e Catholic Record

"CHRISTIANUS MIET MOMEN BOT, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

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LONDON, ONTARIO, SATURDAY. AUG 27, 1887.

NO. 463.

NEAR TALBOT.

DAVITT AND SEXTON

Deliver Spirited Speeches to Monster Meetings in Manchester.

ULY MAGNIFICENT DEMONSTRATION-TRULY HAGGINGEST DEMONSTRATION—
THE UNANIMITY OF THE AUDIENCES—
HOME BULE WILL COME BECAUSE IT
MUST, THERE BEING NO CONCEIVABLE
ALTERNATIVE—NO FAINT-HEARTEDNESS

MUST, THERE BRING NO CONCIVABLE

ALTERNATIVE—NO FAINT HEARTEDNESS

NOW TO BE FOUND.

A great meeting of the Home Rule
Union was held in Potter's park, Manchester, on the last Saturdav in July.
Mr. Davitt and Mr. Sexton, M. P., were
the principal speakers. The meeting
was largely composed of Euglishmen, and
their scoeption of the Irish speakers was
marked by the greatest cordiality. Mr.
Pioton, M. P. for Leicester, who presided
at the platform on which Mr. Davitt
spoke, made a very earnest and effective speech in advocating the claim of
the Irish nation to govern itself. Mr. J.
T. Brenerd (Liverpool) proposed "That
this meeting solemnly protests against
the utterly unjustifiable action of the
government in inflicting upon Ireland
the most vindictive coercion bill which
even the people of that country have
ever suffered. The remarkable and continued freedom from crime, and the
absence of any facts to justify exceptional legislation in Ireland form additional evidence that the object of the
government in confiscating the most
ordinary rights and liberties of the Irish
people is to place the tenants more than
ever in the power of the landlords, and
the trial those millions gone to?
The greater portion of them, sat they knew,
the people at the bands of Irieh landlordtam. Where had those millions gone to?
The greater portion of them, sat they knew,
the people at the bands of the handlords, and to consent the sate band to deal the satiferings undergone by
the people at the bands of the handlords, and the vent to America, but tens and thousands had been forced across the
Irish channel into England, Wales and
Scotland. What to do? To compete with
English workingmen in the labor market
and to lower their wages, to add to the poor
rates of their large centres of population,
and to increase the rate of mortality,
sickness and disease in the large cities.
All that policy of extermination was
carried out against Ireland workingmen,
was to reliant the care with the band to or a tree of the inder with the section o ordinary rights and liberties of the Irish people is to place the tenants more than ever in the power of the landlords, and to give to that expiring class a last chance of confiscating the property of their tenants. It rejoices, however, at the warm union existing between the democracies of Great Britain and Ireland, and trusts to that power to have land, and trusts to that power to pro-duce a speedy reversal of this measure," Mr. F. Smallman seconded the resolu-

Mr. Michael Davitt said it was well worth while to travel from beneath the shadows of Kilmainham prison to witness that truly magnificent demonstration. Indeed, of Kilmainham prison to witness that truly magnificent demonstration. Indeed, among the many encouraging signs of the times he knew of none more full of hope to Ireland than that of so many thousands of Lancashire workingmen devoting their Saturday afternoon to the purpose of condemning the policy of the cowardly coercionist Tory party. The resolution which had been proposed and seconded called upon those present to repudiate the application of a repressive measure to a country which was notoriously free from crime. Why, even the salaried statisticians of Dublin Castle had not been able to make out a case for Mr. Balfour which would justify the enactment of the eighty seventh coercion act of the present century. Her majesty's judges of assize in Ireland had also testified to the whole world how remarkable that country was in the absence from all kinds of crime at the present time. The only crime committed in Ireland now was that of eviction, and the only criminals were Irish landlards. Nevertheonly crime committed in Ireland now was that of eviction, and the only crim-inals were Irish landlords. Neverthe-less, all Ireland was proclaimed last Saturday (cries of "shame") to be under police control and to be deprived of

less, all Ireland was proclaimed last. Saturday (cries of "shame") to be under police control and to be deprived of every vestige of constitutional liberty which Lord Londonderry or Mr. Balfour chose to take from the people. (Shame.) What had been the weapon with which the Irish people had carried on the battle sgainst landlordism and Dublin Castle for the last eight or nine years? Not those of revolution, NOT A RESORT TO PRINSICAL FORCE, no, their weapons have been constitutional representation in the House of Commons, open and legitimate political combination in Ireland, the right of public meeting, and the privilege of free speech. With these weapons and some others, they had proved themselves more than a match for Irish landlordism; and the Tory landlords of Ireland, to save themselves and their cause from utter defeat, had called upon the Tory landlords of Great Britain and their backers to strike down the Irish people by brute force. Their only justification for that coercionist policy now as the chairman had told them, was that they had to cope with some boycotting in many of the counties in Ireland. He would ask them to put to the Tory or Liberal Unionist the query "where did the people of Ireland learn the lesson of boycoting ?" Had they never heard of thousands of tenant farmers in the present generation having been evicted by their landlords because they would not conform to their wishes at the general elections? Had they never heard of nationalist produce in Ireland being regularly boycotted by Irish landlords? Had they ever heard of bublin Castle or a land board of guardians, or an aristocratically controlled town council in Ireland giving advertisements to a Nationalist newspaper? Had they ever heard of iandlords taking into their warden and farmers in form. chairman had told seam, was beyonding in many of the counties in Ireland. He would ask them to put to the Tory or Liberal Unionsite the query "where did he posple of Ireland learn the lesson of bycotting if" Had they never heard of thousands of tennant famera in the pressing the state of his mind they went about the country of the state of t

past upon

MONEY FORCED UNJUSTLY
from the sweat and toil of the Irish nation.
Eviction was to be made the trump card
of the Tory government in Ireland—not
auch evictions as they had read about at
Bodyke and Coolgreany, but evictions
which would cost the Irish landlord only a which would cost the Irish landlord only a penny postage stamp. It remained to be seen, however, whether they would be able to carry out the policy of extermination as easily and as cheaply as they imagined. How many persons did they imagine had been turned out of their humble cabins in Ireland during the reign of her present majesty? Over 3,000,000 human beings. No one but the recording angel could tell of the scenes of misery, the tortures endured and the sufferings undergone by the people at the hands of Irich landlordism. Where had those millions gone to? The greater portion of them, as they knew, went to America, but tens and hundreds of thousands had been forced across the Irish channel into England, Wales and Scotland. What to do? To compete with

