render us responsible beings. It is of the utmost consequence that the eye of the soul be kept in a sound and healthy condition that it may drink in all the rays of truth falling upon it and convey them without fault or defect to the will. The diseases of our bodily eye are involuntary but the diseases of our intelligence are frequently wilful in the highest degree and causes terrible mischief in the moral life—mischief like that to the body when the eye is altogether out of order—not simple darkness, but

DARKNESS TAKEN FOR LIGHT.

mess, but

DARKNESS TAKEN FOR LIGHT.

The intelligence of man is illumined by a twofold light, the light of reason and the light of faith. By the light of reason he is enabled to reach and take in the truths of the natural order which pertain to the guidance of his life in this visible world, by the light of faith he can ascend to the knowledge of supernatural truths, reach the invisible world which lies far beyond the grasp of his natural powers and lay hold of the wisdom of God hid in mystery which has been revealed for our glory. On account of the extreme importance attaching in the present day to the latter I will reserve for it a discourse apart to explain its nature, more fully set forth its excellent, and note some of the errors spread abroad concerning it. Every man is born into the world with the light of reason shining in his soul. The whole world is the reflection of God. The reason of man sufficiently unfolded, can reach his existence, his glory and his Godhead in

THE WORKS OF HIS HANDS.

The contemplation of the universe lights

can reach his existence, his glory and his Godhead in

THE WORKS OF HIS HANDS.

The contemplation of the universe lights up the spark, not only of knowledge in his mind, but of love, praise and admiration in his heart. David gave expression to this cry of the soul going up to its Creator when he exclaimed: "Oh Lord how wonderful is thy name in the whole earth." "He hath set his tabernacle in the sun no one can hide himself from the heat thereof." As the light of day shed in floods of glory from the sun in the firmament fills the universe rendering it visible to the eye, even so the power wisdom and majesty of God pervade all things and reflected through reason, love for mament fills the universe rendering it visible to the eye, even so the power, wisdom and majesty of God pervade all things and reflected through reason, encompass the minds and hearts of men. The same truth which is light to the mind is warmth to the heart and will.

IT REVEALS GOD in His works it proclaims His law as the guide of our will. The voice of the universe tells us of the supreme law giver to whom we are accountable for each wil-ful thought, word and deed who will reward the good in another life with the possession of perfect happiness and inflict on the wicked condign punishment. It frequently happens that the eye of the soul, reason, beams clouded wholly or in part and that some of the precepts of the natural law are obscured in the heavits of men. Insentire in the entire hearts of men. Insanity in the entire eclipse of reason. But there are degrees of mental disease which fall short of this worst form. In many men the reason is so perverted by the will that on points as to which self-interest or passion is concerned, the light may have partially turned into darkness, and a man who is partially perfectly sensible and judicious on all other points may persuade himself that

THAT IS REASONABLE whereas it is the height of folly. The same may be said of nations and particular periods of history. In times preceding Christianity the worship of idols and ing Christianity the worship of idols and of a plurality of Gods was almost universally received. Among the more cultured nations in which pride of intellect was combined with corruption of the heart, skepticism and atheism prevailed especially among the learned. Then, as to the moral law that precept of it which enjoins purity in heart as well as in word and deed, and consequently the sanctity and unity of marriage seemed to have fallen into neglect. Many nations did not consider the law seemed to have fallen into neglect.
Many nations did not consider the law to be violated by offences short of adultery. St. Paul in his epistle to the Romans, chap. 1, describes this perversion of reason on important points of the natural law and assigns the cause of it. Knowing God they did not glorify Him as He deserved and they changed the glory of the incorruptible God into the likeness of a corruptible man and of serpents and quad ruptible God into the likeness of a corruptible man and of serpents and quadrupeds. Therefore, God delivered them up to the desires of their hearts and to uncleanness. This partial eclipse of the

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Gladstone

DR. BLAKE BIGELOW. No man has ever played a grander part, Than thou whose brows bend under weight of sare: The mejesty of mind and power are there, The good of Ireland rests within thy heart.

O brain, far reaching in its noble plan; And powerful arms that bear aloft the load;
Oh feet that turn not from the roughest road
That leads to justice for his fellow-man—

We bend in homage where thy brave voic calls
For truth and liberty; and earnest men,
Upstarting, list, and think they hear agai
Aratus' stirring call on Sicyon walls.

The admiration of the world is thine; Not England only, boasts thy greatne There flashes from thy coronetted brow The reflex of each nation's loyal sign.

America holds out her hands to thee,
To aid thine own till justice shall be done,
Till that glad day that the eternal sun
Has risen seven hundred years in vain to
see.

-Bufalo Union and Times.

REASON AND MODERN ERROR.

Port Arthur Sentinel, July 17. Last evening Father Connolly, Montreal, preached at St. Andrew's church. He took the following passage of Scripture as his text:—"The light of thy body is thy eye. If thy eye be simple thy whole body will be lightsome. But if thy eye be evil thy whole body will be darksome. If therefore the light that is in thee be darkness how great will the darkness itself be." As the eye, he said opens to the body the world he said opens to the body the world which light places within our reach and guides its members in the exercise of their functions, so our intelligence, or the faculty of reason, receives the light of truth. The intelligence acts upon the will guiding it in the free acts and choices which make up our moral exist-ence and render us responsible beings It is of the utmost consequence that the eye of the soul be kept in a sound and healthy condition that it may drink in all the rays of truth falling upon it and convey them without fault or defect to the will. The diseases of our bodily eye are involuntary but the diseases of our intelligence are frequently wilful in the highest degree and causes terrible mis chief in the moral life—mischief like that to the body when the eye is altogether out of order—not simple dark ness, but

DARKNESS TAKEN FOR LIGHT. DARKNESS TAKEN FOR LIGHT.
The intelligence of man is illumined by a twofold light, the light of reason and the light of faith. By the light of reason he is enabled to reach and take in the truths of the natural order which pertain to the guidance of his life in this tain to the guidance of his life in this visible world, by the light of faith he can ascend to the knowledge of supernatural truths, reach the invisible world which light for heard the principle of the can be assembled. which lies far beyond the grasp of his natural powers and lay hold of the wis-dom of God hid in mystery which has n revealed for our glory. On ount of the extreme importance at been revealed for our taching in the present day to the latter I will reserve for it a discourse apart to explain its nature, more fully set forth its excellent, and note some of the errors spread abroad concerning it. Every man is born into the world with the light of reason shining in his soul. The whole world is the reflection of the presence and of the perfection of God. The reason of man sufficiently unfolded, can reach his existence, his glory and his Godhead in

THE WORKS OF HIS HANDS The contemplation of the universe light up the spark, not only of knowledge in his mind, but of love, praise and admira-tion in his heart. David gave expression to this cry of the soul going up to its Creator when he exclaimed: "Oh Lord how wonderful is thy name in the whole earth." "He hath set his tabernacle in the sun no one can hide himself from the heat thereof." As the light of day shed in floods of glory from the sun in the fir-mament fills the universe rendering it mament fills the universe rendering it visible to the eye, even so the power, wisdom and majesty of God pervade all things and reflected through reason, encompass the minds and hearts of men. encompass the minds and hearts of men. The same truth which is light to the mind is warmth to the heart and will. While

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light of reason especially on points of the natural law, influenced by the passions probably prevails to day in great por-tions of the globe which are not Chris-tian. Nay, in nations which have hither-to glorified in the name of Christian and boast of their civilization and enlighten-ment, but in which the truths of Christianity have been diminished, explained away and rejected, we find the same errors spreading rapidly under modified forms and darkness obtruding itself to be the guide in THE PLACE OF LIGHT.

THE PLACE OF LIGHT,
We do not admit in our day a plurality
of Gods, but many willingly admit a
plurality of sects and consecrate it as a
principle of private and public life. And yet if we consider the matter closely there cannot be much difference between the admission of many false Gods, and many false views concerning one God. Our God to us is what our view of Him makes Him; and wherever there are sects clashing with one another as to the truths while they admit, or the duties of worship which they enjoin there must be false views concerning God. Reason is clouded as to one of the most important truths and duties. God is equally the Creator and Father of us all, He has endowed us all with the same light of reason, we all stand in the same relation to Him; how can there be clash or variance in the knowledge we have of Him or in the duties we owe Him? One ray of light cannot come in conflict with another ray and obscure its beauty, but all will unite in one glorious sunbeam.

One Lord, one Faith, one Baptism—one

trueReligion. Logically there must be one true religion or none. A God who reveals Himself through the same light of rea-

son the same to all or none. Many of the leading minds of our day. The so-called scientific schools have preferred called scientific schools have preferred THE LATTER ALTERNATIVE.

They misuse the gift God has given them for the knowledge of Himself to deny His existence. They say we can have no positive knowledge of anything beyond this sensible world. That alone is true and real which we can feel and touch and taste and reach with the touch and taste and reach with the senses. We have chemists, who, because senses. We have chemists, who, because they cannot go with their acids beyond the world of metals and matter and vapor, deny the existence of a spiritual and invisible world. We have physicians who, because with their dissecting knives they cannot reach beyond flesh and bone deny the existence of a soul in man, a spiritual and immortal substance. These are men who as a substance. stance. These are men, who, as a rule, unite judge of intellect with erruption of heart. They deny the existence of God because they have an interest in the denial of Him. The passions which sway their hearts are impatient of the restraints imposed by the law of nature and reason which has its sanction in the supreme law giver. Another sign betokens a relapse into primitive pagan-

OUR CIVILIZED NATIONS our CIVILIZED NATIONS in which the truths of christianity are gradually fading away. It is the growing disregard for the precept of purity as enjoined by the law of reason. We cannot know what lies hid in the hearts of men and of peoples; but from time to time certain facts come to the surface of social and national life and assert a place for and national first and assert a place for themselves which bespeak currents that run strong and deep beneath. Such is divorce sanctioned by law in nations that have hitherto gloried in the name of Christian. One of the most alarming symptoms in the life of a nation, that bespeaks a terrible darkening of the light of reason in the national mind, is the levity and growing disrespect with which the marriage tie is regarded and the ease with which it is dissolved, with which such lissolution of the most sacred of contracts is recognized and sanctioned by law. It follows that we ought to use our best endeavors to keep the eye of our soul, our reason, in a sound and healthy condition.

We ought to subject all the passions that We ought to subject all the passions that have their seat in the heart and the flesh to their sway, that she may reign en-throned as queen over the will and heart, Secondly, we ought to entertain a great love for truth as the joy of our soul and heart just as the light of day is the joy of our outward life and keep our under-standing unclouded lest prejudice should shut out truth's rays.

Scott's Emulsion of Pure

COD LIVER OIL, WITH HYP. PHOSPHITES Possesses the remedial power of these two valuable specifies in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate, sickly children, Emaciation, Consumption and all impoverished conditions of the blood is unequalled by any other remedy.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

LOW'S SULPHUR SOAP should be found

with every toilet. It is cleansing and healing.

DR LOW'S PLEASANT WORM SYRUP IS safe and reliable worm remedy for all worms afflicting children or adults.

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the pro-fession as thoroughly reliable for the cure fession as thoroughly reliable for the curs of cholera, dysentery, diarrhæs, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from any summer complaint it is just the medicine that will cure you. Try a bottle. It iells for 25 cents.

for 25 cents. If attacked with cholers or summe complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

A Wise Precaution. During the Summer and Fall people are liable to sudden attacks of bowelcom-

ONE FATHER'S COURSE.

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leating business men of B ston, "the boys might think it hard at the time, but they'd thank them in after life."

"What course was it?" asked a by-

two, just out of college, and I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time. Later on I expected father to start me in business—after I'd 'swelled' round a while. Like a wise man, father saw through my folly, and resolved, if possible, to prevent

my self-destruction.
"'If the boy's got the right stuff in him,
let him show it,' I heard father say to

let him show it,' I heard father say to' mother one day. 'I worked hard for my money, and I don't intend to let Ned squander it, and ruin himself besides.'
"That very day father handed me fifty dollars, remarking, 'Ned, take this; spend it as you choose, but understand this much: It's the last dollar of my money you can have till you prove yourself capable of earning money, and taking care of it.' have till you prove yourself carable of earning money, and taking care of it.'
"I took the money in a sort of dazed manner, and stammered out: 'I—why—I—I want to go into business.'
"Business!' exclaimed father, contemptionally 'system to be a better the contemptionally 'system's to you have a best of the contemptionally 'system's to you have a best of the contemptionally 'system's to you have a best of the contemptionally 'system's to you have a second to be a second to you have a second

temptuously; 'what do you know about business? Get a clerkship, and learn the A, B, and C, before you talk to me of

"And father left me to ponder on his words. And that fifty dollars was the last money he ever gave me, till at his death I received my part of the property. I felt hard and bitter them—felt that my fett hard and bitter them—left that my father was a stiegy old fogey, and mentally resolved to prove to him that I could live without his money. He had roused my energy—just what he intended, I suppose. I looked about for a situation, and finally accepted a clerkship in a large stail store at four hundred dollars a year. retail store, at four hundred dollars a year.
"Another bit of my father's 'stinginess at this time was demanding two dollars a week for my board through that first year. At the end of my first year I had laid aside two hundrel do'lurs, and the next year, my salary being raised a hun-dre!, I had five hundred laid by. At the end of four years' clerking I went to my father with fifteen hundred dollars of my own, and asked him if he was willing to help me enter business. Even then he would only let me hire the money—\$2,000, at 6 per cent. interest. To day I am called a successful bu-iness man. Those lessons in self denial and industry which he gaze many which he gaze many who will be the meaning the second successful bu-iness man.

he gave me put manhood into me.
"Years after words, father told me it was the severest struggle of his life to be so hard with his boy; but he felt it was the only course to make a man of me. Many a time we laughed over that two dollar beard bill."—Ave Maria.

A TRIP AMONG THE LAURENTIDES.

The rare luxury which till quite re-cently could only be indulged in by the most daring huntsman, or his companion-at arms, the well known angler, it was my great fortune to enjoy on Friday, the 9th

The event, an excursion to the Batiscan Bridge, 87 miles from our city, on the Quebec and Lake St. John Railway, was largely profited of by a goodly number of our most noteworthy citizens, intent on spending an agreeable day amid beautiful

ecenery, or in troat fishing.
We started at 7.30 a.m., from the C.P.
R. Depot, and rested in cars whose
qualifications for comfortlesve nothing to desire, with a cool and invigorating breeze from the surrounding country, and at an average speed of about twenty miles per hour, we happily reached our destination at a few minutes past noon, with an ap petite which an epicurean would have given much to possess.

Nearly the entire route presented sights and the most unexpected. On both sides could be seen many beautiful streams, meandering through the mountains and forming in many places the most enchant-ing little lakes, within a few feet of which

our train passed.

Trout of different kinds rose frequently in the balmy air, to the great discomfiture of the men of the line and rod, who gazed with wistful eyes on the varied appearance of their favorites, as they rose n mid-air, unconscious of their many ad

mirers.

The mountains presented an appearance

The mountains presented an appearance at once majestic and singularly picturesque in a high degree.

Nothing can probably surpass the scenery along the Batiscan River, the pleasing grandeur of which is greatly augmented by the frequent slight curves in the road, which bring the spectator unexpectedly face to face with new and pleasing scenes, and this for several miles along the river hed

Now, taking into consideration that few hours' ride will bring one to the home of the cariboo, the moose, the bear, the fox and the beaver, the wild duck and the plover, the attractions of the place far surpass those of the Saguenay. This is the well received opinion of many com-

petent judges.
Indeed, there can be little doubt, that this region is now destined to become the favorite haunt of our American and Canadian tourist in search of comfort, pleas

Besides these incalculable benefits

Besides these incalculable benefits derived from a country which up to the present has been of no practical utility to the people, others of probably far greater importance arise.

Already several parishes are in the course of establishment; these already established have become more populous and more enterprising, while several largesaw mills giving employment to hundreds of hands, are economically run by its numerous rivers. Besides our market is furnished with excellent timber from its furnished with excellent timber from its forests, while firewood a most important item for the poor during our long Can-adian winter, has already diminished one-

But, the primary object of this railway is to forward the colonization and cultivation of the fertile valley of Lake St. John, distanced 150 miles from Quebec.

This is a new field and an attractive and hearther for the primary of the primary of

and lucrative one thrown open to colonists by this enterprise, which will be far more profitable to our people than emi-

gration to the overcrowded cities of the United S ates.

