

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 8.

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NICHOLAS WILSON & CO.

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Tailors and Gents' Furnishers.

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INSPECTION INVITED.

MONTREAL EN FETE.

HONORS TO THE CARDINAL AND THE ARCHBISHOP.

Rain fell all through Monday night, and on Tuesday morning up to about eight 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 wharf. A rich carpet was laid on the wharf, and the first religious institutions were founded, co-existent with the 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 Kennedy, Owen McGarvey, B. Tansey, James O'Brien, B. J. Coghlin and M. Donovan, 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 Eliezer A. Cardinal Taschereau.

MAY IT PLEASE YOUR EMINENCE.—

The happy occasion of your visit to our city is gladly held by us in the name of the Irish Catholics of Montreal to bid you 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. We are not unkindly to 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 visit 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 our common country to have its representative in the Council of the Supreme Pastor of the Church, and to thus be placed on the level of the older and more important countries of the world.

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

It is, however, only as Catholics that we 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 to silence undue opposition and to confirm hesitation, something more seemed to be necessary. The fact had to be made evident, so evident that even the wilfully blind could not fail to see it, that when you spoke, you spoke with the approbation 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 and divided province. The authority of the Bishop appointed by God to guide and govern the faithful, had to be rescued from the usurpation 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 foolishness of party animosity 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 contradiction with the teaching of Rome, a man in whose hands the dignity of Rome and the interests of the Catholic Church 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 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 charitable secrets in

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. Your Eminence may rely on the prayers of the Irish Catholics of Montreal for the complete success of this your high and sacred mission. Our last prayer is to ask for Your Eminence health and length of days in 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 Eminence.

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 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 address they had presented to him was a proof that here, 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 Gaudete in the 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 Pontifical High Mass of Thanksgiving at which His Eminence Cardinal Taschereau officiated as celebrant; a sermon was preached by Bishop Maes of Covington, and the Pallium was afterwards 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 filled 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 maintained and not the slightest casualty was reported. As before described, erected to the left of the altar or the Gospel side, was a throne beneath a lofty crimson canopy, and in the right of this and directly opposite a number of hand some *prædicæ*, covered with purple, were placed for the bishops and archbishops. They were: Archbishop Fabre of Montreal, Lynch of Toronto, Leroy of New Orleans, Dubanel of Ottawa; and Gros of Oregon; Bishops Degroebriand, of Burlington; Maréchal, of Champlain; Currie; Langevin, of Rimouski; Walsh, of London; O'Hara, of Sherbrooke; Moreau, of St. Hyacinthe; Cleary, of Kingston; Wigger, of Newark; Loraine, of Peary; Champlain, of Montreal; Maes, of Covington; Graves, 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 soutane. Seats were also provided for members of the law faculty and the City Council.

THE MASS.

After Cardinal Taschereau was divested of his outer garment, which was replaced by a chasuble, he proceeded to the foot of the altar and mass was begun. His Eminence's assistants in the conduct of the service were: Vicar-General Legare, assistant priest; Rev. Fathers Marous and Gagnon, secretaries of the Cardinal, and the deacons of honor were Fontes, Laporte Bourassa, of Montreal. After the Gospel of the day was sung by the Deacon, Mgr. Maes, Bishop of Covington, ascended to the pulpit and preached a very eloquent sermon. He said every nation had its mission in the world and was prospered or destroyed in the same measure which it fulfilled its God given mission. The Bishop of Covington is a most polished preacher, with a sonorous voice and graceful equable delivery. Unfortunately the constant restless moving of the congregation prevented a large part of the audience from catching more than a few snatches of his words. The sermon was mainly a historical sketch furnishing 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 for a generous share of praise, and Canada was highly complimented as a country fulfilling its mission of evangelization and works of charity, a fact which had been recognized by the Propaganda 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 *Credo* were intoned by the Cardinal from his throne. The Mass sung on this occasion was the Gregorian, second tone, which consisted altogether of choruses. At the offertory *Tus Sacerdos* was rendered by the choir. Mr. Charles Labelle, Messrs. Jos. Hudson, H. A. Cherloth, Alf. Labelle and T. Lortie, took the solo parts and sung in a very pleasing manner. At this portion of the service the ceremonies were invested with striking and peculiar interest, and the effect of the general scene at the moment of consecration, with all the elevated and soul-stirring emotions which it was fitted to inspire, was such as will not be easily forgotten. All the

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. Care 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 elect, who had entered robed in full canonicals, accompanied by his assistant, Vicar-General Marechal and the Rev. Father Colin, the Superior.

THE PALLIUM.

is an ornament worn only by Archbishops and Metropolitan, somewhat in the shape of a Priest's Stole, and is the sign and token of their authority; inasmuch 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 Santa Agnese in Rome. The Pallium 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 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 designation of the Archiepiscopal name; that thou mayest use it in thy church on certain days, which are expressed in the privileges granted by the Apostolic See. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Archbishop turning to the congregation gave his blessing. An anthem was then sung and forming in professional order the Archbishops, Bishops, priests, ecclesiastics, with acolytes, masters of ceremonies and assistants, proceeded to the Seminary.

prove agreeable and pleasant, we again bid you "Cæd Mille Faltite."

Ottawa, 29th July, 1886.

(Signed), R. W. Scott, P. Baskerville, M. P. P. when Moylan, P. French, Jas. Barry, J. P. Brophy, Jos. K. Koran, C. J. Higgins, James Plunkett, C. J. Steers, J. J. McGee, P. E. Ryan, F. McDougal, W. H. Barry, J. A. J. McKenna, M. O'Garra, Thos. Coffey, D. C. F. Bliss, Thos. John Richardson, R. D. O'Brien, T. F. Gorman, W. J. Lynch, Wm. Kehoe, Wm. Kavane, Wm. Walsh, Michael Stars, Denis McCarthy, C. Neville, Jos. B. Esmond, C. A. Gough, Joseph Kavanagh, Timothy Kavanagh, M. J. O'Doherty, W. H. Davis, J. J. Henry, Roderick Ryan, P. J. Coffey, Michael Davis, John Bowes, William Davis, John Waller, J. R. Bowes, J. A. Lynch, Martin Baule, Richard Nagle, Edward Mahon, Thos. Martin, Geo. Baskerville, Geo. O'Keefe, Thomas Casey, William Finley, Wm. Wall, Jas. Daiton, F. E. Hayes.

Ottawa, July 29th, 1886.

His REPLY.

Mgr. O'Brien, 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 maintained 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 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 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 partially 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 to publish accounts of German victories. He had recently been in Paris, and had visited the celebrated 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 country, 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 respond to his request for aid. In conclusion, he thanked them for doing him the honor to think that he could do anything for Ireland.

The various gentlemen then advanced 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."

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

The Palace, Thurles, July 21, 1886.

MY DEAR LORD.—The enclosed clippings from the *Freeman's Journal* publicly attest the fact that I am in receipt of £137 1s., transmitted to me by your Lordship for the Irish Parliamentary Fund, and that I have duly deposited the same in the Treasurer's hands.