point of its influense upon their own well being they would find that Mr. Parnell and his followers were not their enemies but their friends, and that the enemies of their industry and commerce were of their own household. The government might own household. The government might relegate Irishmen during the coming winter to plank beds in Kilmainham and other prisons, as their predecessors had done hundreds of times before, but they would find, even if they filled every prison in Ireland, and if they deprived Irishmen all over the country of the rights of public meeting and free speech, they would fail to crush the spirit of liberty in or prolong, to any appreciable extent. would lait to crust the spirit of noety in or prolong, to any appreciable extent, the existence of Irish landlordism or Dublin Castle government. The Irish had fought and beaten coercion in the past, when everyone was against them—when it was 30,000,000 against 4,000,000. They was not likely to grow thinks. when it was 30,000,000 against 4,000,000. They were not likely to grow fainthearted now, when they had over 20,000,000 of the British people on their side, and very little more than 10,000 of the worthless aristocracy resorting to the argument of tyrants. Mr. J. Pinkerton, M. P., also spoke in support of the resolution, which was put to the meeting and adopted unanimously amid much cheering.

MR SEXTON'S SPEECH.

MR SEXTON'S SPEECH. Mr. Sexton, M. P., addressed the assemblage from a platform, at which Mr. Fleming, barrister, presided. The honorable gentleman in the course of his remarks said he year well understood when ferenting, barratet, presided. The honorable gentleman in the course of his recommandate gentleman in the course of his proves. They are the first people to believe that the Irish people to believe that the government was already in a galloping consumption. All he was afraid of was that the government would die too soon, for he did not desire that they should pass away before they had time to prepare for their reception a deep, wide and comfortable grave. Finding himself in Manchester, he wished to say that Irish had cause to be grateful to the electors of that city. In 1884 the Conservative party were exceedingly aweet upon Mr. Parnell. They courted him with uncommon ardor, they sent their limit to beg for an interview. They said to him: "Parnell, what would you like to have for Ireland? What kind of a system of home rule would be too soon, for he did not desire that they should poss away before they had time to prepare for their reception a deep, wide and confortable grave. Finding himself in Manchester, he wished to say that Ireland had cause to be grateful to the electors of that city. In 1884 the Conservative party were coceedingly aweet upon Mr. Parnell, what would you like to him to beg for an interview. They said to him: "Parnell, what would you like to have for Ireland the would be to soon, for the warmth of the metal that he asked them to judge the that the asked them to judge the that that he asked them to judge to divide the professor's fears are enough to drive a dyspeptic at into convulsions of late in return. He was glad to be able to soon, the carry of his work, the prospect of the "perverted fair understand the full vigor of his proves." of that city. In 1884 the Conservative party were exceedingly sweet upon Mr. Parnell. They counted him with uncommon ardor, they sent their Irish vicercy after him to beg for an interview. They said to him: "Parnell, what would you like to have for Ireland? What kind of a system of home rule would suit your taste? Would you like a measure of protection for Itish industries?" They offered him more in 1885 than Mr. Gladstone had offered since, and when Mr. Parnell informed them of the state of his mind they went about the country making speeches which were intended to be precuraces and heralds of a measure of

sultan of Dublin Castle. He believed that at the next election they would oblige that gentleman

TO PLAY THE PART OF JONAH, they would throw him over to save the ship of state. The last resort of the choice spirits of the Tory party in the House of Commons was to make a set upon some Irish member—to fasten deliberately upon some man who was known to be more quick tempered than others, or upon some man whose nerves were unstrung by protracted public labors, and to endeavor by intrusion, irritation and insult to excite and goad that man into some word of anger which might draw down upon him the censure of the chair and prejudice the English mind against the Irish members. From what he knew of Englishmen, he was convinced that they had greater regard for a man who allowed his natural temper a little fair play than the man who would be dull or cold enough to be silent as a block under the pressure of insult and provocation. enough to be silent as a block under the pressure of insult and provocation. Under the coercion act, cites had been proclaimed where three weeks ago white gloves were given to her majesty's judges (shame), and counties had been proclaimed for offences which had not been committed in those counties for months and years. After the coercion came the remedy, which ought to have preceded it, but the cure was almost worse than the disease. The first point was eviction made-easy, and another point was the disease. The first point was eviction made easy, and another point was that the Irish tenant was to be saved from ruin by making bim a bankrupt. That idea had now been abandoned. They were to have rents reduced at last, and the government were doing now with very bad grace what they ought to have done at the beginning of the year. The Irish had faith in the English people and in Mr. Gladstone, and looked forward in a calm and hopeful spirit to the day when the English and Irish people would be united, not by a union which had no validity except on parchment, not by a union maintained by 30,000 bayonets, but

000 bayonets, but BY A UNION RENDERED SACRED by the united intelligence of honest men, which no power on earth could break, and which would constitute the impregnable rampart of liberty and free affection. Mr. Sexton was entertained at a banquet at the Grand Hotel, subsequently. Mr. Charles O'Neill presided, In respone to the toast of the Irish Parliament Party, Mr. Sexton said the chairman had referred to the fact that the citizens of Dublin honored him with nominations to the civic chair next nominations to the civic chair next year. He had accepted the honor in the hope that one or other of two events might happen—the hope that it might be his duty as chief magistrate to take part in the opening of the "Old House at Home." (Cheers) That might perhaps be too sanguine a hope. ("No.") haps be too sanguine a hope. ("No.")
At any rate, if it were not next year it
might be some year soon. The other
hope was that, although the old House
would be open, and it would not be his
fault if he had not the honor of welcoming
into it the coart statement welcoming or various knowledge."

the from this evil of being reared in idleness. They never learned to do any thing useful; and when their fathers would fail, their speedy ruin and destruction followed. All such have too much "leisure." They are and ever will be the victims of that detestable idleness which was well characterized by old Burton, the author, as "a cushion on which the devil chiefly reposes."

Church Progress.

Church Progress.

We are glad to notice that the Catholic party in Italy has decided to enter actively into political affairs and demand at the hands of the government rights and privileges denied them since Victor Emanuel took possession of Rome. The confiscation of church property and the public robberies perpetrated in the name of law. shoud have aroused the Catholics of Italy long before now and we would not be scandalized by the shameful robberies committed on them. Patience for a time may be virtuous, but it has long since ceased to be of that stripe in the face of wrongs done by the Italian Government. In other countries Catholics have to enter the political arens, if they expect a recognition Church Progress. In other countries Catholics have to enter the political arens, if they expect a recognition or even justice and why should Italian Catholics allow the tread of the despoiler to so long crush them, when only a strong, united, political organization was needed to fight their enemies and crush the serpent's head that would consign all religion to oblivion? We wish our Italian friends success in their movement, and let them only take example our trains friends success in their move-ment, and let them only take example from the Catholics of Germany and they will soon coerce the hand that robs the Church of her property, the people of their rights, and God of His justice.