This laudible undertaking, the con struction of the Q. and L. St. J. Ry. run-ning between Quebec and Lake St. John, is entirely due to the patriotism, energy and self-sacrifice of a few of our citizens, whose names merit to be handed down to posterity, who on their own resources have undertaken at an immense risk to run a railway through a mountainous and for the most part barren country, thereby to add one more means to our people to make an honest and lucrative livelihood at home.

Indeed, it is a consoling thought that among the number of benefactors the

among the number of benefactors the world has had till now some have their names and their deeds handed down to posterity for veneration and imitation, Nor do we see any reason why along side of a Columbus, a Jacques Cartier, washington, a Champlain, a Newton and a Franklin, we should not find these great benefactors, the promoters of the railroad. For are not our railroads the mest potent agents in the development of a country's resources, as a'so of its protec'ion in case of war?

Who has done more for the progress of

the United States than the great railroad king, Vanderbilt? Thanks to the energy of such men if the hardy pioneer was en-abled to cultivate the virgin soil and to ex

tract from her bosom wealth and riches.

It would almost appear that the railroad horse is the great civilizer, for at his appearance Dame Nature and her infinite recources are utilized, precious metals and ninerals are extracted from her bowels, her mountains furnish timber and fire-wood, in her valleys grains and cereals are cultivated, while along her rivers industries send forth manufactured articles for our markets. Cities, towns and villages spring up there where a sign of human industry could not be seen before. In fact, to re-visit a place after an absence of ten or twelve years, the change frequently appear marvelious. The key to the marvel is the passage of a railway. As to the protection of our country, the late rebelion in the North West is undoubtedly a palpable proof of what I have advanced, for were it not for the Canadian Pacific, which served to transport our men and implements of war, to the field of action, no doubt another tale of expense and death could be

It is also true that General Middleton and all those who took an active part in its suppression, have been awarded high honors (even those who never saw an enemy). I do not say that this is not right, nor that such should not have taken place; still, I do say, an army several times greater than our heroes of the North-West, fought the elements during many vinters with the thermometer often 40 pelow zero, to construct this immense and unique undertaking. It suffices to consider that upwards of three bundred miles sider that upwards of three nundred mires have been cut through the solid rock, and that mountains of granite have been penetrated by fifty tunnels, to be convinced of the merit of the doers. Such has been the great industry in railroads for the past thirty years, that line after line has been laid across the continent, thanks to which, places formerly sayar-ated by a perilous journey of months can now be reached in a few days.

Too much credit cannot be given these men or Governments who bestow these great benefits on mankind. Their names should pass to history, that the child of the present and of future generations may be sensible of the names of its great rail-

road benefactors.

Honor to whom honor is due, to the present gentlemen who are generous'y devoting themselves to so laudable an undertaking as the building of the Quebec and Lake St. John Railway, to A. E. Beaudet, Esq., the most active man in the Company, and I understand the leading financier of our city ; to T. LeDroit, Esq. a gentleman whose talents and money are always ready to promote home industries; to Hon. P. Garneau, so universally known as an honest politician and a successful business man; to J. G. Ross, Eq., one of the heaviest stockholders, and to the active, intelligent and courteous Secretary, Mr. Scott, whose familiarity with both languages and habitual courtesy, render

him popular and estimable.

To return to my trip, we passed two hours at Batiscan River, during which many of our excursionists filled their baskets with excellent speckled trout, while other pasts the milk pasts. while others partook with a gusto of

hearty repast.

In returning, we re enjoyed the delightful scenery and arrived safe in town at 8.

t seems useless to add that every body vas delighted and congratulated and his companions on having passed a most agreeable day and resolved to profit by the first opportunity of renewing his acquaintance with the beautiful scenery of the Laurentides along the Quebec and Like St. John Rulway.—Quebec Chronicle, Tuly 28.

THE FIRST AMERICAN NEGRO PRIEST.

For a long time the colored Catholics of New York City have been waiting to hear Mass celebrated by a priest of their race, and on a recent Sunday their wishes were ratified at the church of St. Benedict the loor, at the corner of Bleecker and Moor, at the corner of Bleecker and Downing street. It was announced that the service would begin at 11 o'clock a. m., but long before that time every seat in the church was filled. Colored people, old and young, came from all parts of the city, and some from out of town. Rev. Father Augustus Talton, the first and only colored Catholic priest in this country, celebrated Mass, assisted by Rev. Father Burks, pastor of the church, and Rev. Burke, pastor of the church, and Rev. Father Burtsall of the church of the

Epiphany.

When the colored priest appeared all eyes were turned on him and his every action was watched. He was perfectly at ease, and made a few remarks in an at ease, and made a few remarks in an oloquent manner. He sang the Mass in a powerful voice that filled the whole church. He is a fine looking man, nearly six feet in height, and has the typical head and face of his race. He was born in Rus county, Mo., in 1854. His father and mother were slaves and he was born in serfdom. His early life during those dark dajs was one of hardship and suffering.

such stray books as came into his possessuch stray books as came into his possession. In 1860 he, with his mother and father, escaped and went to Quincy, Ill., where, in 1861, they obtained their free dom. Augustus obtained work in a tobacco factory, and, after working all day, would spend a great part of the night in studying at the St. Francis college of Quincy. He worked and studied under these conditions for 12 years, when in 1873 these conditions for 12 years, when in 1873 he left the tobacco factory, and by doing odd jobs managed to devote a good part of his time to his studies. In 1879 he announced his intention to Father Michael, the principal of St. Francis college, of studying for the priesthood.
Father Michael was pleased, and wrote to
the Roman Vicar General, at Rome, Italy
The Vicar replied, and in an interesting
letter said: "Augustus Talton is accepted

in the Propaganda college."
This was happy news to Talton, and February 15, 1880, he left Quincy, where, in addition to his studies, he had become a teacher of the catechism in a Catholic Sureday and the ca Sunday school, and went to Rome, enter-ing the Propaganda college March 12, 1880. His studies there were character-1880. His studies there were characterized by earnestness and exceptional industry. Two years were spent in the study of philosophy and four years in the study of theology. On the 24th of last April he was ordained by Cardinal Parocchi, who advised him to meet his first congregation. in New York. Father Talton arrived in New York a few weeks ago, and at once went to see his old friend Father Corrigan, of the Catholic church of St. Mary's on Willow avenue, Hoboken. He appeared in Father Corrigan's church at Mass sev-eral times last week.

"It is, of course, gratifying to me to know that I am the first of my race to be an ordained Catholic priest of this country," he said to a reporter. 'I have no doubt, however, that in a few years there will be many of us. I sincerely hope so. will be many of us. I sincerely hope so. There is a young man, James Purcell, now studying in the Propaganda with the intention of becoming a priest in this country. He is a native of Jamaica, West Indies. I shall probably say Mass in Father Corrigan's pretty church—the church of St. Mary's, in Hoboken—tomorrow morning and shall most likely leave on Tuesday for Oning, my add leave on Tuesday for Quincy, my old home, where I shall preach next Sunday and shall have a parish. This afternoon attend the church of the Eoiphany, at second avenue and Twenty first street, with Fathers Burke and Burtsall. The kindness with which I was received thi morning is very encouraging." Father Burke of St. Benedict's was seen

by a reporter. "In regard to Father Tal-ton I would say that I consider him an ton I would say that I consider him an able and serious man, well fitted for his duties. I am happy to see him in the priesthood and only hope that more of his race will soon follow in his footsteps." At the services in St. Benedict the Moor, Farther Burksall preached the ser-mon and Father Burke acted as senior deacon, while Father Talton said the

Mass. Rev. Augustus Talton has been the guest of Father Burke while in New York and Father Corrigan while in Hoboken

TRAINING OF THE PRIESTHOOD,

CARDINAL MANNING ON THE INTELLECTUAL NEEDS OF THE DAY.

His Eminence the Cardinal Archbishop of Westminster, in a pastoral letter read in the churches of the arch diocese on Sunday, May 16th, the Festival of the Patronage of St. Joseph, dwells upon the vital importance of the training of the priesthood, and points out that to bear such an office of life of prepara-tion would not be too long. Therefore, says his Eminence, the Church has, by a decree, guided us to begin the training of youth for the priesthood at the sacred age of twelve years, at which Our Lord sat and questioned the doctors in the Temple. A boyhood fresh from the innocence of home, a youth devoted to piety, a manhood trained in the science of faith, and chastened by the discipline of obedience, twelve years spent in serving and ascending the altar—such is the preparation by which the Church desires that its priests should be formed for the

pastoral care.
This, then, is our first and chief responsibility. We are bound to see that no man blemished in soul, by want of spiritual science or of the love of souls, should be a pastor of the flock. But, next to us, and in the most intimate union with us, the obligation to help us in this most anxious work rests upon

First, parents are bound, when God calls their sons to His service, to let no ambition, no avarice, or worldly pride, set a bar or a stumbling block in the way of their vocation. God is not narrow heart in bestowing vocations to the priesthood. They are abundant. But many are lost, because parents, too often, either obstruct them or neglect to cherish them. It is an unwise and a blind love that robs a son of God's great-

est grace.

And next to us, you are most interested And next to us, you are most interessed that your pastors and the teachers of your children shall be as like their Divine Master as our infirmity permits. We often hear that this priest has no z-al, that another is too much in the world, that another is wanting in charity, or in patients of the root and the like ence, or in care for the poor, and the like. But they who make these censures, what have they ever done to train our priests to a higher and more perfect life? Censors are mostly large-handed in complaints, but narrow hearted in giving what we need to form our clergy. And yet the welfare of the flock depends upon the lite and mind of the pastor. As the priest is, so the people will be. When we ask you to help us in train-

ing the future priesthood of the docese, we appeal to you for your own sakes and for your truest welfare. If our responsibility is greater than yours, your per sonal interest is more intimate than ours. aonal interest is more intimate than ours. A good paster is the happiness and safety of his people. If he be wanting, you are the first to suffer. In times of persecution our forefathers clearly saw this need and generously provided, not for their own day only, but for the future. If it had not been for their providence we should now be more heavily burdened even than we are. But since their day the Church in dark dajs was one of hardship and suffering.

At nights when others were at rest be picked up what learning he could from the suffering he cou

sprung up, and more will be contin-ually wanted; new works of educa-tion and of charity are daily multiply-ing; all these things demand a prompt and equal multiplication of our clergy. Under God the future of England depends upon the future of the Catholic Church; and the future spread, and health, and vigor, and fertility of the Church depends vigor, and fertility of the Church depends first and above all upon the multiplica-tion and sanctification of its priesthood.

Another demand is made upon us of which our forefathers knew little. They had to maintain the Catholic faith against men who believed in God and His revelation. We at this day have not only to defend the faith against Christian error, We at this day have not only to but against the usurpations and preten-sions of men of so called science, who, because they cannot find God by their because they cannot find God by their arbitrary tests, say that He does not exist, or that He cannot be known. We say men of so-called science, because there is not to be found a demonstration in the exact sciences which is in conflict with the faith; the theories and hypothesis of experiment and of conjecture are not science till they have been demonstrated by proof. No such assertion in co. flict with faith has as yet been demonstrated.

There is a sense in which it is enough for an Apostle to "know nothing but Jesus Christ and Him crucified." But there is a sense in which, at this day, it is not enough. No knowledge of truth or of science can be useless to a priest. In the manifold intellectual diseases of our modern life a priest may at any moment have to deal with the morbid anatomy of scientific unbelief. It is good, therefore, to be prepared. The intellectual needs of eteenth century are special, and a special study. The foundations demand a special study. The foundations of all truth, both supernatural and natural, in faith and morals, are being undermined by unbelievers, and curiously searched out even by those who believe. The clergy must, therefore, walk abreast with them in all culture, and even take the lead in

This, again, requires a prolonged and a inute preparation for our priests; and for their training, men set apart for study must first be trained.

It is, then, for this, our most urgent need, that we ask your help. Weigh well these reasons and motives. Weigh well these reasons and mouves, also your means to help us. Count up money that goes in things of the world, or in expenditure that bears no fruit, and or in expenditure that bears no fruit, and saves no soul, not even your own. Have you ever denied yourself to educate a youth for the priesthood, or to help a poor mother who is denying herself even of food and raiment that she may keep her son at college till he is ordained? The sacrifice of a pleasure, or of the indulgence of some needless taste, or of a personal wish, or of a fleeting amuse of a personal wish, or of a fleeting amuse-ment, would be enough. If the money spent upon the decoration of a room were given for the education of a priest, you would be happier and the service of the Lord would be supplied. We ask you for His sake to help us to educate, in whole or in part, a boy or a youth who desires to give himself to our Master's service. And we ask that when you are making And we ask that when you are making and we ask that when you stewardship, up the last account of your stewardship, you will do as our forefathers in the faith wisely and generously did; that is, leave enough to educate at least one priest forever, who, when you are gone, will offer up the Holy Mass and remember you day by day when you are gone to your

MISCELLANEOUS RECIPES.

PRESERVED GRAPES .- The fruit should be mature, but not soft or broken. Catawha makes a good preserve. Wash and allow to drip; pick carefully, reject-ing the bad ones. To every pound of ing the bad ones. To every pound of grapes take one half pound of white sugar; use no water; put grapes first in pan, then layer of suger, then layer of grapes; cook slowly on moderate fire; stir continually and strain through a seive when hot; then put it up in air tight vessels.

large tablespoonfuls of rice to one quart of milk, one small cup of white sugar, one of milk, one small cup of white sugar, one cup of cut-up raisins. Let it stand in a warm place three hours, and bake one hour. The addition of one or two eggs spoils the pudding, rendering it firm and dry. Four eggs and half the rice, previously bailed, will make a delicious custard, with a few grains of rice at the bottom.

ZEPYHR CAKES - Excellent tea cakes, ZEPYHR CAKES — Excellent tea cakes, Wash the salt out of nearly a quarter of a pound of butter; a'd to it a quarter of a pound of powdered sugar and three well-beaten eggs, a teaspoonfal of roge water and flour enough to make a thin batter; stir till the batter is perfectly smooth and so light that it will break when it falls against the sides of the mixing how! fill wall buttered up fill mental. ing bowl; fill well buttered muffi moulds (small) nearly half full with the mixture and take in a quick oven ; serve hot with newly made butter.

BUTTERMILK BREAD -Two quarts of butternilk, come to a boil, poured over two quarts of flour, stirring it rapidly, or it will be lumpy; then and cold water until it is thin enough (it should be as thin as it could be stirred); if it is not cool enough for the yeast by this time, set the pail which it is in in the water pail, stirring it all the while, which soon cools it. ring it all the while, which soon cools it. Then stir in the yeast which is air-ady soaked, and empty it in the bread pan, where the flur is already warm-d, with a hole in the middle. Then cover it tight, and set it where it will keep warm all night.

RUST FROM STEEL -Rust can be re RUST FROM STEEL—Rust can be removed from steel as follows: Rub the article with k-rosene oil and leave it to seak for a day. Then procure fine flur of emery and mix with kerosene oil and scour the surface, finishing with rotten stone. To preserve from rust, heat the steel and rub paraffine on it, and when cold rolls with a dark directly resident. cold polish with a cloth dipped in paraffine.
No steel pricles should be kept in a cellar or damp place but in a dry attic or closet. If they must be kept in a cellar they should be well coated with paraffine and rapped in coates or paper; oiled paper would be preferable.

The most deadly foe to all malarial diseases is Aver's Ague Care, a combination of vegetable ingredients, of which the most valuable is used in no other prepar-

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THE CATHOLIC RECORD PUBLISHED WEEKLY AT RICHMOND LONDON, ONTARIO. REV. JOHN P. COFFEY, M. A., LL.D., EDITOR TROS. COFFEY, PUB. AND PROP.

GENERAL AGENTS: Donat Crowe and Luke King.

P. J. Coffey, General Agent, 74 George St tarms PER ANNUM.—One Copy, \$2.00; ve Capice, \$7.50; Ten copice, \$15.00. Pay-le in every case in advance. Sates of Advertising — Ten cents per line ch insertion.
Approved by the Bishop of London, and
commended by the Archbishop of Si
mifnes, the Bishops of Ottawa, Hamilton
mentee, and Peterboro, and leading Cath
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Catholic Record

LONDON, SATURDAY, AUG. 7, 1886.

DAVITT'S ADVICE.