On my own part, and on the part of the Irish people, in whose behalf 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, to fight the enemies of our cause, and the hereditary traducers of our race and religion.

Wishing you an abundance of health, 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.

The Most Rev. Dr. Cleary, Bishop of Kingston, Ontario.

To the Editor of the *Freeman's Journal*, The Palace, Thurles, July 19.

MY DEAR SIR—I have just received draft, value £137 1s. 8d., from the learned and patriotic Bishop of Kingston, Most Rev. Dr. Cleary, for the Irish Parliamentary Fund. I send you accordingly cheque for amount, which please transmit to the Treasurer.

Cashel's third contribution will reach you in a few days.

Dr. Cleary's letter to me—which I enclose—speaks for itself. Kindly publish 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.

MY DEAR LORD ARCHBISHOP.—Here with I forward to Your Grace a draft for

£137 1s. 8d. in aid of the Irish Parliamentary Fund, whose treasurer is requested to send me an acknowledgment of his 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.

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 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. Yesterday'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 contributes is a touching testimony of the 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 one sentence in the Bishop's letter is 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 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 far away as Kingston, our countrymen appreciate the position which is now held by the national cause, and in what light the fight must continue to be fought by those who are immediately engaged in it.

Correspondence of the Catholic Record.

FROM DUBLIN.

Dublin, July 31, 1886.

EDITOR OF THE CATHOLIC RECORD.

DEAR SIR—you will oblige many of your subscribers in this neighborhood by publishing the following subscriptions to the Parliamentary Fund of the I. N. L. To Mr. Peter Tully, of Beelwood, 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 hitherto been published. We have already sent at \$150 to R. V. Dr. O'Riley, of Detroit, and will send at least another hundred next week.

Yours etc, T. CARROLL.

John Byrne..... \$2 James Woodworth..... 1

John Malone..... 1 Henry Longworth..... 1

Timothy Malone..... 1 Daniel O'Connell..... 1

Joseph Evans..... 1 Jos. Costello..... 1

John Horan..... 1 John B. O'Connell..... 1

Michael McArdell..... 1 A. Kronschoff..... 1

John O'Byrne..... 1 Edward Ward..... 1

Wm. Beady..... 1 John W. Ryan..... 1

Wm. Evans Jr..... 1 John Wigglesworth..... 1

John Duggan..... 1 James J. O'Connell..... 1

John Maloney..... 1 P. O'Connell, Kingston..... 1

Thos. McFarland..... 1 J. Kora..... 1

James Mark and M. M. Logan..... 1

John O'Brien..... 1 Thos. Burns, do..... 1

Michael Murphy..... 1 Park Burns, do..... 1

Michael Walsh..... 1 Jas. O'Riley..... 1

Patrick Walsh..... 1 M. Murphy..... 1

John Madigan..... 1 R. Bell, Evans..... 1

John Madigan..... 1 Thos. Ryan..... 1

Peter Duggan..... 1 Henry McFarland..... 1

James J. O'Connell..... 1 John Ryan..... 1

J. Carpenter..... 1 J. Kronschoff..... 1

J. McFarland..... 1 Peter Maloney..... 1

Thos. Maloney..... 1 Thos. Kite..... 1

Geo. Thornton..... 1

Total \$525.00

HYMNICAL.

On Thursday, 29th ult., Alfred Craddock, Esq., Barrister, of the firm of Scane, Houston & Craddock, and Miss Carrie Pennefather, daughter of J. G. Pennefather, Esq., Her Majesties Grooms were united in the holy sacrament of matrimony 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 bedside the other evening. "Papa," said the little diplomat, "I want to ask you advice." "Well my dear what is it about?" "What do you think will be best to give me on my birthday?"—*Ex.*

The story goes that the poet Whitier 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 he abandons him before he gives up his sinful ways. When no longer able to commit sin to the same extent, it is a sorry time to turn to God and expect pardon. But that is what the careless Catholic does.

Gladstone.

DR. BLAKE BIGELOW. No man has ever played a grand part. Than thou whose brows bend under the weight of care. The majesty of mind and power are there. The good of Ireland rests within thy heart. O brain, far-reaching in its noble plan; O 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 Sicily's plain. The admiration of the world is thine. Not England only, boasts thy greatness now. There flashes from thy coronet broad The reflex of each nation's loyal sign. America holds out her hands to thee. Till that glad day that the eternal sun Has risen seven hundred years in vain to see. —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 single thy whole body shall be full of light. 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 of the world which light places within our reach and guides its members in the exercise of its faculties, 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 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 willful in the highest degree and causes terrible mischief to the body when the eye is altogether out of order—not simple darkness, 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 ascends to 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 lights up the spark, not only of knowledge in his mind, but of love, praise and admiration in his heart. David gave expression to the 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, encompass the minds and hearts of men. The same truth which is light to the mind is warmth to the heart and will. While

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 supremacy of giver to whom we are accountable for each willful thought, word and deed with the possession of 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 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 perfectly sensible and judicious on all other points may persuade himself that this or

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 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 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 quadrupeds. Therefore, God delivered them up to the desires of their hearts and to uncleanness. This partial eclipse of the

light of reason especially on points of the natural law, influenced by the passions probably prevails to day in great portions of the globe which are not Christian. Nay, in nations which have hitherto glorified in the name of Christian and boast of their civilization and enlightenment, 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. 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 enjoy 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 sublimity. One Lord, one Faith, one Baptism—one true religion. Logically there must be one religion or none. A God who reveals Himself through the same light of reason the same to all or none. Many of the leading minds of our day. The so-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 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 rule, unite judge of intellect with corruption 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 paganism

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 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 dissolution 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 have their seat in the heart and the flesh to their sway, that she may reign enthroned 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 understanding unclouded lest prejudice should shut out truth's rays.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES. Possesses the remedial power of these two valuable specifics 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 a 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 profession as thoroughly reliable for the cure of cholera, dysentery, diarrhea, 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 sells for 25 cents.

A Wise Precaution. During the Summer and Fall people are liable to sudden attacks of bowel complaints, and with no prompt remedy or medical aid at hand, life may be in danger. Those whose experience has given them wisdom, always keep Dr. Fowler's Extract of Wild Strawberry at hand for prompt relief, and a Physician is seldom required.

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 kating business men of Boston, "the boys might think it hard at the time, but they'd thank them in after life." "What course was it?" asked a bystander. "Well, I was a young fellow of twenty-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 hand me a 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 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.' "I took the money in a sort of dazed manner, and stammered out: 'I—why—I—want to go into business.' "Business!" exclaimed father, contemptuously; "what do you know about business? Get a clerkship, and learn the A, B, and C, before you talk to me of business."

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 then—felt that my father was a stingy 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 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 hundred dollars, and the next year, my salary being raised a hundred, I had five hundred in my pocket. At the end of four years' clerkship 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 business man. Those who in self-denial and industry which he gave me, I have made into money.

"Years afterwards, 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 board bill." —Ave Maria.

A TRIP AMONG THE LAURENTIDES.