Boston Pilot. vering a defendant of Professor Typically, who knows scores of the "en-lightened Americans" referred to by the scientist as opposed to Irish Home Rule, denounces the Irish Nationalists as who denounces the Irish Nationalists he "the lawless, murderous element of society," and asserts that Gladstone is in his dotage, The Boston Watchman declares:—"Our friend's inferences are natural enough, perhaps, but they are not sound We meant to intimate no doubt that there, are 'such Americaus,' Professor Tyndall claims to have the support of intelli-gent American opinion. We felt a nagent American opinion. We felt a naier persons might be. . . The question is: Does Home Rule mean separation, or would it lead to separation? Was Ireland a part of the British Empire before 1800? But Ireland had then her before 1800? But Ireland had then her own Parliament. What is asked now is a restoration of legislative indeperdence. . . Denunciation of English rule over Ireland, such as now exists, is consistent with a loyal purpose to secure Home Rule under the British Crown, and we do not see the evidence that anything more is proposed by Mr. Gladstone . . . Of that great statesman we need only remark that those who meet him in Parliamentary

into it the great statesman who was giving the services of his old age and the primest fruit of his intellect to the cause of justice to Ireland. He could assure them that the day Mr. Gladetone set foot on Irish soil he would receive a welcome not less ferrent, hearty and widespread than any living man had received. Some of those mean and carping critics who were unpage are uniqued to the cold latitudes of Switzer-tand, where he is sojourning, he has ent a warm epistle to the croney at Glasgow wherein he denounces Sir George Trevel-yan as a specimen of dry rook. He turns year and carping critics who were unpage and the prospect of the scattered Provarious knowledge.

where they will arrive early in the coming week. He said in a recent interview:— In Eogland I met Mr. Gladstone, the Marquis of Ripon, and several other Eng lish statesmen who were not formerly of the Home Rule party. I was present at some of the debates, and I read the newspapers. If must express my very great de-light, and I may almost say my amaze-ment, at the progress that Home Rule has made in the English circles during the made in the English circles during the past two years. It looks to me as if the time had come when the last vestige of bitterness between the people had passed, and that the democracy of England are absolutely shaking bands with the people of Ireland as a mass. One of the most marked things that have lately taken place was the invitation of the Liberal members of Parliament to the Parnellites to meet them at dinner. This took place members of Parliament to the Parnellites to meet them at dinner. This took place but a few days ago, and it closes an old era and marks the opening of a new; it means the difference between the Government and the people of England in dealing with Ireland. It means that, at last the people of England, as contra-distinguished from the ruling classes, have decided to meet the Irish difficulty in the democratic way, recognizing the right of deenced to meet the friending the right of the people of Ireland, to at least equal privileges with those enjoyed by the people of England, and to work out the salvation of their country according to their own convictions.

Catholic Columbian.

An excellent subject for thought in An excellent subject for thought in these days of fragmentary sectarianism, will be the substance of the following from Mr. Marshall in his admirable "Comedy of Convocation," and the words are imputed by him to Archdeacon Chasuble, who was "High Church" and did not believe that the Church could ever abdicate the functions which she derived from her Francher or lose the power to treach her Founder or lose the power to "teach all nations." "If," says the Archdeacon "he were asked why a Church which could teach with a divine authority in the third teach with a divine authority in the third or fourth centuries could no longer do so in the tenth or fourteenth, he admitted that he did not know what answer to give; because if the schisms and heresies which existed even in the Apostolic age did not impair her prerogative of infallibility then, it was reasonable to argue that they could not produce such a consequence now. Evidently the Church did not become human and fallible simply because her enemies were called Luther or Cranmer, instead of Cerinthus or Marcion, or because the names of Calvin or Burnett were substituted for those of Eutyches or Nestorius. If the earlier heretics could not rob the Church of the gift which God imparted to her, certainly it was hard to see why later adversaries should be able to do so." it was hard to see why later adversaries should be able to do so."

Colorado Catholic

It is painful to think of the little value set upon the possession of the one, true Faith by too many Catholics. All through the pagan world there has been and is a wail of deepset heart sorrow for the lack of something which the groping searchers after truth do not understand, but which after truth do not understand, but which is the want of faith. Their knowledge, such as it is, often touching the farthest frontiers of reason, is not a consolation; it is a cold, chilling light; there is no warmth in it. They toss about in lives that are full of affliction, and unlike the infant receive no paregoric in their pains. Deep, inserutable mystery, but it is wrapped up in the ways of an all-just providence. Strange it is that they who have this needed illumination of brain and spirit will permit the light to play in vain on their favored vision. But it is true that none are so blind as they who will not see.

N. Y. Freeman's Journal.

The Hon. Wm. Cody, whose nom de guerre is "Buffalo Bill," has been receiving the most distinguished attention in England. The Queen attended his show and the Prince of Wales condescended and the Frince of Wales condescended to meet him on almost equal terms. This latter announcement amazes many Americans, and their amazement has found words in the newspapers. But there is not so much disparity between the Prince and the Hon. Buffalo Bill. From an American point of view, brains and personal character are supposed to count more than other attriview, brains and personal character are supposed to count more than other attributes in fixing a man's position in society. Now the Hon. Boffalo Bill knows more about horses than any aristocrat in Eugland, and, as a knowledge of the points of horse flesh is considered a necessary part of every Eoglish noblemen's education, Buffalo Bill is, in that sort of education, superior to any English peer. In personal character Buffalo Bill seems to have the advantage, Besides, is not the Hon. William a sovereign in his own right, like every citizen of the United States? Why should an American citizen be surprised if a foreign sovereign shows him distinguished honor? And the Hon. Mr. Cody does well to take British adulation as a tribute to his sovereignity and to the fact that be rides a bucking pony better than any man in the world. Duke Paul of Mecklenburg, who was

recently converted from Lutheranism, has sent a letter to Pope Leo expressing the most filial sentiments of devotion towards the Sovereign Pontiff loyalty to the Church.

Colorado Catholic.