Mr. Michael Davitt, than breathes not a more honest and devoted friend of Irish liberty, has sent Mr. Patrick Ford, of the Irish World, N. Y., a despatch well worthy perusal and attention. Mr. Davitt not only pronounces himself very clearly and positively against obstruc tion, but gives the reasons that incline him to this view. The reasons, needless to say, are of a very cogent character He writes as follows :

"I have read the extracts from the rish World article recommending the rish Parliamentary party to adopt the olicy of obstructing in Parliament the English masses because of the votes of the latter against home rule. This policy would be suicidal. The English are not against Gladstone and hom rule, but against the land purchas cheme. The hostility on the part of the emocracy to buying out the Irish land ords and the middle class against home le decided the issue of the election

Even now Gladstone has polled 300, 000 votes more than the Tories, but th ents of home rule a majority. The true policy for Home Rulers is to advocate the referring results of the referring resul the reforms required by the workers of Great Britain while advocating justice The struggle for the highest form of

frish liberty can and ought to run parallel to the aspirations of the British demo-cracy for a reform of their social condition, for economical liberty, for labor in the field and the workshop.

"The issue knit by Gladstone is, the classes against the masses in the effort to satisfy the national demand of the

rish people.
"If the Irish people obstruct the cause of the English masses they will be play-ing the game of the classes and forfeit the sympathy of the million and a half of British voters who supported Home Rule

this election.

"Ireland has a splendid chance o winning a better measure of Home Rule than that defeated if we show the mil-lions who toil and spin in Great Britain that in fighting for our rights we place so limit to the cause of liberty and will strive for it for the people of England Scotland and Wales, as well as for the

scotland and water, as people of Ireland.

"By this policy we will soon have the roters of England following the example of the Scotch and Welsh in supporting Hame Rule.

MICHAEL DAVITT.

Mr. Davitt's opinions go a very long distance in the formation of Irish public respectful attention by the Irish representatives in Parliament. We may here repeat the view elsewhere expressed that Ireland's hope lies in the democracy of England, Mr. Justin McCarthy, who has, perhaps, more than any other living man, a clear view of the inward ness of English politics, gives it as his opinion that the Tories may eventually bring in a measure of Home Rule as large and liberal as that of Mr. Gladstone. He writes to the New York

"If the Tory leaders have a grain of common sense, they will set to work at once to educate their party up to the level of home rule—a real genuine measure of home rule. Lord Carnarvon said last winter they could have done this if they only had three months more for the wor ship had three months more for the work of education. Now they have plenty of time if they only use it wisely. I have always been of the opinion up to this time, and continue of the same opinion still, that we shall get home rule from the Tories—we shall get it from them, and we shall not thank them for it any more than we thanked them for Catholic emancipa-tion or the Reform bill of 1867. In both cases they went round and adopted the very principles they had always contended sgainst before they became reformers, who had bated reform. No doubt they will adopt the same policy in the present case after a decent interval."

The Tory party might, it is true, be in certain respects better able to bring in and carry a measure of Home Rule than the Liberals. The Conservatives enjoy full control of the House of Lords, and in the Commons are not so subject to popular clamor and popular prejudice as their opponents. It must, on the other hand, be taken into consideration, that the English aristocracy is closely a'lied by ties of closest affinity to that of Ireland, and that the aristocracy of Ireland, whatever its faults, however signal its vices, supplies in great part the brains of the great Conservative party of Marquis of Salisbury that every man in England. For this reason we consider that assembly, Lord Hartington and Mr.

There may be individual members and eading members of the party in favor of some such measure of Irish reform, but the prevailing sentiment of the party will always assuredly be against the conwill always assuredly be against the con-cession of self-government to Ireland. There is not now in that party any leader, like Beaconsfield, able to force his own individual view on the party at large. His rule over British Torydom was that of an absolute monarch—to no one responsible. The success of the Reform Bill of 1867 was due to this mastery, exercised by Orientalistic political despotism over the party to whose leadership he had forced himself. Salisbury is far from being a Beaconsfield and even were he a Home Ruler at heart, which he certainly is not, has not the commanding influence required to

secure the passage of any such measure. Mr. Davitt's advice is, we think, that which, under the circumstances, should be followed. Caution and moderation, combined with firmness, are the requis ites of the coming Parliamentary struggle in so far as the Irish party is concerned Obstruction may, under certain circum stances, be the proper course for the Irish party to pursue, but till those circumstances declare themselves, till the British majority shall prove in the new Parliament deaf to all proposals but those of force, obstruction were, in our estimation, a mistaken policy.

THE TASK-A DIFFICULT ONE.

Lord Salisbury has found it by no means an easy task to form his government. Of the Liberal Unionists, not one of real prominence but the Duke of Argyle has shown a willingness to efface himself, by taking office under the Tory leader. There are among the Tories two factions, the one known as the "old gang," the other as the "new gang." The chief of the latter is Lord Randolph Churchille who wants the Secretaryship of Foreign Affairs and the leadership of the House of Commons. As this noble scion of aristocracy is by no means troubled with undue modesty and knows not timidity in the assertion of his own claims, he may succeed in obtaining both prizes. A London despatch of the 26th of July stated that Lord Salisbury has presented Lord Iddesleigh for Lord Privy Seal, the Duke of Argyle, Liberal Unionist for President of the Council; the Marquis of Lorne, Liberal Unionist, and son of the former, for the Irish vice royalty. Lord Randolph Churchill is, on the other hand, mentioned in the same despatch as probable secretary for the Home Department Mr. Stanhope for the Lish Chief Secretaryship, while the Duke of Richmond and Lord John Manners, old Tory officeholders, were at its writing expected to retire for younger men. Sir Michael Hicks Beach and Sir Richard Assheton Cross were also to be got rid of-by elevation to the peerage-but without seats in the Cabinet. Tae "new" or "young" garg is certain,

at all events, to receive more recognition than the "old" gang feels ul ased to concede, but Lord Salisbury is not like the late Earl of Beaconsfield, 'monarch of all he surveys" in the Conservative ranks and must therefore yield to the will of the must be theirs-victory at once lasting and strongest. The "old gang" has, it is now overwhelming. We expect from the is master of the situation as long as it will last. The Marquis of Lorne's appointment to the Irish vice royalty were to us in Canada, who know his inefficiency and worthlessness, a sure indication of a weak and halting policy towards Ireland. It cannot of a certainty mean a revival of the blood and thunder course of olden times. Coercion is dead beyond hope of revival, much as many of the Irish fire-eaters of Orange proclivities hoped for its resuscitation. Had Salisbury succeeded at the elections in obtain ing an overwhelming Tory majority little doubt is there that coercion would have been his card. But lacking that majority, he has to tread softly, or his paper-castle Cabinet must at once tumble about his ears. His programme on British domestic policy will be eagerly awaited, and that on his foreign attitude not less anxiously looked for. He cannot undertake the promulgation of a vigorous foreign course if his domestic policy be weak, onesided and unjust. Even with Bismarck's friendship he will find it dangerous to revive the overbearing "Jingoism" of the Beaconsfield era. He has not the Parliamentary strength, nor the intellectual grasp, nor the far reaching control over the British masses, that gave the late Conservative leader his power and influence. If it be true, as the Daily News claims, that he will have outside the Cabinet the seemingly potent help and sure if undemonstrative support of the Marquis of Hartington, he will not, we feel certain, add anything to his popular strength. The Liberal party, as a party, is with Mr. Gladstone, and has, as a party, pronounced in favor of Home Rule. Mr. Gladstone will, in the new Parliament, be leader of the regular Opposition, and

it is between Mr. Gladstone and the

an easy task in confronting and confounding as Tory leader, say Lord Randolph Churchill. Around the former every man of just and enlightened views will from the beginning rally, Granted, then, the early formation of Salisbury Cabinet, the task before it after its formation is as arduous as could well be imagined.

Since the above writing the following appointments have been officially an

Secretary for foreign affairs, the Earl of Iddesleigh.
Chief secretary for Ireland, Sir Michael Hicks Beach.

Hicks Beach.

Chancellor of the exchequer, Lord
Randolph Churchill, (who, by virtue of
his appointment becomes the recognized
leader of the Conservatives of the House Secretary of war, Right Hon, W. H.

First lord of the admirality, Lord

First lord of the admirality, Lord George Hamilton.

Lord high chancellor. Baron Haisbury. Secretary for India, Right Hon. Frederick Arthur Stanley.

Prime minister and first lord of the treasury, the Marquis of Salisbury.

Lord lieutenant of Ireland, the Marquis of Lordondery.

Lord lieutenant of Ireland, the Marquis of Londonderry.
Lord president of the council, Viscount Cranbrook.
President of the board of trade, Rt.
Hon. Edward Stanhope.
First commissioner of works, Rt. Hon.
David Plunkett.
Lord chancellor of Ireland, Lord Ashbaume.

Home secretary, Henry Matthews, Q.

Secretary for Scotland, Rt. Hon. Arthur Balfour. Postmaster general, Rt. Hon. Henry

Cecil Raikes.
Chancellor of the duchy of Lancaster,
Lord John Manners.
Patronage secretary to the treasury,
A. Ackers Douglas.
Attorney general of Ireland, Rt. Hon.
Hugh Holmes, Q. C.
Solicitor general of Ireland, John
Gregory Gibson, Q. C.

The new appointments have been eceived with the protoundest dissatisaction in Ireland. The Freeman's Journal says that the appointment of Lord Londonderry to the Viceroyalty of Ireland and of Sir Michael Hicks Beach to the chief secretaryship is ominous of coercion. Irishmen must be prepared for this eventuality. The "loyalist" press, on the other hand, is jubilant over the selection of such strongly pronounced coercionists. United Ireland declares:

"The truce with the landlords is shat tered, but the Irish people have not the least intention to earrange the English masses. It would be impossible to produce a more elequent example of the policy of ranming English rule down Irish throats than is afforded in the Marquis of Salisbury's appointment as Irish Viceroy of the Marquis of Londonderry, inheriting as he does the blood and the name of the cut-throat and hideous Castlavach." hideous Castlereagh."

If coercion be really determined upon it will mean a war not in Ireland alone, but throughout the world. The Irish race will meet its cruel and bloodthirsty assailants with the energy of despair and the severity of immoveable resolve. Let every man buckle on his armor for the contest. The Irish in the fight will have the sympathy of the humane and the right-minded throughout the world. Victory, if they are true to themselves, Chicago convention of mid August a clear and unmistakeable declaration of Irish purpose that will give Britain no other alternative but the concession of Home Rule, the abandonment forever of coercion, or war to the knife.

THE VATICAN AND THE LATE

ELECTIONS. Some very absurd stories were put in circulation concerning the attitude of the Church in the late British elections. One of these yarns was to the effect that the Irish hierarchy had been warned by the Holy Father not to interfere in the contest, another that the Catholic clergy of England had been instructed to support the Gladstonian candidates. The Irish bishops and clergy were so little affected by the circulation of the first story that they continued their good work in behalf of national independence regardless of such idle talk and fictitious tales. Cardinal Manning, on the other hand, addressed the following letter to Mr. G. Elliott Rankin, replying to the statement that orders had been sent from Rome to the Catholic clergy to support the Glad-

"Archbishop's House, Westminister, "MY DEAR MR RANKIN-No man can prove a negative; and I, therefore, can-not say that Leo XIII. has not done any not say that Leo XIII. has not done any act that the fancy or credulity of man may impute to him. But I am as likely as any to know what he has done in the political contest of the moment, and I have no hesitation in saying that the notion of his telling the clergy how to yote in politics is as fabulance. notion of his telling the ciergy now to vote in politics is as fabulous as 'Gulliver's Travels.' Men can know but little what the Catholic Church is if they can believe such electioneering tricks. If any such orders had been issued I and my colleagues would have known it, and am able to say in their name and my own, that no such orders have been received or

stonian candidates :-

issued,—Yours, faithfully,
+HENRY E., Cardinal Archbishop. The contributions to the National i most unlikely that any measure of Chamberlain included, must make his League funds throughout the contest were Home Rule will come from the Tories. choice. Mr. Gladstone, as leader of a never so great, the Irish clergy particu-

compact and powerful minority, will have larly distinguishing themselves by their patriotic generosity. By their example and their exhortarious the League received a fund of material assistance that otherwise would not have been furthcoming. The Holy Father will never, it is safe to say, interfere with the legitimate patriotic action of the Irish priesthood.

THE DEFEAT IN SOUTH DERRY.

On Tuesday, the 13th of July, Mr. T. M. Healy presided over the usual fortnightly meeting of the Irish National League in Dublin, and made a remarkable speech, setting forth the causes of his defeat in South Derry. He said that to his mind it was not money but registration that was the sinews of war in an electoral contest. He held it to be absolu'e'y necessary to success at the polls that practical and essentially dry work of detail of that kind should be carefully attended to. The Catholics were something like 900 short on the register of South Derry, so that had the election been fought out rigidly on the religious line the majority against him would, instead of 100, have been 1 000. He was however, happy to declare that in the election just then over, as in the former one, he had received a large Protestant and Presbyterian support, and that he felt no despondency whatever as to the result. Those who declared that the victory of his opponent was a triumph over Home Rule were wholly and grossly mistaken. It was not Home Rule, but the Pope, that defeated him. The no Popery cry was raised and had its effect. The issue put before the Protestant electors was Bible or No Bible, and upon that issue they in great part pronounced:

"The no Popery cry was the cry raised against me. The issue presented to the Protestant electors was the issue of the Bible or no Bible, and it was upon that issue that a number of my constituents yoted (hear, hear). With regard to another element in the case, the influence of the Presbyterian ministers was exercised to a degree, and in a manner which, I think, wholly exceeds anything I have seen in the much attacked clergy of the South of Ireland (hear, hear). We have often heard of the way in which the Catholic voter votes at the dictates of his priest; but I must say I have never seen anything to equal the devotion with which the Presbyterian body answered the appeal of their clergymen in South Derry, without concerning themselves one way or the other about the merits of the candidates (hear, hear). One of my voters received the following notice from Orangemen:

'Notice—We the undersigned, do here-by publish and decree that you famous.

'Notice—We the undersigned, do here-by publish and decree that you James Collins are requested to remain in your house and abstain from voting on Friday, the 9th of July, seeing that your princi-ples are most felonious and criminal. Note—An infringement of this order will be punished with severity. By order of the Loval Brethren

the Loyal Brethren."
"Well of course, you must expect more or less intimidation of that kind when you have a vast secret conspiracy such as that of the Orangemen to deal with—a body which does not hesitate, through the mouth of Lord Enniskillen, to issue the mouth of Lord Enniskillen, to issue placerds wholly illegal under the Corrupt Practices Act, from the want of the printer's name and address. But, for my own part, I am not prepared to say to what extent notices of this kind affected the election. I think that they did not to any great extent affect it. I think the people acted, as I said, on the advice of their pastors; and that being so, and they having a majority, the majority was they having a majority, the majority was

Mr. Healy declared that he did not fear the result of another appeal to the people of Derry. Whatever it might be, he would go back and fight it out, and he should be mistaken if the result were not very different. They had now on their side not only the sympathies of the vast mass of the people of Great Britain, but, what was of equal importance, they had the sympathy and financial support of the masses of the great American republic. No course should be taken to alienate the sympathies of these people. They had determination enough to win this victory by keeping strictly within constitutional lines. This, he believed, would be the advice that Mr. Parnell himself would tender them, the advice that every thoughtful man would tender them, the advise their friends all over Europe and America would tender them. He concluded :

"The English people have to some ex-tent been in the past alienated by what has been sent from here by Irish corres-pondents; but I believe it will be found has been sent from here by Irish correspondents; but I believe it will be found now that the Liberal party is enlisted on the side of justice, and a change will be effected in that regard. The English people, I believe, will insist on a different order of things prevailing with regard to the correspondence sent from Ireland by Irish correspondents; and, at any rate, if this system continues, the Liberal party newspapers will not be slow to admit into their columns those refutations and denials which hitherto show to admit into their columns those refutations and denials which hitherto they have not admitted. That being so, and speaking as a defeated candidate, I feel that we have no reason for discouragement or despondency. I feel that agement or despondency. I feel that the Irish cause is certain of ultimate sucthe Irish cause is certain of ultimate success, and with that assurance I have only to conclude by hoping that the Irish people will rely, as they have reason to rely, upon the wisdom and prudence with which they have been guided and led in the past, and will keep calmly and persistently within the lines of the Constitution."

Mr. Healy will, without doubt, soo have a seat in the new Parliament, and there continue the fight in which he has and the Buke of Chartres went to serve so long borne an honorable part. Another their country in obscurity under ficti-

certainty. Then will be carry the standard of Home Rule to victory in South Derry, just as his colleague, Mr. Justin McCarthy, would at last force the historic city of Derry itself to surrender.

SCOTLAND FOR JUSTICE.