The rare luxury which till quite recently could only be indulged in by the most daring hunter, or his companion at arms, the wolverine, has now become a great fortune to enjoy on Friday, the 29th inst. The event, an excursion to the Batiscan Bridge, 27 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 and beautiful scenery, or in trout fishing.

We started at 7.30 a.m. from the C. P. R. Depot, and seated in cars whose accommodations for comfort leave 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 appetite which an epicurean would have given much to possess.

Nearly the entire route presented sights the most picturesque, the most interesting and the most unexpected. On both sides could be seen many beautiful streams, meandering through the mountains and forming in many places the most enchanting little lakes, within a few feet of which our trout 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 in mid-air, unconscious of their many admirers.

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 straight 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 bed.

Now, taking into consideration that a few hours' ride will bring one to the home of the caribou, the moose, the bear, the fox and the beaver, the wild duck and the plover, the attraction of the place far surpasses those of the Saguenay. This is the well received opinion of many competent 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, pleasure or health. 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 large mills giving employment to hundreds of hands, are economically run by its numerous rivers. Besides our market is furnished with excellent timber from its forests, while firewood a most important item for the poor during our long Canadian winter, has already diminished one-third of its former price.

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 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 States. This laudable undertaking, the construction of the Q. and L. St. J. Ry., run- ning between Quebec and Lake St. John, is self-evident 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 world has had till now come 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, a Washington, a Champlain, a Newton and a Franklin, we should not find these great benefactors, the promoters of the railroad. For are not our railroad—the most potent agents in the development of a country's resources, as also of its protection 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 heavy pioneers were enabled to cultivate the virgin soil and to extract from her bosom wealth and riches. It would almost appear that the railroad horse is the great civilization, for at his appearance Dame Nature and her infinite resources are utilized, precious metals and minerals are extracted from her bowels, 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 appears marvellous. The key to the marvel is the passage of a railway. As to the protection of our country, the late rebellion 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 tide of expense and death could be told.

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, but such should not have taken place, if I do say, an army several times greater than our heroes of the North West, fought the elements during many winters with the thermometer often 40 below zero, to construct this immense and unique undertaking. It suffices to consider that upwards of three hundred miles have been cut through the solid rock, and that many of these 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 separated 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 railroad benefactors.

Honor to whom honor is due, to the present gentlemen who are generous in 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 humane enterprises; to Hon. P. Garneau, so universally known as an honest politician and a successful business man; to J. G. Ross, Esq., 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 others partook with a gusto of a hearty repast.

In returning, we enjoyed the delightful scenery and arrived safe in town at 8.30 p.m.

It seems needless to add that everybody was delighted and congratulated himself 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 Lake St. John Railway. —Quebec Chronicle, July 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 gratified at the church of St. Benedict the Moor, at the corner of Bleeker 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 Burke, pastor of the church, and Rev. Father Bartsall 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 eloquent 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 Ruus county, Mo., in 1854. His father and mother were slaves and he was born in serfdom. His early life during those dark days was one of hardship and suffering.

At night when others were at rest he picked up what learning he could from

such 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 freedom. 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 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 R-man 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 Sunday school, and went to Rome, entering the Propaganda college March 12, 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 several 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 the reporter. "I have no doubt, however, that in a few years there 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 Quincy, my old home, where I shall preach next Sunday and shall have a parish. This afternoon I attended the church of the Epiphany, at Second avenue and Twenty-first street, with Fathers Burke and Bartsall. The kindness with which I was received this morning is very encouraging."

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

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 archdiocese on Sunday, May 16th, the Festival of the Pentecost of St. Stephen, dwelt upon the vital importance of the training of the priesthood, and points out that to bear such an office of life of preparation 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 ten years, which Our Lord has made and questioned the doctors in the Temple. A boyhood fresh from the innocence at 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 servitude 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 bleached 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 you. 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 stumbling block in the way of their vocation. God is not narrow of 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 greatest grace. And next to us, you are most interested 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 zeal, that another is too much in the world, that another is wanting in charity, or in patience, 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 life and mind of the pastor. As the priest is, so the people will be.

When we ask you to help us in training the future priesthood of the diocese, we appeal to you for your own sakes and for your trust welfare. If our responsibility is greater than yours, your personal interest is more intimate than ours. A good pastor is the happiness and safety of his people. If he is wanting, you are the first to suffer. In times of persecution our forefathers clearly saw this need and generously provided, not for their own 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 this land has multiplied by hundreds of thousands; new flocks have been gathered all over England; new missions have

sprung up, and more will be continually wanted; new works of education and of charity are daily multiplying; 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 first and above all upon the multiplication 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, but against the usurpations and pretensions of men of so-called science, who, 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 hypotheses of experiment and of conjecture are not science till they have been demonstrated by proof. No such assertion in conflict 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 the nineteenth century are special, and 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 knowledge.

This, again, requires a prolonged and a minute 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 also your means to help us. Count up money that goes in things of the world, 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 amusement, 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 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 the Holy Mass and remember you day by day when you are gone to your account.

MISCELLANEOUS RECIPES.

PRESERVED GRAPES.—The fruit should be mature, but not soft or broken. Catawba makes a good preserve. Wash and allow to drip; pick carefully, rejecting 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 sugar, then layer of grapes; cook slowly on moderate fire; stir continually and strain through a sieve when hot; then put it up in air tight vessels.

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

ZEPHYR CAKES.—Excellent tea cakes. Wash the salt out of nearly a quarter of a pound of butter; add to it a quarter of a pound of powdered sugar and three well-beaten eggs; a teaspoonful of rose water and stir enough to make a stiff batter; stir till the batter is perfectly smooth and so light that it will break when it falls against the sides of the mixing bowl; fill well buttered muffin moulds (small) nearly half full with the mixture and bake in a quick oven; serve hot with newly made butter.

BUTTERMILK BREAD.—Two quarts of buttermilk, come to a boil, poured over two quarts of flour, stirring it rapidly, or it will be lumpy; then add cold water until it is stiff 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 milk which is in in the water pail, stirring it all the while, which soon cools it. Then stir in the yeast which is already soaked, and empty it in the bread pan, where the flour is already warmed, 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 removed from steel as follows: Rub the article with kerosene oil and leave it to soak for a day. Then procure fine flint or 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 polish with a cloth dipped in paraffine. No steel articles 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 cloth or paper; oiled paper would be preferable.

The most deadly foe to all malarial diseases is A. E. A. Care, a combination of vegetable ingredients, of which the most valuable is used in no other preparation. This remedy is an absolute specific, and succeeds when other remedies fail. —Warren.

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LONDON, SATURDAY, AUG. 7, 1886.

DAVITT'S ADVICE.

Mr. Michael Davitt, than whom 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.

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 Argyll 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 Churchill, 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 Lansdowne for Lord Privy Seal, the Duke of Argyll, 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 Irish Chief Secretaryship, while the Duke of Richmond and Lord John Manners, old Tory office-holders, 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.