The old-time saints thought it the The olatime saints thought it the surest sign of election to obey strictly the commands of superiors. Even when the commands appeared to them unreasonable a murmur sgainst them was unheard of. The latter-day saints are revising the code of virtue, in fact reversing it. The commands of the superior are not nowadays obligatory until the subordinates shall have approved of them. Who says the nineteenth century is not progressive?

progressive? Individual ownership of land is expedient for man in his present failen state.
This is the sound doctrine taught by the

ENCOURAGE IRISH MANUFAC. DANIEL O'CONNELL: "YOU EN-RICH the manufacturers of England and Scotland, and leave your own workers idle, and then you talk about your patriot

TRISH SHIRTS, LINEN FITTINGS, \$1.25. \$1 50. \$1 75 each. Post free. ANDREW MAGUIRE, BELFAST.

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Coloured Silk Handkerchiefs, beautiful bro-caded, exquisite designs. Shamrocks. Birds, Ferns and Flowers all in the richest colours, including cardinal, old gold, dark and light blue. motone, peacock, emerald green with shamrock border, and white brocaded center with green border (size, 25 inches square), \$1.25 each.

CENTS' SILK MUFFLERS, IN white and very rich colours, either in airipes or brocaded, \$1.12, \$1.75, \$2.25; white, very large, \$2.66; Prune, \$4.78 exp.
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great schools of Christian philosophy, great schools of Christian philosophy, and expresses the principles of Saint Thomas Aquinas. The following extracts are taken from the illustrious French Dominican theologian, Billuart: "Common ownership of the goods of the earth could also be re-established per sc. That is, if men were as they ought to be, faithful to duty, upright and intent on the common welfare more than in their individual interest. This state of things at the birth of the cburch actually obtained among the first Christians of Jerusalem, and it now prevails by rale in the religious communities of the church. But because human nature is corrupt, men are intent on their own desires, their avarice, and their individual interest, rather than on human nature is corrupt, men are intent on their own desires, their avarice, and their individual interest, rather than on the common good. Therefore all nations have judged that, to secure the proper cultivation and the peaceful use of the soil, it was expedient to divide the land or to establish individual and exclusive ownership." "For the preservation of man's existence the land must be cultivated; but it would not be properly cultivated if it were owned in common, for men are more slothful in attending to things, the proprietorship of which is common or un individualized. Therefore, the land should be divided, and exclusive ownership established. Therefore, the land should be divided, and exclusive ownership established. This conclusion, although inferred truly, nevertheless does not express what is absolutely necessary in the very nature of things; since, even if common ownership of land were the rule, the soil could, absolutely speaking, be cultivated. That is to say, it could, if men were as they ought to be, correct and heedful of their obligations. The conclusion just described is in reality of such sort as to disclose a measure which is expedient in view of the carelessness of men respecting goods owned in common." ing goods owned in comm

The number of Catholic Indians in Manitoba is estimated at 15,000. Bishop Manitoba is estimated at 15,000. Bishop Grandin, who has been a missionary many years in that bleak country, is assisted in his spostolic labors by thirty-five priests and twenty-two lay-brothers, all members of the Congregation of Oblates of Mary Immaculate. There are also about forty Sisters taking care of orphans and sick, and teaching schools. Heretofore the good Bishop and his devoted priests have suffered incredible hardships, sharing all the miseries of the wandering tribes, travelling in dog-sleighs and with snow-shoes in winter; but now, as the buffalo are being driven off, the Indians will have to settle down, and the missionaries will not suffer so much. In Indians will have to settle down, and the missionaries will not suffer so much. In the northern part of the diocese, in the depth of winter, the sun does not come above the horizon for thirty three days. The days are marked by a strong twilight. The Bishop receives a donation from the Society of the Propagation of the Fatth for his missions, the support of priests, erection of chaples, etc. If the priests can count on twenty-five cents a day for personal expenses, they consider themselves well off.

The September Catholic World.

The September Catholic World.

In spite of the "heated term," the Catholic World continues to keep up the high general average of the last few months. That it is more abreast with the times and takes a wider range than hitherto is the verdict passed upon it on all sides. The September number treats intelligently and fully the timely topic of Mexico, in its industrial and educational aspects as well in its modern fictitious literature. Mrs. Blake's paper on the latter subject is a fit supplement to her "Garden of Mexican Song," which attracted attention in the May issue of the same periodical by its excellently rendered versions from living Mexican poets. Mrs. Sallivan from living Mexican poets. Mrs. Sullivan treats her more prosiac but on the whole more interesting topic in her usual direct and forcible manner.

TELEPHONE EXTENSIONS. - The Bell Telephone Extensions.—The Bell Telephone Company announces that the following places are now connected with the rest of its system and are open for business over the wires from other points, viz: Cargill, Greenbank, Niagara on the-Lake, Orillia, Paisley, Pinkerton and Saintfield.

I Wouldna Gle A Copper Plack.

men that turns his back On duty clear; one take his word or note due trust him for a groat, it an oar in ony boat Which he might steer,

dna gie an auld bawbee ay man that I could see Wha didna hold wetues o' his mither's name, indness o' his brother's claim, phoro o' a woman'a fame, For mair than gold. MARY A. BARR.

THE YOUNG ABBE.

A STORY OF THE FRENCH REVO-

Few there are in the present day who, having resorted to either Pau or Biarritz during the winter months in search of sither health or amusement, have not, as the spring sets in, made excursions into the heart of the lovely mountains of the Pyrenees. But at the time the incidents occurred which I am going to endeavour to relate, Bagulere de Bigorre, and De Luchon, Canteret, and indeed all the now fashionable places, were very different to what they are in the present day; the so-called improvement manis had not laid its hand on these lovely econes, and except a few huts for the mountaineers, all had been left very much as God had made it. For the most part the lives led by the poor peasants were quiet and industrious, their occupation being mostly the care of their flocks, and the only black spot in this otherwise innocent life was the immense contraband trade which was carried on with Spain. The seignaur of the part of the Pyrenees I now allude to was the Marquis de Bajac. The chateau he inhabited and all the surrounding country had belonged to his family from time immemorial. Smuggling was carried on very extensively during the reigns of Louis XIV. and XV., and, unfortunately, there were few, if indeed any, of the nobles who held their castles in the fastnesses of the Pyrenees that were not more or less connected with the bands of amugglers infeating the whole range. The Marquis de Bajac merely allowed the use of the hiding places at the back of his chateau, but for this favour he received a large gratuity. He died a few years before the unity. ing places at the back of his chateau, but for this favour he received a large gratuity. He died a few years before the unfortunate Louis XVI. ascended the throne of France, and as he left no child he was succeeded in the family estates by his cousin, with whom, notwithstanding the immense difference of character between

immense difference of character between them, in every respect, he ever had been on terms of close friendship.