It is pleasing to note that the Scottish people did, in the late elections, as a people, pronounce in terms of unmis-takeable emphasis in favor of justice to Ireland. In all but one of Edinburgh's four divisions the Gladstonians obtained telling majorities, as the following figures

W. McEwan (Home Ruler).....3,760 J. Wilson (Anti H. R)......2,236 Dr. Wallace (Home Ruler).....3,688 Gotchen (Anti-Home Ruler)...2,249 South.
H. C. E. Childers (H. R.).....
Dr. Purvis (Anti H. R.).....

In Dundee the majority was more pro nounced and overwhelming: Robertson (Home Ruler).... La Caita (Home Ruler)....

In Glasgow, five out of the seven seats were carried by the friends of Home Rule, and in North and South Aberdeen the Unionists did not dare even offer any candidates. The Gladstonian candidates were likewise triumphant in Lanark, in Ayrshire, in Montrose, in Fifeshire, Berwick and Elgin. The masses in Scotland are incomparably more advanced in political education than those of England. Their verdict is, therefore, all the more valuable and valued in the eyes of the world.

RADICAL TYRANNY. The expulsion of the princes, brought

about by radical despotism, the worst and most indefensible form of tyranny, has already incurred for France the anger and indignation of every court in Europe, and gives promise, if red republicanism is not driven from the land, to rob her of the friendship and good will of every people on the continent. Our Montreal contemporary, La Presse, of July 15th, reviews the situation in France on this point with perspicacity and force. The expulsion, says that journal, of the Duc d'Aumale has closely followed that of the Count of Paris. This was, however, a perfectly logical sequence. When beginning has been once made in the direction of despotism and of violence, no reason will permit a stopping midway. For the ordinary principles of right the de Freycinet ministry and the majority of the French deputies, have substituted the commodious principle, that the republican party understood to mean purely and simply the suppression of that which embarrassed them. The sensation created by the marriage of the Princess Amelie annoyed them and they have expelled the Count of Paris. The protestation of the Duc d'Aumale against his illegal removal from the army lists was an embarrassment for the authors of illegality, and, behold, he is expelled. Then see the continuation of the logic. The Duc de Chartres might also protest, which would be a new source of annoyance. He is therefore charitably advised that not alone will he be expelled, but that if he give the slightest indication of breaking silence, the property of the House of Orleans will be confiscated. The start once made, nothing stands in the way of the French government's to-morrow declaring that if the royalists annoy the majority by their opposition in the Chambers, the same act of confiscation will be decreed. Rarely, it must be avowed, has tyranny so openly shown its hand. It is possible, however, that the matter will raise other questions in the French public mind. General Boulanger may indeed have thought it well to recite to the Chamber of Deputies the well known fact that in his quality of a French prince the Duc d'Aumale had obtained his military pronotion by a law of privileges. It is, however, doubtful if the Government was happily inspired in directing the public mind to the question of the military titles of the Princes of Orleans. It was, in the first place, a mistake to select for pretext of hostility against the princes a happy marriage for France, and one des tined to call the attention of patriotic Frenchmen to the difficulties of French foreign policy in the face of Germany, and in the midst of monarchies but little avorable to republican France. Not less was it a mistake to recall to the country the Duc d'Aumale's military's er vices, and give room for belief that in depriving itself of the services of an eminent officer the Government preferred the miserable interests of party

The princes of Orleans are not, outside of part of the bourgeoisie, exactly popular in France, but they are certainly held in universal respect. Every one feels that they are above all and before all Frenchmen and patriots. It is well known that in 1870, rejected by the government of national detence, the Prince of Joinville election at an early period is a matter of tious names. The promotion of the

to those of the national defence.

Duke of Chartres was given him by Gambetta, who felt bound to call to the dignity of chief of battalion a private individual who, under the name of Robert Lefort, had distinguished himself by his bravery and his military qualities. It is possible that the Duc d'Aumale may, in olden times, have become a general before his time. It is a fault he has in common with the great Conde, and a host of other renowned generals, called to make a better figure in history than even General Boulanger. But the Duc d'Aumale fought in Algeria and beat and captured Abdel Kader. The day after the revolution of the 24th of February, 1848, while yet Governor. General of Algeria, and master of an army of 35,000 men, he preferred to hand over his sword to General Cavagnac rather than be accused, by suppressing a victorious uprising, of subjecting his country to the evils of civil war. After the fall of the empire, the Duc d'Aumale became commander of an army corps under M. Thiers, who cannot be said to have loved him, under Marshall Mac-Mahon, and even under M. Grevy himself. Placed at Besancon at the head of one of the armies that should first meet the terms of invasion, he distinguished himself while in command to such an extent as to persuade not only his brother officers but the public at large, that if the perils of the country were to be renewed, there was in him a warrior of the first order, possibly the great general wanting to France in

ated? It matters not; it now forms part of French public sentiment. It will be difficult to convince Frenchmen that a prince, who, with thirty years of an interval, was twice at the head of a small army, and who twice respected republican legality, is a dangerous conspirator. But many Frenchmen will easily persuade themselves that the radical government removes by political hatred two distinguished military men, and a general-inchief of whom the country might in the hour of danger have pressing need. It is of course hard to foresee what will be the lasting effect of the expulsion of the princes in the French public mind. That it will satisfy the republican majority in the legislature there can be no doubt, since that majority called for the measure. That it will also satisfy many of the rank and file of the party in the country is equally certain. Still, many of the republicans in the country have received it with indifference. It is, on the other hand, impossible to deny that the course of the government in this matter is calculated to detach from the dominant party all that moderate section of the bourgeoisie which supported the republic under M. Thiers and M. Dufaure.

Is this estimation exact or exagger-

However small the number that may be estimated as for this cause leaving the republican ranks, it will be a help to the 3,500,000 electors who last October voted for Royalist candidates. If our foresight of things in France be realized, and the radicals continue the dangerous course they now follow, the time must come when none but the violent will on their side be found, and every social influence positively against them. These "social influences" exercise, it is true, but small influence over the lower strata of universal suffrage. But it is difficult long to govern against them. In any case, it were, if not a certain cause of ruin, a peril and a difficulty to make such an attempt. Impartial observation stands confounded at the sight of such an observation as that which, without any just motive, has caused the French government to add so thoughtessly to its embarrassments and its dangers.

THE PAPACY AND THE LAST ITALIAN ELECTIONS.

Le Moniteur de Rome remarks that one of the most interesting and significant of the electoral contests neld throughout Italy on the last Sunday of May was that of the second division of Catanzaro, in Calabria, where M. Fazzari was elected to the Chamber of Deputies. It s well known that this gentleman, a former Garibaldian, had distinctly placed n his programme a declaration in favor of reconciliation with the Papacy. This proposal does not seem to have shocked s constituents, who freely gave him their suffrages in the face of this declaration. It were not indeed wise to exaggerate either the significance of this lection or the importance of the person elected. It is less the man than the principle that deserves attention. The programme of M. Faz zari, as he laid it down to the Roman correspondent of the Germania, evidently lacks precision and clearness, Reconciliation without the necessary reparation could never be anything but a chimera. The very fact, however, of an influential member of the Liberal party having had the courage of presenting himself for election with such a programme, and the additional fact that on this programme he was elected, is a singularly characteristic symptom of the times. Herein we may see the first indication of a re-awakening in the liberal ranks. Le Moniteur thinks that this movement, of

which M. Fazzari has given the signal, several de will go on strengthening itself in its progress, and that the need of a reconciliation with the Papacy will sink more and more deeply with time into the national soul and conscience. That which to day appears bold and extraordinary will to-this concentrations are this concentration. Fazzari is alone in his party as an Roman advocate of "conciliation," to morrow its advocates may be legion. And here are aim at some of the reasons for this opinion. That which inspired M. Fazzari with the idea of reconciliation is certainly a teeling, instructive and irreflective, perchance, of apprehension. A series of unforeseen and extraordinary events has brought into bold relief the incomparably grand position which the Papacy holds grand position which the Papacy holds put this very clearly when he said: "The ment as most powerful sovereigns, the most difficulties illustrious at the most powerful sovereigns, the most difficulties illustrious at the most difficulties in the most difficulties in the most difficulties in the most difficulties at the most difficulties at the most difficulties in the most difficulties at the most difficulties are the most difficulties at the most difficulties are the most difficulties at the most difficulties are the in this world of ours. Fazzari himself illustrious statesmen, rival each other in attachment to and respect for the from the Holy See. Even republican states, the most hostile to the preponderance of the Catholic Church, seek by all means to avoid a rupture with the Papacy." It is natural, indeed, that in the face of this situation of affairs, which sets forth in brightest colors this moral prestige and growing influence of the Hely See, and growing influence of the Hely See, general, the friends of official Italy should feel a gone on certain uneasiness. Thus far the Roman railway, question has been for the Italian government the initial cause of all its mishaps, all its reverses and humiliations in the domain of foreign politics. But what is the outlook for the Italy of to-day, when nearly all the governments of Europe and for som the most powerful of all, openly seek the and the friendship and co operation of the Holy See? Has not Italy cause for alarm? After the bitter experiences of the past, what painful surprises may not the future We hope have in store for her? Would it not at right and once be more wise, more far-seeing and behalf. more statesmanlike to do as the other ever, and powers have done, make peace with the Vatican? What, in truth, must happen, closely if the official Italy of the moment, turning its back to all Europe, persists in its little quarrel with the Holy See and with the Church? Such is without doubt the line of thought that suggested the Fazzari | could ha programme.

The last elections as a whole cannot | We hope but contribute to augment the sentiin Newfo ment of pacification—of the necessity of made in a rapprochement felt in Liberal ranks. The | which it appeal to the country was the very last tage, become card of the Crown and of M. Depretis to escape a desperate situation. This gain the government has lost-for the new chamber will be more uncontrollable than the last. M. Depretis has ex-July, the hausted every expedient, he has tried attacks every alternative, he has in turn govand perv erned with the Left and with the Right, tleman but all has been useless. The troubles and confusion have but increased, and of the lin no issue seems to present itself for or his r escape from a continuance of the diffi- full the culty. There is, however, one. The Free Pre actual electoral body is unable to member furnish a majority for government, the Nor because it is incomplete and mutilated, by the fact of the best portion of the To-da people keeping aloof. The political Italy item to of to-day is made up of an insignificant Rulers minority of the people, a minority where- oppose in mediacrity holds away and able and honest men are becoming daily more and more scarce. This it is that explains the result of the last elections. The only remedy remaining is to bring all it, and Italians into participation in the political life of the nation, to rely not on the cal life of the nation, to rely not on the floating and unstable crowd of political the Do tricksters, but on the solid sense of the years s Italian nation, at once profoundly Catholic and Conservative. There is, however, unfortunately, an obstacle in the way-the existing antagonism between Italy and the Holy See. Let this antagonism cease, let Italy lay down its arms and make peace with the Vatican.

NEWFOUNDLAND NEWS.

Orangeism has worked sad havoc in Newfoundland, where it has divided and distracted the whole community. Never sentati scourge than this rich and promising land of Terra Nova-never were the evils of secret oath bound associations for the propagation of religious hatred so prominently brought before the eyes of the world than in the case of this otherwise favored colony. Rioting, bloodshed and murder nations have been among the fruits of this cursed plant on the island of Newfoundland. And it is not likely that, until something is done to eradicate it from the soil that it has contaminated, there can be anything like lasting peace or a certainly happy future for the country.

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"Our local papers are filled with discussions about what is called "Amalgamation"—that is, a compromise between Government and Opposition of such a character that some of the most prominent of the latter would accept office under the present administration. At present elected

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several departmental offices are unfilled, and there seems to be a dearth of suitable men to occupy them as hitherto. The Opposition, composed entirely of Roman Catholic members, have stood aloof and refused to join or support in any way the Government. It is said that negotiations are on foot with a view to change this condition of affairs, and secure a coalition to such an extent that the Roman Catholics would obtain a fair share of offices and of Governmental patronage. The arrangement is said to share of offices and of Governmental patronage. The arrangement is said to aim at securing Mr. Douelly as receiver general, his financial abilities being admitted on both hands, and probably another Roman Catholic as colonial secretary. As yet, however, all is uncertainty, and from the confused and contradictory accounts in our squabbling local papers it is impossible to guess even how the matter is likely to terminate. There can be no doubt the Government are anxious to secure some such arrangement as that referred to, as it would relieve them of many of their present difficulties. Mr. Kent, one of the members for St. John's East, announced his intention of resigning his seat and retiring from the arbitist for intention of resigning his seat and retiring from the political field. This will be a real loss, for Mr. Kent is a man of superor abilities and high character, and one of the most respected of our public men. He was Speaker of the House of Assem bly under Sir William Whiteway's admin-istration, and in this capacity was noted for the impartiality and ability with which he discharged the duties of that office. At present, Mr. Winter, attorney-general, is in London, having, it is said, gone on a mission connected with our railway, which is now in the hands of a receiver, and also with a view of opera-ting in connection with the French shore

We have little doubt that imperial pressure has been made bear on the intolerant and ignorant Cabinet that has for some time ruled the island, and that as a result of this pressure it is now proposed to give the Catholic body some show of representation in the Executive Council. We hope that nothing short of that due to right and to justice will be accepted on its behalf. Orange tyranny cannot last forever, and the Catholic minority is certain, sooner or later, by holding bravely and closely together, to obtain the fullest recognition. Canada, with its great transcontinental highway built and in working order, now offers the Island Colony inducements for union that never before could have been offered, and till recently were thought impossible of attainment. We hope that, in the interests of all classes in Newfoundland, no undue delay will be made in its entry into Confederation, in which it must, with its unrivalled advantage, become a power.

A BASE ATTACK.

In the Detroit Free Press, of the 23rd of July, there appeared one of those base attacks bespeaking the degraded mind and perverse heart, an attack on a gen. tleman as high minded and above reproach as any statesman on either side of the line-no matter what his position or his responsibilities. We publish in full the anonymous assault made in the Free Press on the worthy and popular member in the Canadian Commons for the North Riding of Essex :

LIBERTY, BUT NOT DISINTEGRATION.
To the Editor of the Detroit Free Press:
To-day's Free Press contains a Windsor item to the effect that the Irish Home oppose the Conservative party in the an Irish Protestant, who leads the Conservatives here in Dominion affairs, is notoriously as much in favor of home rule as Mr. Parnell himself, speaking for it, and subscribing liberally toward it; and as he helped compose the well-re-membered Costigan resolutions of sym-pathy with the Parnellites, which passed he Dominion Commons about three the Dominion Commons about three years ago, and were sent to Premier Gladstone, and received by him in an unwelcome and a contumelious manner—to say in effect that J. C. Patterson is —to say in effect that J. C. Patterson is to be opposed by the Home Rulers in a body is to say something almost funny enough to make a horse laugh. The reverse is very likely to prove true, and I suspect that it was some friend of that astute politician who wrote the item, in order to soften the opposition of anti-home rulers, of whom there are hundreds even in this constituency. Being one of them, I am in a position freely to say that we in this constituency. Being one of them, I am in a position freely to say that we have long felt indignant at Mr. Patterson for using his high situation as our representative, to further a scheme which we believe to be inimical to the best interests of the British Empire, and fraught with danger to the constitution and influence of our beloved mother country. We are patriotic, as were those whose lives and struggles your soldiers' monu ments commemorate; and, "by the eternal," we are opposed to all attempts at secession! We contend against national disintegration, and count as enemies those who in the fulness of the nation's strength, and with uncons trained hands, would tear asunder the fabric of the constitution constructed by the patient and long-continued labors of our wise and valorous forefathers, and sancti-fied by their shed blood. Our devotion to country is greater than to party, as all political panderers shall be made sensible, whether they be Grit or whether

they be Tory.