The "new" or "young" gang is certain, at all events, to receive more recognition than the "old" gang feels pleased 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 strongest. The "old gang" has, it is now clear, spent its day, and Lord Randolph 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 obtaining 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, one-sided 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 Marquis of Salisbury that every man in that assembly, Lord Hartington and Mr. Chamberlain included, must make his choice. Mr. Gladstone, as leader of a

compact and powerful minority, will have 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 a Salisbury Cabinet, the task before it after its formation is as arduous as could well be imagined.

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 religion that was the sinews of war in an electoral contest. He held it to be absolutely 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 voted (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 hereby 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 principles are most felonious and criminal. Note.—An infringement of this order will be punished with severity. By order of 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 placards 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 against me."

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 advice their friends all over Europe and America would tender them. He concluded:

"The English people have to some extent been in the past alienated by what 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 reflections 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 the Irish use of 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, soon have a seat in the new Parliament, and there continue the fight in which he has so long borne an honorable part. Another election at an early period is a matter of

certainty. Then will he 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 unmistakable 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 will show:

Central. W. McEwan (Home Ruler).....3,760 J. Wilson (Anti-H. R.).....2,236 East. Dr. Wallace (Home Ruler).....3,688 Gochen (Anti-Home Ruler).....2,249 South. H. C. E. Childers (H. R.).....3,778 Dr. Purvis (Anti H. R.).....2,191 In Dundee the majority was more pronounced and overwhelming:

Robertson (Home Ruler).....3,236 La Caisa (Home Ruler).....3,216 Nixon (Anti H. R.).....3,545 Daly (Anti-H. R.).....3,346 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 a 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 pro-rogation 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 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 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 recede 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 promotion 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 destined 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 favorable to republican France. Not less was it a mistake to recall to the country the Duc d'Aumale's military services, and give room for belief that in depriving itself of the services of an eminent officer the Government preferred the miserable interests of party to those of the national defence. 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 ardent and able as well as Frenchmen and patriots. It is well known that in 1870, rejected by the government of national defence, the Prince of Joinville and the Duke of Chartres went to serve their country in obscurity under fictitious names. The promotion of the

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 Marshal MacMahon, 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 1870.

Is this estimation exact or exaggerated? 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 a 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-in-chief 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.

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 thoughtlessly 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 held 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 is well known that this gentleman, a former Garibaldian, had distinctly placed in his programme a declaration in favor of reconciliation with the Papacy. This proposal does not seem to have shocked his 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 election or the importance of the person elected. It is less than man than the principle that deserves attention. The programme of M. Fazzari, 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, 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 tomorrow seem quite natural. To-day M. Fazzari is alone in his party as an advocate of "conciliation," tomorrow his advocates may be legion. And here are some of the reasons for this opinion. That which inspired M. Fazzari with the idea of reconciliation is certainly a feeling, instructive and irreflexive, perchance, of apprehension. A series of unforeseen and extraordinary events has brought into bold relief the incomparably grand position which the Papacy holds in this world of ours. Fazzari himself put this very clearly when he said: "The most powerful sovereigns, the most illustrious statesmen, rival each other in attachment to and respect for 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 Holy See, the friends of official Italy should feel a certain uneasiness. Thus far the Roman 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 the most powerful of all, openly seek 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 have in store for her? Would it not at once be more wise, more far-seeing and more statesmanlike to do as the other powers have done, make peace with the Vatican? What, in truth, must happen, 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 programme.

The last elections as a whole cannot but contribute to augment the sentiment of pacification—the necessity of a rapprochement felt in Liberal ranks. The appeal to the country was the very last 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 exhausted every expedient, he has tried every alternative, he has in turn governed with the Left and with the Right, but all has been useless. The troubles and confusion have but increased, and no issue seems to present itself for escape from a continuance of the difficulty. There is, however, one. The actual electoral body is unable to furnish a majority for government, because it is incomplete and mutilated, by the fact of the best portion of the people keeping aloof. The political Italy of to-day is made up of an insignificant minority of the people, a minority where-in mediocrity holds sway 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 Italians into participation in the political life of the nation, to rely not on the floating and unstable crowd of political tricksters, but on the solid sense of the 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.

Orangemen have worked sad havoc in Newfoundland, where it has divided and distracted the whole community. Never was a country made the victim of a greater 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 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.

We are, however, pleased to see that there is at this moment some promise of a more amicable political status between Catholics and Protestants there than has for some time prevailed. In a communication addressed from St. John's to the Montreal Gazette, July 15th, we were pleased to read:

"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

several deacons and other men to the Opposition. Catholics refused to take office. Government's are in this connection. There can be no doubt that the aim of the Government is to bring about a coalition with the Roman Catholic share of patronage. This aim is being achieved, and probably will be achieved, but the result is uncertain. It is a contradiction in terms to say that the 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

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which M. Fazzari has given the signal, will go on strengthening itself in its progress, and that the need of 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 tomorrow seem quite natural. To-day M. Fazzari is alone in his party as an advocate of "conciliation," to-morrow its advocates may be legion. And here are some of the reasons for this opinion. That which inspired M. Fazzari with the idea of reconciliation is certainly a feeling, instructive and ineffective, perchance, of apprehension. A series of unforeseen and extraordinary events has brought into bold relief the incomparably grand position which the Papacy holds in this world of ours. Fazzari himself put this very clearly when he said: "The most powerful sovereigns, the most illustrious statesmen, rival each other in attachment to and respect for 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 Holy See, the friends of official Italy should feel a certain uneasiness. Thus far the Roman 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 the most powerful of all, openly seek 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 have in store for her? Would it not at once be more wise, more far-seeing and more statesmanlike to do as the other powers have done, make peace with the Vatican? What, in truth, must happen, 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 programme.

The last elections as a whole cannot but contribute to augment the sentiment of pacification—of the necessity of a rapprochement felt in Liberal ranks. The appeal to the country was the very last 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 exhausted every expedient; he has tried every alternative, he has in turn governed with the Left and with the Right, but all has been useless. The troubles and confusion have but increased, and no issue seems to present itself for escape from a continuance of the difficulty. There is, however, one. The actual electoral body is unable to furnish a majority for government, because it is incomplete and mutilated, by the fact of the best portion of the people keeping aloof. The political Italy of to-day is made up of an insignificant minority of the people, a minority where in mediocrity holds sway 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 Italians into participation in the political life of the nation, to rely not on the floating and unstable crowd of political tricksters, but on the solid sense of the 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 worked sad havoc in Newfoundland, where it has divided and distracted the whole community. Never was a country made the victim of a greater 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 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.

We are, however, pleased to see that there is at this moment some promise of a more amicable political status between Catholics and Protestants than has for some time prevailed. In a communication addressed from St. John's to the Montreal Gazette, July 15th, we were pleased to read:

"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

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 aim at securing Mr. Dorely 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 political field. This will be a real loss, for Mr. Kent is a man of superior abilities and high character, and one of the most respected of our public men. He was Speaker of the House of Assembly under Sir William Whiteway's administration, 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 operating in connection with the French shore question."