Jacques de Bajac, who thus inherited the chateau, held in horror the lawless trade that had been connived at by his cousin, and on taking possession gave the amugglers at once to understand, that for the future they were to expect neither aid nor protection from him. He and his smitable and pious wife devoted all their time and attention to endeavours to help the poor by whom they were surrounded, and in spite of the hatred with which in the first instance they were viswed on cousin, and on taking possession gave the smuggler had that pardon rations amugglers at once to understand, that for the future they were to expect neither aid nor protection from him. He and his smisble and pious wife devoted all their time and attention to endeavours to help the poor by whom they were surrounded, and in spite of the hatred with which in the first instance they were viewed on account of smuggling having been forbidden, they soon by their kindness and charity won the love and esteem of all with whom they came in contact. In all their good works they were aided by their only child, a con to whom both were devoted, but so thoroughly did the love of our Blessed Lord enter into all the actions of their lives that they never heaitsted for one moment granting him their full consent when he expressed as wish to enter the sacred ministry. They knew that he was more honoured by being called to serve God at the altar than if he had been named to the greatest earthly honours.

As soon as Jacques de Bs jac succeeded to the family estates, he entreated the Bishop of the diocese to appoint his son cure of the parish. The request was at once granted. Years passed peacefully away. In those days, and above all in the following from the August to obtain the just rights of workingmen, have their use, provided they do not fall into the hands of visionary and revolutionary and revolutionary against the closure of the Columbian.

Catholic Columbian.

Catholic Columbian.

We extract, for the readers of the Columbian, the following from the August the August the August the August the August the Sacrat Heart. Readers will please bear in mind that when speaking of the capitalist class, the refers to thouse known in certain cities of the Mercard and France. The entire article avoid that they never healtsted for one moment granting him their full consent when he expressed as wish to enter the sacred ministry. They knew that the was more honoured by being called to serve God at the altar than if he had been named to the gr

As soon as Jacques de Bajac succeeded to the family extates, he entreated the Bishop of the discuss to appoint his son cure of the parish. The request was at once granted. Years passed peacefully away. In those days, and above all inthose far away pisces, news travelled very alowly, more especially as the inhabitants of the chaitests held on intercourse with the samugglers who then were the ordinary bearers of tidings from the outer world, cititie or nothing was the continuous of the Bevolution, and the parish of the breaking pay Louis XVI. and his beautiful queen had been consigned from the part of the laborers. No remedy, therefore, is practical unless the proprietors—the great capitalists—those does not be the Temple, before the didings of the horrible event had reached the Pyreneese. But the happy life ich by the Rajacs was soon to end. One of the most desperate of the smugglers, enraged at the restrictions that had been put on his dishonest trade, denounced the family as a ristocrates, and therefore dangerous to the public safety. One lovely summer evening when the family were sitting on the terrace watching the glorious setting of the sun, they were anddenly surrounded by self-constituted government, Toulouse, which they were and dealy surrounded by self-constituted government, Toulouse, which they were carried to the self-constituted government, Toulouse, which they were carried by hearing the self-constituted government, Toulouse, which they were carried to the self-constituted government, Toulouse, which they were carried to the self-constituted government, Toulouse, which they were carried to the self-constituted government, Toulouse, which they were carried to the self-constituted government, the self-constit

for soon after the poor man called to the priest to hear his confession, and when he had done so he told him that to give him courage to the last, he would try and obtain permission to be executed at the same time. The smuggler was overjoyed at the promise which had hardly been made when the door of the cell was opened and a man entered. It being the hour for the prisoner's scanty meal, the abbe scarcely turned his head. What was his astoniahment when he did so to see one of his nearest and dearest relations before him! He was on the point of speaking to him by name; but the new-comer put his finger to his lips and said in a whisper:

"Quick, quick, my friend, there is no time to lose. All the arrangements are made for your escape. Put on this dress which I have brought," at the same time showing him a bundle.

"Impossible!" replied the abbe; "it cannot be," and he proceeded to relate the events that had taken place and the promise he had made to his fellow prisoner, adding that however terrible death might be it would be nothing compared with the remorse he should ever after feel were he at this moment to abandon a fellow creature in distress.

The friend knew him but too well to entertain any hopes of his altering this determination, and he left the prison with a heart sad for the fate of the relation he loved so warmly, at the same time full of admiration for his self-sacrifice. The two companions in misfortune thus again left alone passed most of the night in pious conversation and prayer, and when the soldiers the following morning came to conduct them to the fatal spot where they were to suffer, they found them ready and willing to follow. The smuggler was the first to ascend the scaffold, and as he left the side of the fatal spot where they were to suffer, they found them ready and willing to follow. The smuggler was the first to ascend the scaffold and as he left the side of the fatal spot where they were to suffer, they found them ready and willing to follow. The smuggler was the first to ascend the sc

ity to secure them, so far as depends on him, against the social evils of intemperance or other vice.

This is imposing on him a far heavier task than that of mere indiscreet generosity, which often kills by giving. But it is no more than what nature itself, and much more, Christian charity, demand of him. The factory, in our present society, is a necessary element in the world. And the head of the factory or other associated employment has a real charge of souls. That he is united with others in a heartless corporation does not change the state of the case. Each and all—even the superintendents and the foremen—every one, in his own degree, is bound by this same obligation, as much as the father in his family or the priest in his parish, for like them, once again, they have the charge of souls. It would be otherwise could the workingmen's souls be taken from their bodies while they are under the charge of their patron. But God has not made man in this way. He has breathed into him a living soul, and a soul he is whether in the factory or in the church.

The one means to force the application of this one remedy cannot be explained here at length. Our League of prayer has no small part in it. For it is to reawaken the Christian conscience by Catholic associations, especially among the workingmen. When these have found a true remedy for their grievances, the employers will not be slow to adopt it.

ASSOCIATIONS OF LABOR, which exert a lawful business pressure

be victims of good-will constantly offered up before Him. This has ever been the rule of His Providence over men—that they should give Him their hearts. Now in the haunts of labor where the most un-Christian spirit prevails, how many there are in suffering and in want, who, were their faith but once awakened, would offer themselves as victims that God's kingdom might come! And the cry of their sweat and blood would avail in the sight of God.

A LONG CANOE JOURNEY.

Montreal Herald.