But we are not against popular liberty on the contrary, we passionately favor it, and contend for free speech in Ireland, England, Canada and Detroit. We shout, "God save the people" from rapacious landlords and plutoeratic despots in Ireland, in England, in Scotland, in Canada, and in the United

A LOYALIST, BUT NOT AN ORANGEMAN Essex Center, Ont., July 20.

entitled to our esteem and command our respect, we feel bound, in the interests of truth and of justice, to say that a baser calumny never appeared in print than that published over the signature of "A Loyalist, but not an Orangeman." Such men as this "Loyalist" are a curse to this country. They are to-day the bane and disgrace of Ireland, the very peril of the British Empire. Singular to say, while men of the "Loyalist" stamp are attacking Mr. Patterson after the very disloyal way above noticed, while they vilify his motives and assail his public character, there are others who use against him quite another argument, viz., that he has been false to Home Rule because he voted for the Costigan amendment to Mr. Blake's motion. The fact is that Mr. Patterson was a Home Ruler even before Mr. Par nell held a seat in Parliament-at a time when to be a Home Ruler meant almost social and political ostracism even in Canada. The hon, member for Essex is not now going to change his views on this subject. This is a subject on which he can never change, and we know that it is to him, amid the annoy. ances, the disappointments, and the embitterments of public life, some little gratification to be at any time able to say a word or write a line for the old land, Mr. Patterson was, in voting for the Costigan amendment, actuated, like some other gentlemen we might name, by a desire to do what he felt best for

Our readers know very well that we preferred a more explicit declaration in favor of Home Rule than that amend. ment. But we are not prepared to howl traitor at those who differ from us in this view. As we expect to be allowed the liberty of holding our cwn opinions on that subject, we willingly concede the same right to all others. Upon one point we are unalterably fixed, in conclusion and in conviction, that Mr. James C. Patterson is one of Ireland's most sincere and whole souled friends in Canada, and that no vote he has ever given in Parliament has been cast otherwise than out of a desire to do his duty by Canada and by Ireland.

THE IRISH PARTY IN THE NEW HOUSE.

The representation of Ireland in the new house will be apportioned as follows: Nationalists, 84; Conservatives, 18; Liberal Unionist, 1. The patriotic party made a gain of one and suffered the loss of two seats in Ulster. Mr. T. P. O'Connor retains his seat for Liverpool, which makes the total strength of the party 85. We subjoin a list of Mr. Parnell's eighty-five followers:

followers:

Abraham, W, West
Limerick.

Barry, J. S Wesford,
Blake, J. A. Carlow Co.
Blaine, A. S Armagh.
Biggar. J G E. Cavan.

Byrne, G M. W Wicklow.

Campbell, H, S Fermanagh.
Carew, J L, N Kildare.
Chance, P A, S Kilkeny.
Clancy, J. N Doblin
Cummins, Dr., N Roscommon.
Condon, T J, E Tipperary.

A Carew, J L, N Color, N Col perary.
Connolly, J. 8 Longford.
Conway, M, N LeitO'Brien, P.N Mon'g'n.
O'Brien, P.N Mon'g'n. rim. Corbet, W J, E Wick-O'Connor. J, S Kerry. low. O'Connor, J, S Tipper-Corbet, W J, E Wicklow.

Cox, J R, E Clare,
Gritiy, Dan. N Mayobeasy, J, W Mayo.
Dillon, J, E Mayo.
Esmonde, Sir T. Dublin.
Finucane, J, E Limerick.
Flynn, J C, N Cork.
Flynn, J C, N Cork.
Flynn, J C, N Cork.
Flyn, J C, N Cork.
Foley, P J, W Galway.
Fox, Dr. J F, Kings
Co. Gilhooly, J, W Cork. Power, P I, E Water-ford. Gilhooly, J, W Cork.
Gill, H J, Limerick
City.
Gray, E D, Dublin.
Harrington, E.
Kerry.
Harrington, T, HarDub.
Harris, M, E Galway.
Hayden, L P, S Loudend, J E, N
Wex.
Healy, Maurice, Cork.
Jordan, Jr, W Clare,
Kelly. B, S Donegal.
Kenny, M, M Tyrone.
Kenny, M, M Tyrone.
Kenny, M, M Tyrone.
Kenny, M, M Tyrone.
Laier, R, Leiz Q's Co.
Lane, Wm J, E Cork.
Lane, Wm J, E Cork.
Later, R, Leiz Q's Co.
Lane, Wm J, E Cork.
Stack, Jno, N Kerry.
Leamy, J, S Kildare.
Leamy, J, S Kildare.
Leamy, E N E Cork Sullivan, D, W Meath.
McCartan, M, S Down. Tanner, D C, M Cork.
McCarthy, J M Long. Tuite, J, N W Meath
Mr. T. M. Healy, defeated in South
Derry, will likely be returned for the Derry, will likely be returned for the seat held by Mr. Sexton, for one of the

Sligo divisions, and Mr. Wm. O'Brien, rejected by a narrow majority in South Tyrone, take either Newry or South Kerry, most probably the former, whose Mr. Justin McCarthy obtain by process of law the seat for Londonderry, where colourable majority of three was declared against him, the strength of the party will be the same as in the last Parliament.

FROM ST. THOMAS OF ALFRED, CO. PRESCOTT.

The feast of St. Anne was celebrated with great eclat in this parish. The zealous pastor, Rev. Father Agnel, formerly of Aylmer and Portage du Fort, had made -that is, a compromise between Government and Opposition of such a character that some of the most prominent of the latter would accept office under the present administration. At present

Essex, where both candidates are and assisted at the solemn High Mass with every sentiment of devotion and piety, several hundreds approaching the Holy Table. Father Agnel is to be congratulated on the ardent faith of his people and their readiness to meet his wishes for their spiritual advancement. The memory of the feast of St. Anne in this year of grace, 1886, in the parish of St. Tho mas d'Alfred, will be long kept green in the memory of the good Catholics there.

EDITORIAL NOTES.

WE ARE highly pleased to know that among the names prominently menioned in connection with the represenation of the County of Ottawa, Que., n the next Parliament of Canada, is that of Mr. Charles Logue, J. P., Maniwaki, Mr. Logue has not only every qualification for the position, but enjoys, in a arge measure, the esteem and confidence of the electorate. He will, if he consent to seek the suffrages of the people of that great county, prove a ormidable antagonist to any rival candidate, and will furthermore, if elected, prove a worthy, faithful and reliable representative. Mr. Logue is an Irish Catholic and a moderative Conservative, putting country before party-and, while mindful of the rights of the minority, Catholic first, last and all the time.

THE ARCHBISHOP OF OTTAWA.

Cardinal Taschereau Confers the Pallium,

On Wednesday, the 28th ult., His Eminence Cardinal Tarchereau and many of the prelates in attendance at the colla-tion of the pallium to Mgr. Fabre in tion of the pallium to Mgr. Fabre in Montreal, proceeded to Ottawa accompanied by a large body of clergy to take part in and witness a like ceremony in the Dominion Capital, whose Bishop had been, as our readers are aware, recently raised to the archiepiscopal rank. The following archbishops and bishops took part in the ceremony at Ottawa:

ARCHBISHOPS. Fabre, Most Ray. E.J.... Montreal. Leray, Most Rev Dr... New Orleans. Lynch, Most Rev.JJ.... Toronto. Taschereau, Card Quebec.

385 B	BISHOPS.
Cleary	Kingston.
	Burlington, Vt.
Gravel	Nicolet.
Langevin	Rimouski,
Lorrain	
	Charlottetown.
Moreau	St. Hyacinthe.
Racine	Sherbrooke.
Rogers	Chatham, N. B.
Wadhams	
Walsh	
	M. O'D

His Excellency Mgr. O'Bryen, the Papal Ab-legate, was also present at all the ceremonies connected with the investiture in Ottawa of Archbisho Duhamel of his new and well-won titl and dignity. His Eminence the Cardinal was, upon his arrival at the Basilica, made the recipient of three several addresses, to all of which he made suitable reply. The English address was read by Mr. P. Baskerville, M. P. P., as

follows : To His Eminence Cardinal Taschereau, Arch bishop of Quebec:
MAY IT PLEASE YOUR EMINENCE, Having shared in the unwonted joy which has lately set in for the Catholics of Canada, we, the Catholics of Ottawa, happily find ourselves this day at the fountain head of joy, in the august persom of Your Eminence. In common, therefore, with the faithful of the wide Dominion, we beg to tender our sincere congratulations to Your Eminence, just raised to the high position of Cardinal of the Holy Roman Courch. The elevaof the Holy Roman Cauren. The eleva-tion of a son of Canada to so close a proximity with the Father of the Faith-ful is an event of too much importance not to call forth the warmest expression of our religious feelings. We feel our hearts unusually stirred, and our faith powerfully strengthened by the first appearance amongst us of one who has won the confidence of Leo XIII., who has been taken into the council of the Sacred College to watch over and guide the destinies of the Universal Church, and who comes to us this day in the in-signia of a prince of the Church, and in the discharge of his Cardinal duties. In the discharge of his Cardinal discless. In such a presence we feel that we are coming nearer to Rome, nearer to the Vatican, nearer to the Apostolic prisoner himself. We seem to catch a glimpse of our Holy Father's person and surroundings, and certainly the fealty of that family relish, to which is bound the Universal Church, to which is bound the Universal Church, and which we have always firmly believed in, we at present sensibly feel and fondly relish. The effect of the new dignity will be felt over the land, from the Atlantic to the Pacific, and the happy homes of Canada will gladden in the purple light that streams from the east, hailing it as the dawning of a glorious spiritual nature. While the Church in Canada may glory in Canada in the advanced position deserving of a Cardinalate, it, at the same time, by the accession of this new power, feels its natural strength increased and looks forward to new progress and new forward to new progress and new triumphs. In the midst of congratu'a-tions that are due to us; the recipients, of this honour, we may respectfully congratulate our Holy Father on the sel-ection which His Holiness has made of venerable brother from this Western world. In his solicitude for all the churches he sought and found in Your Eminence

Your Eminence will permit us to say in should consent to any such alienation, reply, that a second joy of a more domestic character attaches to this festive scene. We must turn our thoughts homewards, fixing them on one who is dear to us, as he is to Your Eminence, who carries off the honor which this day comes to the metropolis. We have long learned to prize our immediate supreme pastor. We are familiar with his excelent qualities; we faithfully appreciate the good he has effected amongst us; we have become attached to him, drawn by his paternal cares and his paternal heart. And what could foster our devotedness to his person so much as to see him invested with the dignity that is now his? What could satisfy our wishes more fully than to hail our well proved Bishop of many years as the first Archbishop of many years as the first Archbishop of Ottawa? This well earned elevation, coming from Leo XIII., through Your Eminence's hands, will bind us more than ever to His Grace, to Your Eminence, to Leo XIII., and to the Holy Mother Church. Allow us in conclusion to express our heartfelt wish that Your Eminence may leave the leaves the Eminence may long preside over the Catholic Church in Canada, with neverending dignity and effect, reap fresh merits in a new field of duty, and find in the ready obedience of a Catholic people that happiness which sweetens the toils of the sacred ministry.

(Signed), P. BASKERVILLE, Chairman Irish Catholic Committee.

W. H. BARRY.

Ottawa, July 28th, 1886. Of Thursday's ceremonial and proceedings the Citizen of Friday, July 30th,

says:
Long before nine o'clock yesterday morning the Basilica was crowded with an eager audience gathered to with the ceremony of investing Ottawa's first Archbishop with the pallium. Soon after nine o'clock Cardinal Taschereau, supported by Very Rev. Dr. C. E. Legare and Rev. C. O. Gagnon, deacons of honour, entered and approached the nonour, entered and approached the altar. Mgr. O'Brien, the Papal Ablegate, came next, and following him were Archbishops Lynch, Dubamel, Leroy and Fabre, and Bishops McIntyre, Walsh, Racine, Moreau, Langevin, Wadhams, Cleary, Lorrain and Gravel, and Mgr. Raymond. Mass was celebrated nams, Cleary, Lorrain and Gravel, and Mgr. Raymond. Mass was celebrated by the Cardinal, assisted by distinguished clergy. The Mass was then resumed and concluded. Rev. Abbe Bruchesi, of St. Joseph's Church, Montreal, then preached in French, delivering a beau-tiful discourse. The Cardinal having assumed the mitre and crosser, was escorted to the altar by Mgr. O'Bryen, and shortly after Archbishop Duhamel, escorted by Fathers Sloan and Campeau, and also having on his head the mitre and bearing the crosier in his hand, approached the front of the altar where approached the front of the altar where the Cardinal sat, and kneeling before

reading it in Latin. The latter is taken from the "Pontificale Romanum Clementis VIII. ac Urbane VIII." The following is a translation: "I. I. T. Duhamel, elect of the Church from this hour will be faithful and obedient to the blessed Peter the Apostle, to the Holy Roman Church, and Apostle, to the Holy Roman Church, and to our Lord the Pope and his successors canonically installed. I shall not by counsel or consent or deed be a party to their losing their lives or limbs, or to their being spoken of in evil report, or to their being in any way violently used, or to their receiving any damage whatever to their receiving any damage whatever under any pretext. I will not knowingly disclose to their disadvan tage any knowledge I may have obtained either from them personally, their nuncios, or by letters. I will be an assistant to them in retaining and defending against all men the Roman Papacy and the regalia of St. Peter. I will treat with honor, the Legate of the will treat with honor the Legate of the Apostolic See, in his comings and goings, and I will assist him in his necessities. crease, and promote the jurisdiction, honors, privileges and authority of the Holy Roman Church, of our Lord the Pope, and of his above mentioned sucessors. Nor shall I be concerned, either by counsel or deed, or manœuvre in any thing whatever injurious to our same Lord the Pope, or the same Roman Church, or anything that may be machinated prejudicial to their persons, their rights, honors, position, or power. And if I should know of any such things done or designated by any one whatsoever, I shall hinder it if I can, and whateoever, I shall inder it if I can, and as quickly as I possibly can, I shall inform the said Lord Pope, or some other person, who may transmit the same to him. I will observe the rules of the Holy Fathers. their decrees, ordinances or dispositions, their reservations, provisions and apostolic commands to all men, and will cause them to be observed by others. I will so far as I can, persecute and oppose heretics, schismatics and rebels to our Lord the Pope or his above mentioned successor On being summoned to a synod I will attend it unless I should be prevented by canonical obstacles. I will in person visit the limits of my diocese every three months, and I will report to our Lord the Pope, or to his before mentioned successors and my makely masters. tioned successors on my whole pastoral office, and on all things pertaining to my Church, on the discipline of my clergy and flock, and on anything in any way and flock, and on anything in any way relating to the salvation of the souls confided to my care, and, on the other hand, I will receive with humility the apostolic orders and will follow them diligently. And if I should be delayed by some ligitimate impediment, I will fulfill all the foregoing duties through some sure delegate especially commissioned for this purpose taken from amongst my chapter, or some one else amongst my chapter, or some one else qualified by ecclesiastical rank; or if these fail me, through a priest of the diothese fail me, through a priest of the diocese, and if none, such whatever be available, through any other secular priest or a regular of known probity and piety and fully informed on all the above points. But in any such case of impediment I shall inform, through the proper channels of the Holy Roman Church, the presiding Cardinal of the Congregation of the Holy Council, and transmitting the same through the above mentioned he sought and found in Your Eminence the qualities that form a ruler in the Church, personal endowments of various kinds, piety, extensive knowledge, wisdom, zeal, and every Christian and apostolic virtue. Your years of indefatigable and enlightened labours in the vineyard of the Lord could not but result in the honours which have crowned them. But what extraordinary occasion has brought Your Eminence this day to our beloved dity? and why this sacred array of pastors from every rank in the Church and from so many distant climes? Here

I am willing to incur the penalties there-

for appointed." The pallium was then placed over the Archbishop's head by the attendant priest and attached by the Cardinal. At priest and attached by the Cardinal. At the conclusion of the ceremony Arch-bishop Duhamel was the recipient of very hearty congratulations from numer-ous friends.

ENTERTAINED AT DINNER.

The archbishop subsequently entertained at dinner Cardinal Taschereau tained at dinner Cardinal Taschereau and the other distinguished visitors, as well as the city clergy. Cardinal Taschereau occupied the head of the table, with Archbishop Duhamel on his right and Archbishop Lynch on his left. There were about 150 guests present. The were about 150 guests present. The dinner took place at the Water Street Convent where an excellent menu was served. The head waiter of the Russell and a number of his staff, with the assisand a number of his staft, with the assistance of a large number of volunteers, were in attendance on the distinguished guests. At the conclusion of the meal the Archbishop cordially thanked the guests for their presence. In the afternoon the Cardinal and Bishops visited the communities, after which the majority of the Bishops left for home.

BLESSINGS FROM THE POPE.

THE TELEGRAMS INTERCHANGED ON THE OC-CASION OF THE GRAND CEREMONY AT QUEBEC.

Quebec, July 26.—The following tele-grams were interchanged last week be-ween the ecclesiastical authorities at

Quebec and the Holy See :-To Cardinal Jacobini, Rome, Italy:
Enthusiastic religious fete. Demonstration by Catholics and Protestants. Gratitude to Leo XIII. Thanks.
Sigued, CARDINAL TASCHEREAU.

Rome, 22nd July, 1886.
To Cardinal Taschereau, Archbishop's Pal-Fo Cardina: rascussed ace, Quebec:
ace, Quebec:
The telegram of Your Eminence read with pleasure by the Sovereign Pontial, who thanks and blesses yoz. I congratulate you.
Signed, CARDINAL JACOBINI.