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 trans-continental highway built and in working order, now offers the Island Colony inducements for union that never before had 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 advantages, 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 gentleman 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 Rulers of North Essex as a body will oppose the Conservative party in the coming elections. As J. C. Patterson, 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-remembered Cossigan resolutions of sympathy with the Parnellites, which passed 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 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 same 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 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' monuments 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 unconstrained hands, would tear asunder the fabric of the constitution constructed by our patient and long-continued labors of our wise and valorous forefathers, and sanctified by their shed blood. Our devotion to country is greater than to party, as all political panders 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 plutocratic despots in Ireland, in England, in Scotland, in Canada, and in the United States.

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

Now, without desiring to obtrude ourselves in the slightest degree, in the electoral contest pending in North

Essex, where both candidates are 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 Cossigan amendment to Mr. Blake's motion. The fact is that Mr. Patterson was a Home Ruler even before Mr. Parnell 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 annoyances, 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 Cossigan amendment, actuated, like some other gentlemen we might name, by a desire to do what he felt best for Ireland.

Our readers know very well that we preferred a more explicit declaration in favor of Home Rule than that amendment. 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 own opinions on that subject, we will 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:

- Abraham, W. Westford.
- Berry, J. S. Wexford.
- Blake, J. A. Carlow Co.
- Blaine, A. S. Tyrone.
- Biggar, J. G. E. Carman.
- Byrne, G. M. W. Wick.
- Campbell, H. S. Fermanshagh.
- Carew, J. L. N. Kildare.
- Chance, P. A. S. Kilkenny.
- Cleary, J. N. Dublin.
- Cummins, J. N. Roscommon.
- Condon, T. J. E. Tipperary.
- Coburn, J. S. Longford.
- Conway, M. N. Leitrim.
- Corbett, W. J. E. Wicklow.
- Cox, J. R. E. Clare.
- Griffith, Dan. N. Mayo.
- Deasy, J. W. Mayo.
- Dillon, J. E. Mayo.
- Edmond, Sir T. Dublin.
- Finlay, J. E. Limerick.
- Flynn, J. C. N. Cork.
- Foley, P. J. W. Galway.
- Fox, Dr. J. P. Kinsale.
- Gilhooley, J. W. Cork.
- Gill, H. J. Limerick.
- Gill, T. P. S. Louth.
- Gray, E. D. Dublin.
- Harrington, E. W. Kerry.
- Harrington, T. Har. Dub.
- Harris, M. E. Galway.
- Hayden, L. P. S. Leitrim.
- Healy, Maurics, Cork City.
- Hooper, J. S. Cork.
- Jordan, J. W. Clare.
- Kelly, B. S. Donegal.
- Kenny, M. M. Tyrone.
- Kenny, Dr. J. E. Cork.
- Leahy, H. Leit. Q's Co. Wick.
- Leahy, J. B. Kildare.
- Leahy, E. N. E. Cork.
- McCann, M. S. Down.
- McCarthy, J. M. Long-Tate, J. N. W. Meath.
- McCarthy, J. J. Newry.
- McDonald, Q. Queen's Co.
- McDonnell, P. N. Sligo.
- McKeena, Sir J. Monaghan.
- McKenna, E. M. N. Kilkenny.
- McNulty, J. J. S. Roscommon.
- McMahon, P. S. Meath.
- Nolan, Col. N. Galway.
- O'Brien, J. N. Louth.
- O'Brien, J. F. S. Mayo.
- O'Brien, P. N. Monaghan.
- O'Brien, P. N. Tipperary.
- O'Connor, A. E. Donegal.
- O'Connor, J. S. Kerry.
- O'Connor, J. S. Tipperary.
- O'Doherty, E. N. Donegal.
- O'Donnell, T. W. Cavan.
- O'Hea, P. W. Donegal.
- O'Kelly, J. J. S. Roscommon.
- Parnell, C. S. Cork City.
- Plunkerton, J. Galway City.
- Power, P. E. Waterford City.
- Power, R. W. Waterford City.
- Pratt, J. D. W. Waterford City.
- Quinn, T. Kilkenny City.
- Redmond, J. E. N. Kilkenny.
- Reynolds, W. H. N. Tyrone.
- Reynolds, W. J. E. Kerry.
- Scotton, Thos. Sligo.
- Sheehan, P. E. Kerry.
- Sheehy, David, S. Galway.
- Shelley, J. S. Meath.
- Shelley, J. S. Meath.
- Sullivan, D. W. Meath.
- Sullivan, T. D. Dublin.
- Tanner, D. C. M. Cork.
- Wheat, J. N. W. Meath.

Mr. T. M. Healy, defeated in South 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 Tyrone, most probably the former, whose present member is in feeble health. If Mr. Justin McCarthy obtain by process of law the seat for Londonderry, where a 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 every effort to give all due solemnity to the occasion, and his efforts were crowned with blessing and success. The people filled the spacious church to the doors

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. Thomas 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 mentioned in connection with the representation of the County of Ottawa, Que., in 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 large 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 formidable 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 moderate 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 Taschereau and many of the prelates in attendance at the collation 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:

- Fabre, Most Rev. Edm., Montreal.
- Lery, Most Rev. Dr., New Orleans.
- Lynch, Most Rev. J., Toronto.
- Taschereau, Cardinal, Quebec.

- BISHOPS.
- Cleary, Kingston.
- De Goebsbrant, Burlington, Vt.
- Gravel, Nicolet.
- Langevin, Rimouski.
- Lorrain, Cybura.
- McIntyre, Charlottetown.
- Moreau, St. Hyacinthe.
- Racine, Sherbrooke.
- Rogers, Chatham, N. B.
- Wadhams, Ogdensburg.
- Walsh, London.

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

To His Eminence Cardinal Taschereau, Archbishop 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 person 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 Church. The elevation of a son of Canada to so close a proximity with the Father of the Faithful 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 insignia of a prince of the Church, and in the discharge of his Cardinal duties. 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 feelings that family relict, to which is bound the Universal Church, and which we have always firmly believed in, we at present sensibly feel and fondly relict. 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 triumphs. In the midst of congratulations that are due to us; the recipients of this honour, we may respectfully congratulate our Holy Father on the selection 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 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 city! and why this sacred array of pastors from every rank in the Church and from so many distant climes! Here

Your Eminence will permit us to say in reply, that a second joy of a more domestic character attaches to this festive scene. We must turn our thoughts homeward, 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 excellent 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 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 long preside over the Catholic Church in Canada, with never-ending 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. BAEKERVILLE, Chairman Irish Catholic Committee, W. H. BARRY, Secretary.