On Friday Mgr. Lorrain, Bishop of Cythere and Vicar Apostolic of Pontiac, returned to Montreal, accompanied by his secretary, Rev. Abbe J. R. Proulx, the Revs. Guegen and Dozois and Bro. Tremblay. Monseigneur had been on a pastoral visit to the Indian mission on the Upper Ottawa, Rupert's Land and the Upper St. Maurice. His route was from Ottawa, via Pembroke to Lakes Temiscamingue, Obaching, Kepewa, etc., thence to the source of the River du Moine; from here through a chain of lakes to the "Lac Barriere" mission now on Lake Wapous; thence to Lake Wassepatebi, lying between the Province of Quebec and Rupert's Land; through Cypress Lake, River Pokeskak, by a chain of live lakes, the Lalocheriver to Lake Wasseapil. The return trip was made by the route as far as Lake Wasseapil, to the Makikan river and the upper waters of the St. Maurice; thence through various lakes, Lake Long, Lake Concoucache and others to the Grand Piles. This involved a trip of 1,700 miles mostly by water, in bark canoes, occupying two months and eix days, and 1,172 miles being traveled by canoe. The portages were from an arpent to four miles long, and there were 157 of them. The party slept for fifty nights in tents or in Indian huts. Thirty-five infart baptisma, five adult baptisma, 16 marriages, 572 communions and 458 confirmations were solemnized.

Horsford's Acid Phosph STRENGTHENS THE INTELLECT. Dr. D. P. McClure, Rantoul, Ill., says: "I find it very beneficial to strengthen the intellect."

A Valuable Discovery. F. P. Tanner, of Neebung, Ont., says he has not only found B. B. B. a sure ours for Dyspepsia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B. B. B. is the great system regulator.

No society was ever so sisk unto death as that of the ancient world when Christianity took hold of it. The regeneration of that acciety is the prime miracle in proof of the divinity of the Christian religion. Christ again needs only spostles and disciples to do the great work in modern society. And there is one present and great advantage in the social difficulties of which we are treating. The workingmen are largely Christian in their sympathies and often in their practice, while their employers have drunk in many Christian principles which, in spite of reform and revolution, still go to make up the moral atmosphere of the world.

Our remedy, therefore, is one, and our means of securing its application one. The remedy is the strict OBSENVANCE OF THE THE COMMANDMENTS, and Christian charity in all the relations between employer and employed. That is, the employer must not only be generous and just, but he must feel himself a true pation or father. He is not allowed to remain ignorant of the state of those under his charge. He is bound to help them in the proper education of their children. And he is bound to the whole community to secure them, so far as depends on himself, the Christian family life in suitable homes. He is bound to help them in the proper education of their children. And he is bound to the whole community to secure them, so far as depends on himself, the Christian family life in suitable homes. He is bound to help them in the proper education of their children. And he is bound to the whole community to secure them, so far as depends on himself, the Christian family life in suitable homes. He is bound to help them in the proper education of their children. And he is bound to the whole community to secure them, so far as depends on him, against the social evils of intemperation of the state of the secure for them, so far as depends on him, against the social evils of intemperation of the secure of the secure them, so far as depends on the secure for them, so far as depends on the secure for them,

and good Archbishop weeping with him from sympathy." From that moment all doubt and disturbance field from him forever. He had possessed nimself thoroughly of the grounds of the Catholic faith; he was a Catholic at heart before his submission; and now he feels that after long and tedious wandering he has got home, he lays his weary head calmly and peacefully on the bosom of his Holy Mother, and is forever at peace. Father Hewit says he soon after met him, and that for the first time in all his acquaintance be noticed an expression of real joy fulness in his countenance.

the first time in all his acquaintance be noticed an expression of real joy fulness in his countenance.

So, too, with Doctor, now Cardinal, Newman. Soon after his conversion, in writing to his friend, J. R. Hope-Scott, who had not yet made his submission, he says: "For myself—I say it from my heart—I have not had a single doubt, or temptation to doubt, since I became a Catholic. I believe this to be the case with most men; it certainly i, with those with whom I am in the habits of intimacy. My great temptation is to be at peace and let things go on as they will and not trouble myself about others."

Again, in 1862, when a pare raph appeared in the Globs to the effect that he had left, or was about to leave, the Oratory at Brompton, as a preliminary to his return to the Church of England, he wrote to that paper: "I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and ever have had, and still have, an unclouded faith in her creed, in all its articles; a supreme satisfaction in her worship, discipline and teaching, and an eager longing and hope that many dear friends whom I have left in Protestantism may be partakers of my happiness."

Cardinal Manning, too, so late as February, 1886, in answer to a forged letter, purporting to have been written to Lord

Cardioal Manning, too, so late as February, 1886, in answer to a forged letter, purporting to have been written to Lord Robert Montagu, and published in the Canadian papers, after exposing the imposture, says: "I am glad to take this occasion which the forger has made for me, to bear once more my thankful witness to the Catholic Church. From the hour that I saw the full light of the Catholic faith no shadow of doubt has ever past over my reason or my conscience. I could as soon believe that a part is equal to a whole as that Protestantism in any shape, from Lutheranism to Auglicanism, is the revelation of the Day of Pentecost.

Wheesing, gasping sufferers from Asthma receive quiet and permanent relief by using Southern Asthma Cure. Bold by druggists or by mali on receipt of price,

HOME AND HEART OF A SAINT.

down them, sanctifying every step by offering it to God with purest intention. Indeed, these steps are one of the best reminders to show how we can sanctify the actions of ordinary life. This young man has become a saint on the altars of God's Church, not for any great or glorious actions, not for martyrdon or miracles, but because he performed with the purest intention of God's glory the commonest actions of his every-day life, They recall that solitary of the desert, who complained that the spring of water was so far from his cell. But he heard one counting as he walked—one—two—threed and, turning he saw an angel, who told him he was counting every step, since even such actions, done for God, merit glory for eternity. Then he no longer complained of the distance, but wished to remove his cell still further from the spring! Blessed Berchmans understood this, and God has placed him before the world as the model of sanctity in common life.

kept in the church at Louvain. It is at a side altar, in a silver reliquary, and on his feast-day at other times is presented to the faithful for veneration. The case which contains it is heart-shaped, arranged so that all that remains of the heart is visible. As it is artificially preserved, it does not, of course, resemble a heart. But when holding the case in the hand, I could not help experiencing a most sacred reverence for that relic. The human heart is the centre of the affections, and here is the pure heart of that youth whose every pulsation was offered to his Greator in sets of fervent love. To realize this thought is a step onward, helping us to understand the veneration we should have for the Sacred Heart of Jesus.

THE AMPRICES OF CONVERTS TO THE CUIDOUS.

The Gallesian Servier.