Quebec, July 22nd, 1886.
To Cardinal Jacobini, Rome, Italy:
The mission is executed. Indescribable enthusiasm. The United States and whole of Canada represented. Illumination, arches, procession, etc. Speeches by the Cardinal Ablegate and Governor. The Cardinal and people grateful. Leo XIII. applauded.

Signed, MGR. O'BRYEN, Ablegate.

Rome, 22nd July, 1886.
To Mgr. Apostolic Delegate:
The Holy Father very satisfied with your telegram, blesses you.
Signed, CARDINAL JACOBINI,

Quebec, 21st July, 1836.
To Cardinal Jscoblni, Rome:
The Archbishop of Foronto thanks the
Holy Father for the signal honor to have
been named delegate of the Holy See to
Invest Cardinal Taschereau with the baretta.
Imposing ceremony. Twenty-two bishops
present. General enthusiasm. Profound and
universal gratitude to Leo XIII.
(Signed), Archbishop of Toronto.

Rome, 22nd July, 1886.

Quebec, Canada:
The Soversign Pontiff has experienced great consolation in learning of the solemnity of the feles celebrated with so much enthusiasm in the presence of twenty-two bishops. An event of this kind will tighten the bonds which units the Holy See and the

Mrs. Mary Toohey.

On Thursday, 29th of July, Mrs. Mary Toohey, relict of the late Patrick Toohey, died in this city, having attained the ripe old age of 90 years. In the year 1847 herself and family came to this country, and settled in London, where she has resided up to the time of her death. She was the mother of ten children, six of whom survive her—two sons and four daughters. Her youngest son, Mr. John Toohey, of the Grand Trunk, with whom she has lived ever son, Mr. John Toohey, of the Grand Trunk, with whom she has lived ever since coming to this city, is the only one of the family now in Canada, the rest being in the United States.

Mrs. Toohey was in life a kind neighbor, possessing all those whole-souled, admirable traits so characteristic of her country was a marked feature of

countrywomen. A marked feature of her life was her grand Catholic faith. She was indeed of the old Celtic kind who prized faith and country above all else and who would endure all manner else and who would endure all manner of persecution rather than cease to practise the one and love the other. This glorious heritage she has transmitted to her family, all of whom, though engaged in various walks of life, are remarkable alike for their ardent faith in the Church of St. Patrick. On Sunday afternoon at 2 30 the funeral on Sunday attention at 2 of the timeral services over her remains were conducted by Father Tiernan. After reciting the prayers for the dead, he made a few very appropriate and kind remarks about the grand Christian life of the deceased, and of the edifying and happy death she met with, for the inspired words of the apostle were literally verified in her, "Blessed are the dead who die in the Lord, etc." On Monday morning at 9 o'clock a Requiem High Mass was celebrated for her in St. Peter's Cathedral, at which Monsignor Bruyere assisted.

St. Peter's Cathedral.

On last Sunday, in St. Peter's Cathedral at the high mass, the Rev. Father De Cantillon, a Dominican Father, preached a very eloquent and impressive sermon. He spoke of the innate and necessary desire of the human heart after happiness, and how it only heart after happiness, and how it only too often happens that man seeks to obtain that happiness in sources that only serve to remove it further from his grasp, that riches, carnal pleasures, and worldly ambitions could never satisfy the longings of the human soul, for its aspirations, like its own nature, were immortal and eternal, and therefore nothing less than God Himself could fully satiate its cravings, and that it was in serving and loving Him that true happiness was to be found.

In accordance with the decision of the an accordance with the decision of the late Plenary Council of Baltimore, a college for the training of priests to labor among the colored population of the United States will soon be established

Forearmed

Dyspepsia.

Ye are stops to the Gate
Which is pearly and sweet;
Ye are wings to the bliss
Of the bright golden street;
Ye are time from the rainbow
All radiant and fair;
And, to Mansions of glory,
Thy name is the stair,

Ye are Wisdom's dear shrine,
Ye are chastity's cell,
Ye are cloister's for prayer,
And refresh as a well;
Ye are lights in the darkness,
And stars in the night;
Ye are tapers of blessing,
Conducting to light.

Ye are odours of joy
From Eden's loved bowers,
Ye are whispers from Jesus,
And rich scented flower;
Ye are formed in the thorns
Of sweet Calvary's Crown,
And with Water and Blood
From Heaven came down.

personating his father. The agent of Mr. Lewis withdrew the charge, and thereupon Mr. O'Doherty applied for the penalty of £10 recoverable in case of the failure of the prosecution, and again, by the same majority, the Bench refused.

Baron Dowse opened the Commission of Assize for the City of Limerick, on July 6. The grand jury having been sworn, in addressing them he said he was glad to be able to inform them that there was no business to come before them on the present occasion. The calendar before him was a perfect blank, and he thought that was a very satisfactory state of things for a judge to be able to announce. The Grand Jury were then discharged, and the High Sheriff presented the Judge with a pair of white gloves. Baron Dowse Limerick.

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Louth.

THE TRUTH WILL MAKE CON-

Already worn them more than once in the course of my career on the bench, but I have peculiar pleasure in receiving them within the precincts of the old and famous City of Limerick.

Louth.

Mr. T. P. Gill addressed a mass meeting of the electors of South Louth on July 4, at Ardee. Mr. Gill was met at Drogheda by the Mayor of the town and deputations from the local organizations, who, having presented him with an address of welcome, accompanied him to Ardee, via Dunleer. At Dunleer methods are the character of great men from the obloquy cast upon them.

the best of the contract of th

Mrs. Cyrus Kilborne, Beamsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment, when she concluded to try Burdock Blood Bitters, internally and externally, a few bottles of which entirely energl her. The Orange rowdies of the Ballymacarrett district did not allow their celebration
of Mr. Cobain's victory to pass off without
giving the Catholic clergy a "taste of their
quality." On two or three occasions in

Antrim.

Antrim.

The prisoners charged with participating the prisoners charged with participating in the Sligo riots pleaded guilty, and were sentenced, July 9, by Chief Justice Morris, who commented in the strongest language on the cathedral, in which flots had their origin. His only regret was that the law did not allow him to inflict a heavier sentence than that of two years' imprisonment with hard labor. Clery, two was also implicated in the outrage on the Cathedral, in which rough to make the content of the public that the church had been attacked on the preceding evening. The mob did not, however, confine its operations to the sacred edifice. The propose on the Cathedral, was sentenced to eighteen months' imprisonment with hard labor. On the remaining twelve prisoners sentences varying from six too me month's imprisonment, according to the amount of their participation in the riot, were pronounced.

The way Derry was carried against Justin McCarthy is shown by the following incidents. A man named O'Brien, a Lewisite, was charged by the Nationalists with personating his father, who is dead, He was arrested and brought up for investigation. Three of Mr. Lewis's polling sgents and his published election agant at on the Bench, and refused to give a remand, although it was sworn that six witnesses would be produced to prove the charge. Mr. O'Doherty protested against the decision. Subsequently a Nationalists witnesses would be produced to prove the charge. Mr. O'Doherty protested against the decision. Subsequently a Nationalists the decision. Subsequently a Nationalist witnesses would be produced to prove the charge. Mr. O'Doherty protested against the decision. Subsequently a Nationalist witnesses would be produced to prove the charge. Mr. O'Doherty protested against the decision. Subsequently a Nationalist witnesses would be produced to prove the charge. Mr. O'Doherty protested against the decision. Subsequently a Nationalist witnesses would be produced to give a remand, although it was severed and the pro

Colored Catholics.

A correspondent writes thus from Union County, Kentucky (Sacred Heart Parish), to the Louisville Central Catholic

Parish), to the Louisville Central Catholic Advocate:

"Yesterday, May 23, was regular Communion day for the colored people of the parish, 'The Holy Family Society,' and to see the number that were there to receive the holy sacraments, one would jump at the conclusion that they were really like one holy family; but daily observation proves that their edifying presence was the bright side of the picture. During Lent our pastor gave them a retreat, which lasted for four or five days, and in which they made the Jubilee. The zeal with which Father Hogarty labors among these poor people is great indeed, but, with all his care and training, it seems impossible to make them feel the difference between mine and thine, and that yes and no means that when it is uttered, and that no one can expect to get the highest market price for nine hours' work and only pretend to work three hours of the time. The number of colored people seems to be increasing, and is already sufficiently large for them to have a church to themselves. They contribute freely for private entertainments among them. selves. They contribute freely for private entertainments among them-selves that could be much better utilized

here contests, many of the day had there been contests, many of the many the second interest of the country of the contest of

be skin assumes a dity browninin Catholic Furth Reader.

Dominion Catholic Fifth Reader.

Pominion Catholic Fifth Reader.

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Dominion Catholic Fifth Reader.

Pominion Catholic Fifth Reader.

Dominion Catholic Fifth Reader.

Pominion Catholic Fifth Reader.

Pominion Catholic Complete Speller.

Primar Coursell Fifth Reader.

Primar Sport

Forewarned

of danger by the condition of your blood, with Ayer's Sarsaparilla, there need be as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling raigia, Salt Rheum, Tetter, Eczema, of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you diseases arising from Scrofulous taints in should take Ayer's Sarsaparilla. It will the blood. Geo. Garwood, Big Springs, Ohio, writes: "Ayer's Sarsaparilla has been used by with correctly property." cause the vital organs to properly perform their functions. If you suffer from years. I was a constant sufferer from

Rheumatism,

or Neuralgia, a few bottles of Ayer's Sar-saparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuwrites: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla cured ner, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Barnard Wair, 75 Adams st., Lynn, Mass., writes: "For many years I suffered terribly from Indigestion, Dyspepsia, and Scrofula. Almost hopeless, I took Ayer's Sar-

Ayer's Sar saparilla saparilla." It instils new life into the and am a well man to-day." Be sure and blood, and imparts vitality and strength.

Being highly concentrated, it is the most economical blood purifier.

get Ayer's Sarsaparilla, the most thorough and effective blood purifier. The best is the cheapest.

Prepared by Dr. J. C. Aver & Co., Lowell, Mass., U. S. A.

For sale by all druggists. Price \$1; six bottles for \$5.



BELL

Have reached a Standard of Excellence unequalled by any other manufacturer.

CATALOGUES (SENT FREE ON APPLICATION.

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in Hamilton, St. Thomas and London, Eng.

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS&DINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS,
They invigorate and restore to health Debilitated Constitutions, and are invaluable
in all Complaints incidental to Females of all ages. For Children and the

aged they are priceless.

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

Manufactured only at Professor HOLLOWAY'S Establishment,
78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
and are sold at 1s. 1½d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World. Furchasers should look to the Label on the Pots and Bozes. If the address is not Oxford Street London, they are spurious.

SADLIER'S DOMINION SERIES

SCHOOL BOOKS, HEAD LINE COPIES, ETC.

Dominion Catholic First Reader, . . . Part First, 63c. per doz. Domirion Catholic First Reader, . . . Part Second, 90c. per doz. Dominion Catholic Second Beader, · · · · \$2.70 per doz. Dominion Catholic Third Reader, . . . Dominion Catholic Fourth Reader.

Dominion Catholic Fifth Reader.

O tender Heart, strong ark which doth en ahrine
The whole sweet law that rules the heart
of man;
No longer held as slaves beneath a ban,
Grateful and free we live by love divine.

COR, ARCA LEGEM CONTINENS.

O Heart. O sanctuary undefiled, Of that new law of love unto us given; O veil more preclous than of old was riven O temple holier than the ancients piled.

For love thou sufferest a gaping wound, A wound towards which our human sor rows turn; So we may feel thy love within us burn, And worship thee with all our sores un bound.

Under love's symbol, sweet to us and dread Mystic and human woes hath Christ en-dured— Our priest whose sacrifice our heaven se-cured.

Offering his blood and flesh as wine and bread.

What living heart is there that will no come
At his redeeming call, that doth not sigh
To give him love for love, and will not fis
Into his heart, our everlasting home?

Honor be to the Pather and the Son; And to the Holy Spirit honor be; All power, glory, sway is of the Three Who through all ages live and love in One —Losa Mutholland,

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

SIXTH SUNDAY AFTER PENTECOST.

For those who have always lived through God's goodness, with peaceful hearts in their Father's house—the Church— -the truths which God has revealed and which are the inheritance of the faithful which are the inheritance of the fathritu have become so familiar as to be accepted very frequently in a certain dull matter-of-course way, and too often their immense value and importance are far of course way, and portance are lar immense value and importance are lar from being sufficiently realized. This morning I propose to speak about one of these well-known truths and to point out these well-known truths and to point out advantage which even the simplest "And wh self from be the cause of the cause" the cause of the these well-known truths and to point out the advantage which even the simplest and humblest of Catholics possesses over the greatest and best of those who did not have the light of faith. This advan-tage consists in the knowledge which every Catholic has of his own dignity and destiny. And in order that this may he seen more clearly. I shall place in conbe seen more clearly I shall place in contrast with our knowledge the ignorance and blindness in which the mind of one of the greatest and most sincere and earnest men of past times was wrapped on

est men of past times was wrapped on these all important points.

Now, let us go to the writer and thinker of whom I am speaking and see what he has to tell us about man. Here are his words and the sum and substance of his whom He described by the searching, but of all he could gather from the great philosophers of the past: "Like the race of leaves the race of man is. The wind in autumn strows the earth with old leaves, then the spring the woods with "Very g old leaves, then the spring the woods with new endows. All men are born in the spring season, and soon a wind hath scattered them, and thereafter the wood peopleth itself again with another genera-tion of leaves." Here we have the pagan summing up of man's life. This is all it appeared to be worth in the eyes of its great philosophers. Men are as valueless as the leaves which come and go with

spring and autumn.

And what shall we think of the actions And what shall we think of the actions of men, their toils and struggles? Listen again to our pagan teacher: "Hath the ball which one casteth from his hand any profit of its rising, or loss as it descendeth again, or in its fail? or the bubble as it groweth and breaketh on the air? or the laws of the laws from the heginning to flame of the lamp from the beginning to the end of its history?" In other words, the toils and labors of man, his struggles next year and aspirations, his joys and sorrows are of no more profit to him than is its rising and falling to the ball which a man throws,

or the bubble which a child blows.

Let us turn now to the teaching of the Church. What does she tell us man is; What in her eyes is the value of man's actions? Of course she admits, nay, insists, upon the fact that our sojourn here is but for a short time, but at the same time she tells us that we have a nevertime she tells us that we have a neverending existence, that for good or evil,
for weal or woe, we shall never cease to
be. She tells us, too, that our souls, each
and every one of them, came from the
hands of an all perfect and infinite holy
Being, and that this all perfect and
infinitely perfect Being has given them
to us to take care of, and that according
as we take care good care of them or not
for the few years we are in this world, so for the few years we are in this world, so our lot and state will be for endless ages. She tells us that these souls of ours were made in the image and likeness of God, and that it is our duty to preserve and keep this image and likeness in which they were created, and that it is by the acts of our daily life that this image and

acts of our daily life that this image and likeness must be preserved and kept.

Scientific men say that we cannot set in motion even a small object, we cannot throw a ball into the air without its having an effect which reaches to the utmost bounds of space. Something similar may be said of each and every one of our actions. Not one of them is indifferent. Not one of them but will have an effect in some way or other which will be felt for all eternity.

Many of catarr out suc standing the disc which wi asite, no Sufferers descriptions indifferent. Not one of them but will have an effect in some way or other which will be felt for all eternity. will be felt for all eternity.

Do not these considerations open up to

us a view of man's dignity and of the value and importance of his actions, which should render our lives precious in our own eyes and renew the warmth of our attachment to those truths which we have attachment to account and to our holy us a view of man's dignity and of the always taken for granted, and to our holy M other the Church who has so carefully preserved them for us?

To Cure a Corn.

There is no lack of so-called cures for the common ailment known as corns.

ALWAYS REQUIRED—A good cathartic medicine. National Pills will not disappoint you.

FREENAN'S WORM POWDERS are safe, re and speedy to remove worms from ildren or adults.

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The time approachir a large ps structing a But it was put off to ent at the

"how man; "Only on "What! "Yes, Fa "There

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why?"
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COR, ARCA LEGEM CONTINENS.

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Grateful and free we live by love divine.

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A wound towards which our human sorrows turn;
So we may feel thy love within us burn,
And worship thee with all our sores unbound.

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What living heart is there that will not come
At his redeeming call, that doth not sigh
To give him love for love, and will not fly
Into his heart, our everlasting home?