Ottawa, July 28th, 1886. On 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 witness 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. Legras and Rev. C. O. Gagnon, deacons of honour, entered and approached the altar. Mgr. O'Brien, the Papal Ablegate, came next, and following him were Archbishops Lynch, Duhamel, Lery and Fabre, and Bishops McIntyre, Walsh, Racine, Moreau, Langevin, Wadhams, Cleary, Lorrain and Gravel, and to our Lord the Pope and his successors 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 beautiful discourse. The Cardinal having assumed the mitre and crozier, was escorted to the altar by Mgr. O'Brien, and shortly after Archbishop Duhamel, escorted by Fathers Sloan and Campeau, and also having on his head the mitre and bearing the crozier in his hand, approached the front of the altar where the Cardinal sat, and kneeling before him took

THE OATH. 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 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 receiving any damage whatever under any pretext. I will not knowingly disclose their dissadvantages. My 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 Apostolic See, in his counsels and goings, and I will assist him in his necessities. I shall endeavor to preserve, defend, increase, and promote the jurisdiction, honor, privileges and authority of the Holy Roman Church, of our Lord the Pope, and of his above mentioned successors. Nor shall I be concerned, either by counsel or deed, or manoeuvre in anything whatever injurious to our same Lord the Pope, or the same Roman Church, or anything that may be deemed 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 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 shall endeavor to preserve, defend, increase, and promote the jurisdiction, 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 successors. On being summoned to a synod, I shall 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 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 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 legitimate 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 qualified by ecclesiastical rank; or if these 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 delegate. I shall not sell the possessions belonging to my diocese, neither shall I give them away, nor in any way alienate them without the consent of my Chapter or my Church, or without consulting the Roman Pontiff. And if I

should consent to any such alienation, I am willing to incur the penalties therefor appointed."

The pallium was then placed over the Archbishop's head by the attendant priest and attached by the Cardinal. At the conclusion of the ceremony Archbishop Duhamel was the recipient of very hearty congratulations from numerous friends.

ENTERTAINED AT DINNER.

The Archbishop subsequently entertained 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 dinner took place at the Water Street Convent where an excellent menu was served. The head waiter of the Russell and a number of other waiters, 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 OCCASION OF THE GRAND CEREMONY AT QUEBEC.

Quebec, July 26.—The following telegrams were interchanged last week between the ecclesiastical authorities at Quebec and the Holy See:—

Quebec, 21st July, 1886. To Cardinal Jacobini, Rome, Italy: "Enthusiastic religious fete. Demonstration by Catholics and Protestants. Gratitude to Leo XIII. Thanks. Signed, CARDINAL TASCHEREAU."

Rome, 22nd July, 1886. To Cardinal Taschereau, Archbishop of Quebec: "The telegram of Your Eminence read with pleasure by the Sovereign Pontiff, who thanks and blesses you. I congratulate you. Signed, CARDINAL JACOBINI."

Quebec, 21st July, 1886. To Cardinal Jacobini, Rome, Italy: "The mission is executed. Indescribable enthusiasm. The United States and the 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, 1886. To Cardinal Jacobini, Rome: "The Archbishop of Toronto thanks the Holy Father for the signal honor to have been named delegate of the Holy See to invest Cardinal Taschereau with the pallium imposing ceremony. Twenty-two bishops present. General enthusiasm. Profound and universal gratitude to Leo XIII. (Signed), ARCHBISHOP OF TORONTO."

Rome, 22nd July, 1886. To Mgr. Lynch, Archbishop of Toronto, at Quebec, Canada:

"The Sovereign Pontiff has experienced great consolation in hearing of the solemnity of the fete celebrated with so much enthusiasm in the presence of twenty-two bishops. An event of this kind will lighten the burden which unite the Holy See and the members of the clergy, and to the latter affectionately gives the Apostolic Benediction to Your Grace, to the new Cardinal, to the members of the clergy, and to the lady who were present at the ceremony. (Signed), CARDINAL JACOBINI."

OBITUARY.

Mrs. Mary Toohy.

On Thursday, 29th of July, Mrs. Mary Toohy, relict of the late Patrick Toohy, 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 Toohy, 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. Toohy was in life a kind neighbor, possessing all those whole-souled, admirable traits so characteristic of her 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 of persecution rather than cease to practice 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 services over her remains were conducted by Father Tierman. 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 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 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 in North Carolina.

Trials.

AGNES TREHARN.
Ye are blessed of God,
Ye are beams from the Sun,
And dew from the Spirit,

NEWS FROM IRELAND.

Wicklow.

Lord Wicklow has this year deprived his West Wicklow tenantry of tithes on the adjoining mountains. A large number of writs have been served on the property.

Longford.

Mr. Justin McCarthy, M. P., accompanied by Miss McCarthy, arrived in Granard on July 9 and proceeded at once to the parochial house, where they were received by the Ven. Archbishop O'Flanagan, P. P., V. G., and the Rev. Father O'Reilly and Keilly. Subsequently a deputation, comprising the majority of the town commissioners, waited on Mr. McCarthy and presented him with an address. At Longford he was also presented with an address.

Trillick.

Recently a number of evictions took place upon the estate of Colonel Mansfield, at Galbally. About fifty police arrived at Galbally, as a protecting force to Mr. S. Rodgers and the bailiffs. There were 10 tenants to be evicted on the estate of Colonel Mansfield, and had there been evictions were admitted as caretakers. During the proceedings distressing scenes were witnessed, and in the case of one young woman the shock experienced resulted in what appears to be a very violent fit of insanity.

Carlow.

In Carlow, Kildare, and King's County, the Loyalists have shown their good sense by abstaining from contests, which serve only to display their utter insignificance. In the three counties, Protestant Home Rulers were among the assentors to the Nationalist nominations, and had there been contests, many of those who, at the last elections, supported the Tories or withheld their support from the Nationalists, would this year give proof of their recognition of the justice of the Nation's aspirations by voting for the Nationalist candidates. The Loyalists of these counties will be deemed wise in their generation.

Cork.

Mr. Robert Ferguson, Q. C., County Court Judge for the West Riding of the county Cork, in addressing the grand jury, at Bantry, on July 7th, complimented them on the almost complete absence of crime in their district, the absence of crime to go before them being only three, which were for larceny of a very trivial character, and said that this particular part of the country is very much frequented by tourists, yet in no place could they travel with greater security or freedom than they could here. There were a large number of ejections to be heard at these sessions.

Tipperary.

Archbishop Croke, wrote on July 6, as follows to the Treasurer of the Parliamentary Fund:—"I have much pleasure in forwarding you herewith my cheque for £250, whereof £25 is a second instalment of subscriptions from the clergy of Cashel and Emly, making in all £255 for them, the balance (£200) being the first instalment from the patriotic people of these dioceses for the Irish Parliamentary Fund. In a few days I hope to be able to send you a further contribution from the same source."

Sligo.

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 conduct of the ringleader (Curran), who had also been implicated in the outrage on the Cathedral, in which riots 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. Clergy who were also implicated in the outrage on the Cathedral, was sentenced to eighteen months' imprisonment with hard labor. On the remaining twelve prisoners sentences varying from six to one month's imprisonment, according to the amount of their participation in the riot, were pronounced.

Derry.

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 agents said his published election agent sat on the Bench and refused to give a return, although it was sworn that six witnesses would be produced to prove the charge. Mr. O'Doherty protested against the decision. Subsequently a Nationalist was brought up before the same Bench for 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.

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Limerick.