The Gallesian Servier of build for a new concept serving ser she made up her mind to become a Catholic. As soon as they got wind of her resolve at Berlin, they left no stone unturned to change her mind. They sent her one of the chief Protestant pastors, in whom she formerly had great confidence. He put forth all his arguments to induce her to remain a Protestant. But it was to no purpose, for after having boothlessly spun out his logic he added: "Tnen, Madam, all you have to do now is to say you beada." "I am already in the habit of saying them every day," said the Queen with a smiling countenance. The Protestant pastor found no reply to this and left her. Shortly afterwards the ceremonies of her abjuration and her admission to the Sacraments took place, and ever since the Queen has made her darling beads her inseparable companion.

Peter's Pence.

If om the spring! Blessed Berchmans understood this, and God has placed him before the world as the model of sanctity in common life.

Mounting the steps with mingled feelings of veneration and brotherly affect in, we entered the chamber of Blessed John. The room is almost bare. There is a small altar where Mass is said; and the little four-paned window has been enriched with stained gless. Upon the door is an ordinary iron latch. Here the hand of the blessed friend of God had been often laid; and, to the eyes of faith, the touch of that holy hand gave that the touch of that holy hand gave that bit of metal more value and glory than are possessed by the golden scepters of many kings. Of what supernatural actions was not this little latch the witnes! With the intention of doing low many things for God's glory was not it lifted! He who had his heart ever open to the inspirations of divine grace, may often have applied to it those words of our Blessed Lord: Schold, I stand at the door and knock; and of the spouse: I opened the latch of my door to my Beloved. Leaving the room we bore away from that same door a splinter in memory of the place made holy by the presence of a child of God.

The house of Blessed John Berchmans is of chief interest in the town of his birth. But elsewhere are other memorials of even more general importance. These are his heart, which is preserved in the Jesuit house of studies in Louvain, and the great shrine of Our Lady of Montaigu, the favorite pilgrimage of Blessed John's childhood, The latter has been often described; the former is not so well known.

At the time of his death in Rome, in 1620, his heart was returned to his blow of the conditions of his passitive corn cure—Putnam's Painless Corn Extractor. All such fail to possess of yellowed province in Belgium; and it is beloved province in Belgium; and it is beloved province in Belgium; and it is

The Shattered Nest.

What ernel hand in wanton mood
Would shatter thus that little nest?
In rain and hai and tempests rude
The bird found shelter there and rest;
At morn it left, its tiny home
Beneath a sunbeem's obserful smile,
Nor sought beyond it far to roam,
But dicamed its dream of joy the while.

At eve it sought its leafy nook,
it hastened to its fleeglings dear;
With anguish ory and woful look,
It sees a ruin, blank and drear.
Vainly its missing ones it sought.
And tried to catch some twittering to
h i then that feathered breast was frau
With bitter sorrow all its own,

Methought how reckless was the sport
That would a creature's hopes destroy,
That, for its pleasure, would resort
To what might mar another's joy!
The linnet's bright but fleeting span
Upon this fragrant earth of ours
(Unlike the nobler aim of man)
Was meant for sunsnine, joy and flowers.

At morn it sang its song of glee.
With trustine, gushing, pure delight;
And. lonely, perched upon a tree,
It sang a mournful dirge ere night.
Its trembling plutons felt the chill
And dews of night upon each plume;
A sterner face awaits it still.—
Some truant's hand shall fix its doom. Poor bird! how like thy sudden woes
To those we see in human life—
At morn in sfluence and repose;
At eve, in struggle, toil, and strife.
Encircled by home's joys to-day,
On hore's bright pluious borns aloft
To morrow comes, and we survey
A shattered wreck alone—too oft.

A changeful fortune smiles awhile
And holes a talisman to view,
How ort its promises begulie
From seeking real goods and true!
Yet as a cloud obscures the ray
Which brightly on our pathway shone,
ome sudden change comes o'er our day,—
The shining bait that lured is gone.

Well hath it been if we discern
Its meeking glare ere yet too late,
And from remorseless fortune learn
That higher, better things await;
Nor pause the ruin to survey,
But on a surer site rebuid;
Boweler our prejects shall decay,
By patient hope we may regid.

A MEMORABLE DISASTER.

A RECORD OF MARVELS AND GOLDEN DEEDS. Ave Maria.

Ave Maria.

The burning of the Opera Comique, one of the principal theatres of Paria, on the night of the 25th of May, plunged the whole city into mourning, and the horrors of that disaster are still spoken of with bated breath by those who witnessed them. The scenery, it appears, took fire from the gas jets, and some sparks fell upon the stege. The director came forward and implored the audience to retire quietly, declaring that there was no danger; but, as burning material continued to fall on the stage, and the iron curtain was not let down—it was out of order—the theatre became filled with smoke, and a great panic ensued. Unfortunately, all

the theare excessed mines, and the doors from the building into the passages opened inwards. People fought their way out as best they could, some leaping from the windows, and falling in shapeless masses on the pavement. Others by dint of hard blows right and left escaped, and in this struggle the weaker were knocked down and trempled under foot. The number of corpses found was eigthy-three, nearly all of whom were identified. About one hundred persons were hurt and injured more or less severly. The exact number of those who perished in this fire will never be known, as after the first two days all bodies in the theatre were completely carbonized.

The bravery and heroism of the fire men were beyond all praise, but they were so poorly armed that they fought at a terrible disadvantage. On that fatal night, as there was no water at handtwo resorvoirs which should have been filled were empty,—all they could do was to rush into the building and try to save as many lives as possible. The fire was burning for nearly an hour before any water was thrown on it, and it was not till eleven o'clock, when the theatre was a huge furnace, that fourteen engines began to play upon it. The first fire escapes did not arrive till one hour and twenty minutes after the fire began, and then, they required such complicated mancouving that much valuable time was lost in getting them into order.

The cure of the Madeleine, on hearing of the disaster, rose immediately, and turning to the priests who were sitting with him, said: "Gentle-men, I must go at once to these poor suffering souls." All followed without a word. They were able to give absolution to many, and hear the dying confessions of a few. One poor danseuse had been crying out in great malesty, "Un pretre, un pretre!" And the Abbe le Rebours had the unspeakable consolation of being in time to administer to her the last rites of our holy Faith.

The Theatre Comique was considered the most respectable in Paris, and was frequented for the most part by the best class of the popula God, He answers by numberless graces.
We may, then, hope and believe that the memory of their Baptism and First Communion brought back to God many of the souls summoned so unexpectedly to the judgment seat."