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FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York. SIXTH SUNDAY AFTER PENTECOST.

"Many prophets and just men have desired to see the things which you see, and have not seen them; and to hear the things which you hear, and have not heard them,"—Matt, xills, 17.

For those who have always lived,

through God's goodness, with peaceful hearts in their Father's house—the Church—the truths which God has revealed and which are the inheritance of the faithful which are the inheritance of the faithful have become so familiar as to be accepted very frequently in a certain dull matter-of-course way, and too often their immense value and importance are far from being sufficiently realized. This morning I propose to speak about one of these well-known truths and to point out the advantage which even the simplest and humblest of Catholics possesses over the greatest and best of those who did not have the light of faith. This advan-tage consists in the knowledge which every Catholic has of his own dignity and destiny. And in order that this may be seen more clearly I shall place in contrast with our knowledge the ignorance and blindness in which the mind of one of the greatest and most sincere and earnest men of past times was wrapped on

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And what shall we think of the actions of men, their toils and struggles? Listen again to our pagan teacher: "Hath the ball which one casteth from his hand any profit of its rising, or loss as it descendeth igain, or in its fall? or the bubble as it flame of the lamp from the beginning to the end of its history?" In other words, the toils and labors of man, his struggles and aspirations, his joys and sorrows are of no more profit to him than is its rising and falling to the ball which a man throws,

or the bubble which a child blows.

Let us turn now to the teaching of the What does she tell us man is? What in her eyes is the value of man's actions? Of course she admits, nay, inactions? Of course she admits, nay, insists, upon the fact that our sojourn here is but for a short time, but at the same time she tells us that we have a neverending existence, that for good or evil, for weal or woe, we shall never cease to be. She tells us, too, that our souls, each and every one of them, came from the hands of an all perfect and infinite holy Being, and that this all perfect and infinitely perfect Being has given them to us to take care of, and that according as we take care good care of them or not for the few years we are in this world, so as we take care good care of them or not for the few years we are in this world, so our lot and state will be for endless ages. She tells us that these souls of ours were made in the image and likeness of God, and that it is our duty to preserve and keep this image and likeness in which they were created, and that it is by the acts of our daily life that this image and likeness must be preserved and keep.

Scientific men say that we cannot set in motion even a small object, we cannot throw a ball into the air without its having an effect which reaches to the utmost bounds of space. Something similar may be said of each and every one of our actions. Not one of them is indifferent. Not one of them but will have an effect in some way or other which will be felt for all eternity.

will be felt for all eternity.

Do not these considerations open up to

us a view of man's dignity and of the value and importance of his actions, which should render our lives precious in our own eyes and renew the warmth of our attachment to those truths which we have always taken for granted, and to our holy M other the Church who has so carefully preserved them for us?

To Cure a Corn.

There is no lack of so-called cures for the common ailment known as corns The vegetable, animal, and mineral king doms have been ransacked for cures. I is a simple matter to remove corns with out pain, for if you will go to any druggist or medicine dealer and buy a bottle of Putnam's Painless Corn Extractor and apply it as directed the thing is done. Get "Putnam's," and no other.

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In Examination in Catechism.

The time for First Communion was approaching, and the assistant priest of a large parish had been zealously in a trucking a purpose place of children structing a numerous class of children. But it was evident that some would be But it was evident that some would be put off to the next year. The parents of the children were invited to be present at the final examination, in order that they might see for themselves who had not studied sufficiently.

"Well, my boy," began the examiner, "how many Gods are there?"

"Only one, but—there could be more."

"What! more Gods than one?"

"Yes, Father—"

"You must be confused. I think You

"You must be confused, I think. You, Johnnie,—what do you say?"

'There is only one God and there can not be no more."

"Yary mall. When

"Very well. Why can there be no more?"
"Because the first being everywhere,

there is no room for others."
"Very good, very good indeed! Now,
my little man, how many persons are
there in God?"
Lohning besided. Johnnie hesitated.

"What! don't you know after being told so often? Think a little— Well, then, Paul, can you tell how many persons there are in God?"

Three persons. "How can there be three persons in one

"It's true, but it is a mystery."
"What do we call the mystery of three

persons in one God?"
"The Holy Trinity."
"And you believe in this mystery—

why?"
"Because you tell me, Father."
"But maybe I am deceiving you?"
"Oh! no, Father you are too good for

"Well, perhaps, I am deceived myself?"
"Oh! no; for then the bishops would "No, sir, but the bishop would send you away."

"But can't the bishop himself be deceived? He's not infallible, is he?"

"No, sir; but our Holy Father the Pope is, and if the bishop was wrong, the Pope would change him."

"And what's to prevent the Pope him.

'And what's to prevent the Pope him self from being wrong?"
"Because God is with him."

"Heeause God is with him."
"How do you know that?"
"Because Jesus Christ promised to be
with him till the end of the world; and
He prayed that his faith should never fail,

and told him to confirm his brethren."
"But how do you know that Jesus Christ was God?" "He said He was, and then proved it." "In what way?"

"By a great many miracles, that no-body but God could do. He raised people to life, walked on the water, cured sick people, healed lepers. And when He died everyone could know he was God. Once He made five loaves do for five thousand persons; and at another time He fed a multitude with seven loaves. Everybody saw Him doing it, so it can't be denied."

so it can't be denied."

"Very good, but it is His Apostles that relate these miracles; can we be sure that what they say is true?"

"The Apostles all suffered and died for what they said, sooner than take it back. If what they said was not true, I think they'd sooner take it back; for persons say things not true only to escape suffer. say things not true only to escape suffering. So I think it must be clear to everybody that what the Apostles say is

The priest was delighted, and the people showed by their smiles and nods of approval that they were more pleased at Paul's intelligence than they had been displeased at the dullness of his com-

Paul was rewarded by being admitted among the first communicants while his two little friends had to wait till the next year.

What is Catarrh ?

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

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the aveat nature of

out success, until a physician of long standing discovered the exact nature of standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

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Upon the date of your appearin',
eh, the poor old spuds were gone;
Black and blue they turned complately;
ot of every ten, not one
Could mortal man make use of lately.
Welcome, food for young and old.
For rich and poor, for lords and ladie
White as milk and bright as gold.
Bursting, laughing New Potaties.

Many fruits our island yields
Above the soil. likewise below it;
Gardena, orchards, parks and fields
Are full ofsweets, and well it know it;
But go praise them all who will.
I'll maintain, for that I'm able,
'Taties, sound and clean, are still
The pride and glory of the table.
Welcome, food for young and old,
For men and babes, for lords and ladies,
White as milk and bright as gold.
Eweet and wholesome New Potaties.

III.

Despite the way some people go on,
Bits of bread and drops of tay
Are not the things for men to grow on;
Och, 'tis quite a sartin case,
There must be matchless sustentation
In the food that feeds the race
That's planity batin' all creation,
That the food for young and old,
For sick and hale, for lords and ladies
White as milk and bright as gold,
Heathful, beautiful New Potaties.

Men there are of pampered wils
Who feast on viands strange and various—
Ah, but then come draughts and pills
To cure some ills both sharp and sarious.
Not a thing with them goes wrong
Who use the simple food of Erin;
Lives are theirs, serene and long,
And virtues bright esyond comparin',
Welcome loy of young and old,
Of rich and poor, of lords and ladies,
White as milk and bright as gold,
Grand and glorious New Potaties.
—Dublan Nation.

C. M. B. A.

Cornwall, July 5th, 1886. At a regular meeting of the members of Branch No. 38, C. M. B. A, the following

Whereas, Almighty God, in His infinite wiedom, saw fit to visit the home of Bro. Lawrence Cummins and take therefrom his two beloved children unto Himself. Resolved, That the members of this Branch do extend to Bro. Cummins their profound sympathy in the great loss he has sustained; and may Him who does all things for the best comfort our brother in his hour of sorrow,

Resolved, That a copy of these resolutions be sent to Bro. Cummins and one to the CATHOLIC RECORD for publication.

JNO. LALLY,
Rec. Sec. Branch No. 38, C. M. B. A.

FAITH AND ERROR.

REV. FATHER CONNOLLY, MONTREAL, CONTINUES

Port Arthur, Saturday, July 19.

Port Arthur, Saturday, July 19.

Last evening Rev. Father Connolly, S.
J., preached in St. Andrew's church, on
Faith and Modern Error. His text was:

"Faith by hearing and hearing by the
word of Christ." Rom. x. 17. Besides the
light of reason another light illuminates
in this mortal life, the mind and heart of
man—the light of faith. Truth of faith
is truth received on the word of another.
Wa may have knowledge of an object We may have knowledge of an object directly from the object itself, perceived by the intelligence, or indirectly from the minds of another reflected through the word. In the latter case there is knowledge by faith. It is a borrowed light, fed edge by latth. It is a borrowed light, fed by the authority, that is to say, the knowledge and truthfulness of him who speaks. The greater a man's knowledge and truthfulness, the greater is his author-ity, the more reliable his word, the more worthy is he of faith. Faith, therefore, is the act by which we receive truth on the authority of another's word. We are in-debted to it for the wider portion of our

GOD HAS WILLED MEN to live in unity and made them dependent on one another for the truths they need to know. As our hearts grow and expand on the love of those around us so our minds live and unfold on their truth. At home the child receives his first impressions of the truth on the word of the parent whom nature has clothed in his sight with a kind of infallibility. Aftersignt with a sind of installability. After-wards in school he learns on the authority of his teacher. When he has reached the years of manhood, and goes further into civil and political life, he is dependent at every turn on the word of others. Hence the importance of truthfulness and all those safeguards with which society has hedged around the word of man to secure cle of truth, oaths, documents, seals

witnesses. It follows HOW ABSURD IS THAT theory current under the name of free thought and how silly are the pretentions of our would-be free thinkers who claim the foolish privilege of admitting as true and regarding as false whatever they like independently of all authority. With unpardonable levity they throw aside the sacred inheritance of truth handed down from age to age, to introduce in its stead systems grounded on their own feeble prisystems grounded on their own feeble private judgment or flighty imagination. They would break loose the present from its moorings in the traditions of the past, revolutionize the world by letting out upon it a hell-born brood of errors—pantheism, atheism, positivism, Darwinism, agnosticism—all descended in direct linese few the first accepted in private independent.

must also be experienced some difficulty in

ADMITTING TRUTHS OF FAITH.

They are the wisdom of God hid in mystery. We are creatures of sense and derive our knowledge from the channels of sense. But the truths of God transcend the world of sense, and when he stoops down to reveal them to us it must be told they bear the stamp of the divine infinitude, that they come to us shrouded in greatness and majesty, in light inaccessible as directly from Him "who dwelleth in light inaccessible." Yet though we cannot penetrate or fathom them, and grasp something of them—enough whereon to build a life of love, self ascrifice, devotion to God our Father, to man our brother, as exemplified in the lives of numberless Christian men and women.

So firm must be the adhesion of the in-They are the wisdom of God hid in mystery. We are creatures of sense and derive our knowledge from the channels of sense. But the truths of God transcend the world of sense, and when he stoops down to reveal them to us it must be told they bear the stamp of the divine infinitude, that they come to us shrouded in greatness and majesty, in light inaccessible as directly from Him "who dwelleth in light inaccessible." Yet though we cannot penetrate or fathom them, and grasp something of them—enough whereon to build a life of love, self sacrifice, devotion to God our Father, to man our brother, as exemplified in the lives of numberless Christian men and women.

So firm must be the adhesion of the intellect to the truths of faith, so transcending comprehension are they, that man by his own unaided effort could never reach them by one act of divine faith unless his intelligence was aided, strengthened and supported by a direct and special

ASSISTANCE FROM ON HIGH. by the power and virtue of faith. His intellect would give way under the effort, and he would sink back appalled by the greatness of the mystery. "It is a hard and he would sink back appalled by the greatness of the mystery. "It is a hard saying and who can hear it," said the Jews when the Saviour told them the bread He had promised was to be "His flesh for the life of the world," They had wilfully rejected the assistance of faith and were world, to execut to the truth given them on the Saviour's word. What the telescope is to the eye of the astronomer, the virtue of faith is to the reason of man. He who would plunge with his naked eye into the vastness of space in

SEARCH OF UNSEEN WORLDS would strain his vision, but let him strengthen and elevate his sight by applying a telescope and a myriad of orbs will enter the field of his view. So reason is not extinguished by faith but brightened and strengthened by it; lifted to the vision of higher spheres. Illuminated by a light from above shed from light inaccessible, human reason was appead before it a new human reason was spread before it, a new firmament of truths sublime in their dignity, divine in their mejesty, ravishing in their beauty, and kindling in the heart the flame of a heavenly love. Earth pales into insignificance. Eternity looms into view. God reveals Himself in the infinitude of his attributes. Three in One, God of God, Light of Light, begotten not made. His

WISDOM, POWER, LOVE, wisdom, Power, Love, are manifested in the Word made Flesh, crucified for mankind. The wonderful operations of His grace are inclosed in Church and Sacraments, in the lives of His saints, and of her who is their Queen. Faith on earth is succeeded by glory in Heaven. "We now see through a glass in a shadow but then face to face." All this the Apostle supresses when he defines faith "the substance of things hoped for the argument of things unseen." Since the light of faith is at all times the necessary and absolute condition of Salvation. sary and absolute condition of Salvation, for "without faith it is impossible to please God," it follows we should hold it in our esteem above all earthly goods and natural blessings. The truth of God hid in mystery is the treasure hid in the field, for which a man should sell all. It is the precious jewel for which all others are, if

necessary, to be sacrificed. A DIFFICULT TASK FOR A PRIEST.

"TO EVANGELIZE HELL'S KITCHEN." AND ERECT A NEW CATHOLIC CHURCH THEREIN.

Archbishop Corrigan has created a new Catholic parish on the west side of New York city, with limits extending from Thirty-forth to Forty-fourth streets, and from Tenth avenue to the Hudson or New York Films As paston of the new parish Thirty-forth to Forty-fourth streets, and from Tenth avenue to the Hudson or North River. As pastor of the new parish he has appointed the Rev. John A. Gleeson, who, since his ordination to the priest-hood, thirteen years ago, he as hear action. son, who, since his ordination to the priesthood, thirteen years ago, has been acting
as an assistant priest at St. Mary's Church,
corner of Grand and Ridge streets, in New
York, and has directed him to proceed at
once with the work of erecting a new
that church somewhere in the above district,
which is to be known as that of St.
Raphael the Archangel. Father Gleeson,
however, finds his task by no means an easy
one, or as he himself expresses it, "one of
the most arduous and difficult that could
possibly be imposed upon a priest in the
city." The archbishop, however, has
promised to do all that he can to assist
him, and several of the pastors of the older
parishes in New York have also taken a parishes in New York have also taken a similar interest in the matter. On Sunaimilar interest in the matter. On Sun-day, July 18, at the invitation of the Rev. Dr. Edward McGlynn, Father Gleeson spent the entire day at St. Stephen's Church, on East Twenty eighth street, be-tween Lexington and Third avenues, and took up a special collection during all the Masses (seven or eight in number) in the morning, and again at the afternoon and evening services. Before each of these

evening services. Before each of these collections he was introduced to the con-gregation by the Rev. Dr. McGlyan, and then made an elequent appeal for assistance in the great and difficult work which he has been called upon to perform. The limits of his new parish are exceedingly small, he said, being only one avenue block in width instead of extending, as arrives truth by the word private pages where the present from the said, being only one avenues the images from the first specified in direct lines age from the first specified on the several raily age to the specified in direct lines age from the first specified on the several railways. All welcome over to intemperance and other vices as to read the first specified in direct lines age from the first specified in condition. There is not a planting of asset for an English constitute, and class of people who are so greatly given over to intemperance and other vices as to read the people at St. Simplant agriculture and the specified and the people at St. Simplant agriculture at truth by the word of man what shall not be the excellence, the sullimity, the power of truth which conject to us on the word of flig who is including a planting of asset to the power of truth which conject to us on the word of God? "If you believe in the testimony of God is greater." We may call into question the vernicity of our own senses, or of our fellow man, not the word of lines who is in the vernicity of our water of the word of the same school, lacked dut one the vernicity of our own senses, or of our fellow man, not the word of lines and the first specified and the people at St. Simplant the vernicity of our own senses, or of our fellow man, not the word of the people at St. Simplant the vernicity of our own sense

HOME RULE FUND.

Over five hundred dollars collected in Belleville.

A GENEROUS RESPONSE TO APPEAL FROM OLD ERIN.