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 said:—"Mr. High Sheriff, I return you my sincere thanks for being in a position to receive these gloves from you. I have 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 Dunlerr. At Dunlerr another address was presented and a procession was formed to escort Mr. Gill, who occupied the carriage of the Mayor of Drogheda, to the place of meeting. The chair was taken by the Rev. Father Rogers, P. P., Ardee. A series of resolutions were passed endorsing the candidature of Mr. Gill, expressing confidence in Mr. Parnell and the Irish Parliamentary Party, gratitude to Mr. Gladstone for the measure of Home Rule introduced by him, acknowledgment of the aid and sympathy from America, and expressing the hope that the acts for the benefit of laborers would be worked with greater energy in the future. Mr. Gill then came forward and made a happy response. He was entertained at a banquet in the evening.

Wexford.

In practical patriotism and the knowledge of "ways and means," the men of Wexford are second to none other in Ireland, and show a working capacity and a readiness to provide the sinews of war. At a County Convention held in the town of Wexford, recently, it was announced that there had been ready collected this year about seven hundred pounds for the fund for the payment of the members, and by the time all had been collected, the sum, it was confidently expected, would be fully equal to that of any former year. While with foresight which reflects immense credit upon their branches of the National League had provided handsome separate contributions for a county fund in case an election contest was forced upon them. Among the important matters discussed at the Convention the agricultural position not unnaturally came in for a good share of attention, and practical steps were taken for the protection of the general interests of the tenantry. A little bon mot related by the chairman, Rev. Father Dunne, P. P., Blackwater, deserved to be noted as a good sound, political economy maxim. Eighty years ago he said, an Irish lady had declared her conviction that the Irish people would never understand the land question until she learned that potatoes cannot be safely eaten without bacon. There is a world of wit in this remark.

Dublin.

The well deserved compliment paid to Mr. T. D. Sullivan by the Municipal Council of Dublin, on July 5, in unanimously electing him for the second year to the Chief Magistracy will be endorsed by the entire Irish people. It is unnecessary to dwell upon the many claims of Mr. T. D. Sullivan as a public man to the regard and esteem of his fellow countrymen. While not questioning the desirability of re-electing Mr. Sullivan, we must not forget that the Nationalist party, who have been excluded for some years past from those civic dignities which it is in the power of the Corporation to confer. Mr. Sullivan and other speakers expressed the hope that the time was not far distant when Dublin may be able to distribute the offices of dignity in their gift without regard to political differences, but it would be treason to the Irish nation if the Corporation of the metropolis, at such a crisis as this were to elect to the Civic Chair one who did not share in the National inspiration for Self-Government, and who was a question of Conservative or Liberal, much less of Protestant or Catholic. It is a question of Ireland. Exclusive of Mayors (and Dublin—there were Mayors before the first Lord Mayor—there were 220 Lord Mayors in due succession and out of these 220 just 77 were Catholics).

Antrim.

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 the past outrageous attacks on St. Matthew's Church and Presbytery were reported, and on July 8 it was again announced to 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 Presbytery came in for a share of attention. Just as the clergy of the Presbytery had retired for the night, the mob, numbering over two hundred persons, marched up the street and began a furious attack on the house. Rev. Father Faloon, C. C., startled by the noise, came down to the hall, but by this time the mob were engaged riddling the window of the dining-room and the fanlight. The windows of the rooms on the second story front floor were smashed, and but for the pulling down of the Venetian blinds serious damage to property would have resulted. A little oratory on the front floor was attacked also, and one of the colored panels injured. After an effort, sustained with a great deal of vicious energy for ten minutes, the mob returned to Newtownards and other opprobrious expressions. A man of party of police was on duty close to the Presbytery at the time of the attack but they used no endeavors to suppress the

disturbance, and the rowdies had therefore a clear field. One man was arrested on a charge of throwing a stone at the church. This, however, it would seem, took place as the crowd was returning from the attack on the Presbytery. It is quite evident that the attacking mob was recruited from the streets in the immediate neighborhood,—a remarkable circumstance being that the windows were broken only in rooms where there is usually light at night. Fortunately none of the occupiers were in the front part of the house when the mob came up. Great indignation prevails in Ballymacarrett, especially among the Catholics, at the wanton outrage, and it is hoped steps will be taken without delay to bring at least some of the perpetrators to justice.

THE TRUTH WILL MAKE CONVERTS.

Protestants who rely upon the exposition of Catholic doctrine made by Protestant authors obtain a very false idea of it. Historians, so called, Catholic as well as Protestant, have represented acts of the Popes as unworthy of their high stations, acts which Catholic historians proved to be upright and just. Of late years his torians have become more enlightened and have given greater attention to the search for truth, and have cleared the character of great men from the obloquy cast upon them.

There is a remarkable instance of this in the case of Pope Sixtus, whose character was cleared, and who was canonized after 1,200 years by Benedict XIV. Sixtus was a stern reformer of abuses, and hence he was hated and vilified by the unworthy.

Another instance is the case of Gregory VII, who opposed the cruelty and oppression of Henry IV, of Germany; a groveling hypocrite and one of the worst tyrants of the middle ages, as well as a man steeped in every vice. Protestant historians justify the Emperor and blame the Pope. Henry sold his bishoprics and other church preferments to the most unworthy of the highest bidders, and they in turn sold ordination to unworthy clerics. Thus the Church of Germany had not even the faint appearance of Christianity. The Pope, repudiated by his high office, used all the authority in his power to put down those groveling tyrants, and for this was persecuted by Henry and his followers.

The Papacy being the keystone in the arch of the constitution of the Church is specially attacked and calumniated. But this need not surprise any reader of the Bible, for Christ has said "Blessed shall you be when men shall hate you and when they shall avoid you and shall reproach you and shall cast out your name as evil for the Son of Man's sake. Rejoice in that day, while it is winter, in heaven, for in the same manner did their fathers under the prophet."

These acts and diversities of views flow from misunderstandings, ignorance, pride and self-will. Our Lord Himself whilst on such matters discussed a good deal, and the agricultural position not unnaturally came in for a good share of attention, and practical steps were taken for the protection of the general interests of the tenantry.

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Horsford's Acid Phosphate.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

Thos. Sablin, of Elington, says: "I have removed ten years from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

A Fortunate Escape.

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 cured her.

None Better.

There is no more wholesome or delicious fruit on earth than the Wild Strawberry, and there is no more effectual remedy for Cholera, Dysentery, Cramps, and other summer complaints of infants or adults, than Dr. Fowler's Extract of Wild Strawberry.

Every observer who walks the streets of a great city, and scans with intelligent eye the colorless faces of more than fifty per cent of the people he meets, can easily agree with us in the statement, that such a state of things, such drafts upon the working energies of the greater part of men in the intense pursuit of business, has destroyed in a proportionate degree the animal health and robust constitution. Nature, in this stage of exhaustion, cannot be restored of itself, but requires some stimulative tonic, to strengthen and keep the system in regular order, and in Northrop & Lyman's Quinine Wine we have the exact remedy required. The peculiar operation of this medicine, in cases of general debility and nervous prostration, is to undergo long and close observation, and it is believed it will never fail, if properly and judiciously administered. Prepared by Northrop & Lyman, Toronto, and sold by all druggists.

Colored Catholics.

A correspondent writes thus from Union County, Kentucky (Sacred Heart 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 yet and no means they contribute freely for private entertainments among themselves that could be much better utilized for their own good and the peace of the community. They contributed among themselves to build a schoolhouse near this place, and there is no doubt, if the funds had been intelligently and properly managed, they could have built both school building and church commodious enough for their wants."

The Missionary's Vacation.

An Anglo-Indian official holding a high position in the Province of Orissa, Presidency of Bengal, tells among other instances of self-abnegation on the part of the Catholic Missionaries, the following touching anecdote. He met one day a French priest of his district, who told him in great joy that he was going to Europe for a holiday, having been left a little legacy of a few thousand francs, which would enable him, after his long years of exile, to see his friends and country again. The Englishman wished him a pleasant journey, but was much surprised to see him re-appear at the end of a week, and asked the reason of his change of plans. "Well, you see," said the priest, "I did not go after all. I got as far as Calcutta, and they told me there that the Church was very badly in want of money, so I gave them all I had, and came back to work." No comment is required to eulogize the simple act of self-sacrifice, which teaches a more effectual lesson than many sermons.

We Should Not Blot Out Disease in Its Early Stages.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the liver, frame, and the kidneys, lungs, pancreas, and in fact the entire glandular system; and the silted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will determine for himself whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling, attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucus about the gums and teeth in the morning, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side? Is the liver enlarging? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly colored, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against the latter agonizing disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipientity. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by local proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

Those who are in the "Asthma Furiosa" should lose no time in obtaining relief by the use of "The Binding Tar Mixture;" but do not use the medicine unless you will follow all the directions to the letter.

Poor Asthma sufferers, who are strangers to "tired Nature's sweet restore," should lose no time in obtaining relief by the use of "The Binding Tar Mixture;" but do not use the medicine unless you will follow all the directions to the letter.

For sale by Wm. Saunders & Co., Drug, Glass, and A. J. White (Ld.), branch office, 7, St. James st., Montreal, P. Q.

Forewarned Forearmed

of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

with Ayer's Sarsaparilla, there need be no fear of Dyspepsia, Rheumatism, Neuralgia, Salt Rheum, Tetter, Eczema, Catarrh, Liver troubles, or any of the diseases arising from scrofulous taints in the blood. Geo. Garwood, Big Springs, Ohio, writes: "Ayer's Sarsaparilla has been used in my family for a number of years. I was a constant sufferer from

Rheumatism, or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy." J. C. Tolman, 336 Merrimack st., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

Dyspepsia, but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Colic: two bottles of Ayer's Sarsaparilla cured her, 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 Wait, 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 Sarsaparilla

sarsaparilla. It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

and am a well man to-day." Be sure and get Ayer's Sarsaparilla, the most thorough and effective blood purifier. The best is the cheapest.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all druggists. Price \$1; six bottles for \$5.



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

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and 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.

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TO THE CLERGY, MINNESOTA

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the Certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

COR, ARCA LEGEM CONTINENS.

O tender Heart, strong ark which doth enshrine The whole sweet law that rules the heart of man! No longer held as slaves beneath a law, Grateful and free we live by love divine. O Heart, O sanctuary undefiled, Of that new law of love unto us given; O temple holier than the accents piled, For love thou art the sacred ground. A round towards which our human sorrows turn: So we may feel thy love within us burn. And worship thee with all our senses unbound.

Under love's symbol, sweet to us and dread, Myself and human voice hath Christ endorsed. Our priest whose sacrifice our heaven secured, Offering his blood and flesh as wine and bread.

What living heart is there that will not thrill At his redeeming call, that doth not sigh To give him love for love, and will not fly In love's pursuit, to love's embrace? Honor be to the Father and the Son; And to the Holy Spirit honor be: All power, glory, sway is of the Three, Who through all ages reign as One. —Kosa Mithelland.

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

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

SIXTH SUNDAY AFTER PENTECOST. "Many prophets and just men have desired to see the things which God has revealed, and not seen them; and to hear the things which he has said, and have not heard them." —Matt. xiii. 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 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 adequately 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 advantage 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 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 teaching; and not only his teaching, but his life, but 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 new ones." All men are born in the spring season, and soon a wind hath scattered them, and thereafter the wood peepeth itself again with another generation 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 philosopher. Men are as valdeet, and of no more profit to him than it is 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 never-ending existence, that for good or evil, for well 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, they will be of more or less value to our lot and estate 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 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.

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 Mother 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 kingdoms have been ransacked for cures. It is a simple matter to remove corns without pain, for if you will go to any druggist or medicine dealer and buy a bottle of Putnam's Pain Expeller and apply it as directed the thing is done. Get Putnam's and no other.

ALWAYS REQUIRED—A good cathartic medicine. National Pills will not disappoint you. FREEMAN'S WORM POWDERS are safe, sure and speedy to remove worms from children or adults.

"I was from kidney relief, you B. B. consider above is from Wm. Freeman's Worm Powders."

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of man;

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."

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 soon a wind hath scattered them,

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?

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 disap-
point you.

An Examination in Catechism.

The time for First Communion was
approaching, and the assistant priest of
a large parish had been zealously in-
structing a numerous class of children.

"What do you 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
that."

"Well, perhaps, I am deceiving myself?"
"Oh! no; for then the bishops would
send you away."

"But can't the bishop himself be de-
ceived? 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-
self from being wrong?"
"Because 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 he prayed to confirm his brethren."

"But how do you know that Jesus
Christ was God?"
"His said He was, and then proved it."

"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."

"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-
ing. So I think it must be clear to
everybody that what the Apostles say is
true."

"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
depressed at the dullness of his com-
panions."

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 unconsciously or uncon-
sciously suffering from. It is a mucopu-
rulent discharge caused by the pres-
ence of a vegetable parasite in the lin-
ing membrane of the nose. The predis-
posing causes are a morbid state of the
blood, the blighted corpuscle of tubercle,

the germ poison of syphilis, mercury,
toxicogenes from the retention of the stife
matter of the skin, suppressed perspira-
tion, badly ventilated sleeping apart-
ments 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; bur-
rowing in the vocal chords, causing
hoarseness; usurping the proper struc-
ture of the bronchial tubes, ending in
pulmonary consumption and death.

Many ingenious specifics for the cure
of catarrh have been invented, but with-
out success, until a physician of long
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,
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Off Work.
"I was off work for two years suffering
from kidney disease and could get no
relief, until advised by a friend to try B.
B. B. I was cured by two bottles, and
consider it a miraculous cure." The
above is the substance of a communication
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In Bad Humor.
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sores, and the eruption covered my face
also, and spread even into the backs of
my hands were sore. I became weak and
ill. Finding no cure I tried Burdock
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cured me." Statement of Miss Minnie
Stevenson, Coosage, N. B.

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