The following subscriptions have been received by the committee towards the fund in aid of Home Rule for Ireland:—

fund in aid of Home Rule for Ireland iRev Fr Brennan. \$50 P O'Hara
8 B Burdett. 10 J Taugher
Rev Fr O'Gorman. 15 L P Hughes.
Rev Fr Mackay. 5 Simon Sheehan
Leonard & O'Brien 2 Henry McHihaw
Dr Murphy. 10 D Collins.
James Meagher. 10 S W Bradshaw
P Fitspatrick. 10 F Trudisch.
J McCormack. 11 Timothy Daly.
John Goelbert. 10 Thomas Collins.
Michael Lynch, 2
crn. Thurlow. 10 John Phelan
R C Cute. 5 Martin Conlin.
Joseph Foltz. 58 S'dley.
Frank Carney. 5 R Burke.
Frank Dolan. 5 M J Dake
Frank Carney. 5 Geo O'Neill.
M D Ward. 5 J O'Sullivan.
Jas Hennessy. 5 Daniel Guinea.
Jas Cummilis. 5 Thos Murphy.
Jas Kicharles. 5 I'L Bayeur.
P J Shannon. 5 Mr Glichrist.
Thos McDonald. 5 Mr Glichrist.
Thos McDonald. 5 Mr Glichrist.
Thos McDonald. 5 Jas Mahony.
W H Biggar. 5 A M McAllister.
P Horan.
Joseph McNeil. 5 Joseph West.
J Carney. 5 Edward Barrett.

Michael O'Donohoe George Cummins. Stephen Wade. Richard Brown. Michael Graham. Mrs Murpby. Edward Newman. John Walker (Canifon). PO'Hara. James Taylor. I hos Downs. Charles Doran... Patrick Hayes. Michael O'Nell... Patrick Whims. Michael Brennan. Mambrose.

Which, with the net proceeds of Rev. Dr. Burn's lecture, makes a total of \$527.55. The money was forwarded this afternoon to Rev. Father Kelly, secretary to the Bishon of Kingston.

JUSTIN M'CARTHY'S LETTER.

NOTES OF SOME OF THE MEMBERS OF THE

NEW TORY CABINET. London, July 31.—Following is Justin acCarthy's political review of the week:— My readers may perhaps be somewhat astonished when I say that the appoint-ment of Home Secretary in Salisbury's ment of Home Secretary in Sal he distinguished advocate and Queen' Council, who was leader in the case against Dilke, and who was pitiless in his cross-examination and remorseless in his denunciation of the great Radical whom fate had put at his mercy. While Matthews was denouncing Dilke, the minds of some of his listeners went back to another case in the nature of divorce, which was heard many years ago, and in which Mr. Matthews had a different part. That, however, is not the subject to which I wish to direct attention.

THE NEW HOME SECRETARY. THE NEW HOME SECRETARY,
Henry Matthews is an English Catholic
and a strong Conservative, but he was not
always a Conservative as far as Irish
politics are concerned. Many years ago
he sat in the House of Commons as member for Dungarven, Ireland. How did an
English Conservative get in for Dungarven? Marry! How but by talking most
ardent Nationalism, something, indeed,
very like Fenianism? The Fenian rebel
lion was just over, and the country still very like Fenianism? The Fenian rebel lion was just over, and the country still seething with its emotion, when Matthews rushed across from the Temple, presented himself as an Englishman devoted in his sympathies to the Irish people, talked in glowing phrases of some of the imprisoned Fenian leaders, quite

OUTSHONE THE IRISH LIBERAL who was supposed to be the favorite candidate—and, in point of fact, succeeded in becoming member for Dungarven. There was certainly a novel written some time after, in which I much inclined to think Henry Matthews was described, under the name of Hamilcar Halbert, as middle-aged, English harvites, who

with him by the emphatic declaration:—
"Were I not an Englishman, I do not blush to say I should be a Fenian." Well, those days the people of Ireland were sick and ashamed of Irish patriots who only went into the House of Commons for the sake of getting a place or being welcomed in London society. Halbert very likely appeared an attractive change. Anyhow, Henry Matthews succeeded in being elected to the House of Commons, and from that moment nothing more was heard of his sympathy with the national sentiment of the Irish people. Therefore,

MATTHEWS WAS NOT RE ELECTED for Dungarven when the constituency next got a chance of expressing its opinion, and from that time until the late elections, little or nothing was known in politics of him. In the late elections he tried his luck again, got in for one of the divisions of Birmingham, and now is suddenly lifted into one of the most important positions in the Government and becomes a Cabinet Minister. A more sudden, unexpected and extraordinary elevation has not been known in my time. A man of undoubtedly great ability, eloquence, energy and force of character—whose career yet must, up to the last elections, have, for one reason or another, been pronounced a failure—becomes all at once a member of Parliament, member of the Cabinet and Home Secretary. Lord Randolph Churchill, people say, made the acquaintance of Matthews during the Birmingham election, and was much impressed by

HIS ABILITY, ENERGY AND AUDACITY. So far as capacity goes I should think Matthews will justify the appointment. But his has been a curious career. The poor and toiling man of "In Memoriam" asks, "Does my old friend remember me?" Perhaps some Fenian exile from Dungarren may even now be asking "Does my old friend Matthews remember me?"

THE NEW LORD LIEUTENANT. Of the new Lord-Lieutenant, Lord Londonderry, I know next to nothing personally. I met him lately at a din-ner, but have no particular recollection of him or anything he said. I know he of him or anything he said. I know he once courted the votes of the Home Rulers when standing for an Ulster constituency, before he succeeded to his title, but I do not lay much stress on that fact. Except for the ill omen of his descent from Castlereagh of the "Union"—Castlereagh whom Byron branded with such derision—there is nothing to be said expired by his there is nothing to be said against him if there is nothing to be said for him.

SIR MICHAEL HICKS-BEACH was Irish Secretary once before, and got was Irish Secretary once before, and got through the routine work respectively. He is a man still young, tall, handsome, affable, cold, and impressive. He has not one ray of imagination, one gleam of genial sympathy, but may be trusted to be always polite, always attentive to business, always willing to oblige. In short, he is merely a respectable mediocrity. He was a failure as a Conservative leader in the House of Commons. Lord R indolph would not submit to him any more, so he is sent to try his hand a second time in Ireland. It does not matter at all; Hicks Beach will do as matter at all; Hicks Beach will do as well as another. The Irish people do not care three straws who is Irish Secretary or who is not, unless in the case of a man who comes as John Morley did to represent the policy of Home Rule.

JUSTIN M'CARTHY.

FROM ST. PATRICK'S, RALEIGH.

Light Summer Dress Materials in Printed Muslins, cream and white spotted Muslins, black and white Linen Lawns, Victorias, India Muslins and Checks, at J. J. GIBBONS'. The pastor of the Raleigh and Ridge. new and more commodious Catholic Church to replace the present time-worn structure. The people of the parish intend to make the pic-nic a red-letter day for all. Mr. Henry Smyth, M. P., of Caatham, and Mr. Jas. Dillon, also of Chatham, but, till recently, of Raleigh, have each very kindly consented to conhave each very kindly consented to con-test the gold headed cane. A grand friendly tug-of-war is anticipated, as both the gentlemen are immensely popular, while their friends and supporters are legion. A lady's valuable gold watch is while their friends and supporters are legion. A lady's valuable gold watch is likewise to be canvassed for cn that day. The one selling the most tickets is to receive twenty dollars in gold, the next, or second best, ten dollars, while the pic nic is to conclude with a grand concert in the evening in the Fletcher Skating Rink, to be given by the "people's own vocalist," Miss Kate Hughson, of St. Thomas, and the inimitable "Charlie" Butler, the "Boy Comedian," assisted by other noted singers here and elsewhere. The ball is capable of seating between five and six hundred persons and we trust to see it filled to its utmost capacity. The pic nic will be held in Mr. Kahlar's Grove, Fletcher, but, should the weather prove rletcher, but, should the weather prove unfavorable here, the Skating Rink, through the kindness of Mr. Murphy, the proprietor, will be used for the purpose, so, whether rain or fair, there will be no

GOVERNMENT TESTS.

The Royal Baking Powder Declared Superior to all Others.

The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question.

Prof. H. A. Mott, when employed by the U. S. Government to analyze the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use.

Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public. Prof. Mott, in his recent report, says:

"The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for that company and the U.S. Government.

"I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the DR. HENRY A. MOTT, PH.D." public. Late U. S. Government Chemist.

means ignorance, and that a Catholic separate school—because such—is inferior to others, while it also shows and proves that the cause of Catholic education in OTTAWA, ONT.

UNDER THE DIRECTION OF THE OBLATE FATHERS,

Commercial Course, per annum, -Civil Engineering Course, per annum,

Special attention given to the Sciences.
A complete chemical laboratory, where each student may procure a place and perform his own experiments, is a feature worthy of attention. Spacious grounds for athletic sports, assuring the "mens sana in corpore sano."

Studies will be resumed on Sept. 8th.

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SEPTEMBER 4th.

For Special Terms and full information, end for Prospectus, or apply to Lady

West Ontario Pacific Railway COMPANY.

THE

no wise suffers, but is benefited rather, by a comparison and contact with other

LOCAL NOTICES.

FINE ARTS.—All kinds of art materials

or oil and water color painting and cray-on work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London.

For the best photos made in the city go to EDY BROS., 280 Dundas street. (an and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

SEE E. R. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

a specialty.

MOTICE is bereby given that a general meeting of the subscribers to the capital stock of the West Ontario Pacine Ruliway Company will be held at the company offices, Albion Block, Richmond street, London, Ont., on TUESDAY, the 17th day of August, A. D. 1888, at the hour of 1 o'clock in the afternoon, for the election of directors and officers of said company and for other business. By order of the Provisional Board. THOS. R. PARKER, Secretary. Dated at London, Ont., this 31st day of July, 1886. 408 2w

by a comparison and contact with other and opposing systems. We trust that this school will ever give as good an account of itself in future examinations. At present it has a "roll call" of about eighty, with an actual average attendance of about seventy. The Fletcher separate school, which is much larger, having a roll call of one hundred and trenty and trush to Miss Kate having a roll call of one hundred and twenty, and taught by Miss Kate Mugan, also threatens soon to divide the honors with Raleigh. The children are being prepared for their First Communion and Confirmation, in anticipation of His Lordship's episcopal visit in the autumn. Meanwhile the Redemptorist Fathers are soon to give us all the benefits of this year of grace and jubilee by holding a mission in the parish.

REV. PH. PROVOST, O.M.I.,

INSTITUTE,

The above Institution enters upon its 40th year of existence on

Board, Tution, Elecution, Calisthenics. Washing and Entrance Fee, \$126 per annum,

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COLLEGE

BERLIN, ONT.

THIS INSTITUTION, SITUATED IN the best and healthiest part of Ontario, and conducted by the Resurrectionist Fathers, offers in its Commercial, Classical and Philosophical Courses excellent facili-TERMS - Board and Tuition, \$120 for ten

For further particulars apply, before Aug. REV. L. FUNCKEN, C.R., D.D., Rector, Berlin, Ont.

Furniture and Undertaking.

E. DICAIRE, Belle River, begs to inform the people of the County of Essex, that he has bought out the Furniture and Undertaking Business lately carried on by Mr. Boutellier, where he intends carrying on the business as usual. A trial solicited.— E Dicaire.

Belle River, 30th July, 1886. 408-3w

\$500,000

TO LOAN AT 6 PER CENT. YEARLY. Straight ones. Terms of repayment of principal made its suit between Piret and second mortrages bought. Advances on second mort and second mortrages bought. Advances on second mort application burstness farms. No coust incurred in making application purchase farms. No coust incurred in making application purchase farms in commentation of the principal pr

E. R. REYNOLDS,

VOLUME 8.

NICHOLAS WILSON & CO.

Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

WHY AM I A CATHOLIC?

From the North American Review for

It is clear that my answer to this question "Why am I a Catholic?" must shape itself according to what I conceive to be the religious position of my interrogator. I cannot well state a case until I know what I may take for granted, nor can I begin a line of proof until I know how far back my demonstration is expected to go. This is indeed the chief difficulty which presents itself to one who undertakes to formulate, in a few pages of a review article, his reasons for the faith that is in him. Fortunately, however, in the present instance, I am freed from this embarrassment by the limits assigned by the editor. I am not supposed here to address myself to infidels but to Christians and "while assuming what is common to all—faith in the Christian revelation—briefly to explain the reasons why I chose briefly to explain the reasons why I chose to enter, or preferred to remain in the Church to which I belong."

Church to which I belong."

Supposing, therefore, the fact of revelation, I assume that whoever admits the existence of the Christian religion, and its importance, will, of course, admit that the profession of it, as taught and defined by Christ, is not a mere matter of choice. It stands to reason that religion, if once defined by the Supreme Legislator, is, as so defined by Him, of strict obligation. Hence it is not optional with the believers in the Christian revelation to adopt any form of religion they please, or to use the words of a well known Unitar an writer, "to make their own formula of belief or conviction, or to make none." conviction, or to make none."

conviction, or to make none."

Christian revelation assures us that Jesus Christ taught but one religion, and that He made the belief and practice of it a divine law. In virtue of that supreme power which He had in heaven and upon earth, he gave to His Apostles, whom He specially called and chose from among the many disciples that surrounded Him, the divine mission He had received from His Heavenly Father, "As the Father hath sent me, so also I send you." He commanded them to go and preach His Gospel to all nations, to teach them "to observe all things whatsoever He had commanded them" (Matt. xxviii. 20). Nay, He made the belief in His Gospel, as preached by His Apostles, an essential condition for salvation, emphatically declaring that "he Apostuce, an essential condition for salvation, emphatically declaring that "he that believeth not shall be condemned" (Mark xvi. 16). The doctrines, therefore, of this one religion, taught us by Christ through His Apostles, are the objects of our belief; its precepts alone have the power to bind our will.

Thus Bloom that this is long or ending in so He established but one Church. "Thou art Peter, and upon this rock I will build my Church (Matt. xvi. 18). He always speaks of "His Church," never of "His Churches;" and the different types employed by Him and His Apostles to denote the Church, necessarily imply the same oneness. It is a "fold" a "kingdom," a "body," etc., not invisible, but visible, founded for the purpose of carrying out his own visible mission among all men to the end of time. To this Church He comhis own visible mission among all men to the end of time. To this Church He committed the sacred trust of His religion (Matt. xxviii. 19, 20), and promised that in teaching His Gospel it should be directed by the Holy Ghost (John xiv. 16); that "the gates of hell should not prevail against it" (Matt. xvi. 18), because it should have his own divine assistance "all days, even to the consummation of the world" (Matt. xxviii. 21). These words are addressed to the Apostles not merely as individuals; for as such they were not to live "all days even to the conclusion." were not to live "all days even to the consummation of the world;" but inasmuch as they, with their lawful appointed successors, form one moral body instituted by Christ to perpetuate on earth His own divine mission. And because of this His own unfailing assistance. He could say to the consumment of divine mission. And because of this His countries on want unfailing assistance, He could say to His Church: "He who heareth you heareth me, and he who despiseth you despiseth me" (Luke x. 16). "He who doth not hear the Church, let him be to thee as a hearthen and a publican" (Matt. xviii. 17). That the heathen and a publican" (Matt. xviii. 17).
The Church, therefore, is His organ, His voice, His representative. Hence, as we are not free to embrace any religion we lease but must embrace His religion we please, but must embrace His religion, so to this one Church, which He established, and to no other, we must belong in order this comm and to no other, we must belong in order to be saved. The Church is "the body of Christ" (1 Cor. xii. 27). Whoever, then, is not a member of this Church is not in Catholic C Union with Christ, the head.

Hence, to the question proposed as the heading of this paper, "Why am I a Catholic?" my answer is plain: I am a Catholic, because a careful examination of the ont, because a careful examination of the nature and notes or characteristic marks of the religious society founded by Christ convinces me, beyond the possibility of a doubt, that the Catholic Church is the one true Church established on earth by Jesus Christ.

There can be no doubt that if Jesus Christ obliges all men to "hear the Church" which He established, and, con-Church" which He established, and, consequently to obey her, and to be subject to her, He must have given all men the means to know her with certainty. He must have impressed upon her certain prominent characteristics, by which she could be clearly recognized as the divinely authorized teacher of men, to lead them in the way of truth and salvation. His perfect justice required it; otherwise He would have given a command, without making its fulfilment possible. As we

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But what which all known. T Nicene Cr be proved! Holy Scrip Church of -Unity, H lic and A marks, the

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Let me concerning clearly apparent life. She

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