A few almost mirsonlous secones and

A few almost miraculous escapes and A few almost miraculous escapes and some deeds of the noblest heroism have been reported; they are quite authentic and deserve to be recorded in the pages of Our Lady's Journal. The mysteries of grace and conversion wrought amidst those terrible finmes and that suffocating smoke will be reverled only at the Day of Judgment.

Judgment.

At the first sign of fire, a poor woman, box-keeper at the Opera Comique, was seized with fright; her impulse was to rush out of the theatre, but seeing a crowd hurrying to a corridor without egrees, she turned back and called on them to follow her. In their excitement they knocked down the lamps lighting the stairs, and the confusion so incressed in the dark that several persons were trampled upon,

The Shattered Nest.

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Would shatter thus that little nest?
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And tried to catch some twittering tone;
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To those we see in human life—
At morn in sfluence and repose;
At eve, instruggle, toil, sau atrife.
Encluded by home's joys to-day,
On hope's bright pinions borns aloft
To morrow comes, and we survey
A shattered wreck alone—too oft.

And holes a talisman to view, And holes a talismen to view,
How oft its promises beguie
Frem seeking real goods and true!
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Which brightly on our pathway shone,
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Its mecking glare ere yet too late,
And from remorselers fortune learn
That higher, better things await;
Nor pause the ruin to survey,
But on a surer site rebuild;
Howe'er our projects shall decay,
By patient hope we may regild.

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service: "A cruel and auden death is a lesson on which we can not too often meditate; it confirms the words of the Master, 'Watch and pray, for you know meditate; it contrus the worse of the Master, 'Watch and pray, for you know not the day nor the hour.' In that awful moment when the soul is suddenly brought face to face with eternity, and cries out to God, He answers by numberless graces. We may, then, hope and believe that the memory of their Baptism and First Com-munion brought back to God many of the souls summoned so unexpectedly to the judgment seat."

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among them the box-keeper. As ale fell she sent up an aspiration, "O Notre Dame des Victoires, receive my last breath!" She then lost consciousness, and when she receivered her senses she found herself lying in a bed at the Hospital de la Charite. Her slight injuries will soon disappear. She is convinced that her pre-revation was due to the intervention of Notre-Dame des Victoires, under which title she has great devotion to the Bleased Virgin. She begged a friend who visited her on the day following the disaster to

but it was evident from this one that he believed it to be a supernatural answer to

sigthy-three, nearly all of whom were identified. About one hundred persons were hurt and injured more or less severly. The exact number of those who perished in this fire will never be known, as after the first two days all bodies in the theatre were completely carbonized.

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The Theatre Comique was considered the most respectable in Paris, and was frequented for the most part by the best class of the populace; therefore it is to be presumed that the greater number of the unspeakable consolution on which we can not too often most of the form of the disease, and the form the form of the disease, and the form of the disease, and the form of the disease of the populace; therefore it is to be presumed that the conf be a community of thought, interchange of ideas, and such discussion as the fusion of two minds into any common channel cannot fail to produce. And it is often the same when the circle is wider. Large families pass the hours between dinner and bedtime, each one with his book or work, afraid to speak above his breath because "it would disturb papa." Is this cheerful or wise, or conducive to that close union in a household which is a bond of strength through life, which the world can neither give nor take away? They cannot be blamed, for they all read abominably; and it is enough to have endured the infliction of family prayers, gasped and mumbled by the head of the family, to feel that listening to such a delivery for any length of time would exasperate one beyond endurance. But it is not always so, In the last century—even as late as fifty years ago—reading aloud was regarded as an accomplishment worth the cultivation of those (especially those who lived in the country) with pretensions to taste; and it was, consequently, far more frequently found epityening the domastic circle. of ideas, and such discussion as the fusion of two minds into any common channel cannot fail to produce. And it is often the same when the circle is wider. Large families pass the hours between dinner and beddime, each one with his book or work, afraid to speak above his breath because "it would disturb pape." Is this cheerful or wise, or conducive to that close union in a household which is abond of strength through life, which the world can neither give nor take away? They cannot be blamed, for they all read abominably; and it is enough to have endured the infliction of family prayers, gasped and mumbled by the head of the family, to feel that listening to such a delivery for any length of time would exasperate one beyond endurance. But it is not always so. In the last century—even as late as fifty years ago—reading aloud was regarded as an accomplishment worth the cultivation of those (specially, those who lived in the country) with pretensions to taste; and it was, consequently, far more frequently found enlivening the domestic circle. There were fewer books, fewer means of locomotion, fewer pleasures of winternights outside the four walls of the country parlor. The game of cribbage, or the sonata on the spinet, did not occupy the entire evening after six o'clock dinner; and Shakspere and Milton were more familiar to the young generation of those days than they are now.

If your children are troubled with worms, give them Mother Graves' Worm Externminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

CLEBICAL EDUCATION.

VHY NOT DEVOTE, AND FORM, AND BY YOUR PRAYERS AND LIFE INSPIRE HIM TO BE A PRIEST OF JESUS CHRIST?

A little while ago you made your offer-ings for the salvarion of the most helpless of our flock, this is, for children, orphans and destitute. To day we sak your help for those on whom the salvation of the flock must, under God, depend; that is, for the education of priests who shall bear title she has great devotion to the Blessed Virgin. She begged a friend who visited her on the day following the disaster to have a Mass of thanksgiving offered, also to have her name inscribed as a member of the Archfraternity.

Early on the morning of the 26th of May two ladies, mother and daughter, were at the same favorite shrine to thank God for having spared their lives. They had come to Peris on business for a few days, and wished to see "Mignon." To their great disappointment, they could obtain seats only in a top gallery; afterwards they were shown to a box, but it was already too crowded to admit even one more. There was nothing left for them but to leave the theatre. Coming out, the young girl said: "Mother, let us go to the May devotions at the Madeline." The mother gladly assented, and both were delighted with the services. The sermon was elequent, and the music exquisite. "Mother," exclaimed the young girl on leaving the church, "how glad I am that we came here! I could not have enjoyed the theatre half so much."

Oa the way to their hotel they had to pass before the Opera Comique. To their horror they saw it blazing in a cloud of smoke, and they hastened to our Lady's shrine to pour out their hearts before the privileged altar.

Another marvel was related in a wineshop by a person of very weak religious sentiment, but, being still under the impression of what he had assent the night of the court of the understoned to a providing for its every want. It may not be unjue to anyone; but it cares for the conting of what he had assent the night of the court of the sent of the past to first and chief need of souls is pastoral care. By them we have leaded to watch as pastoral care. By them we have leaded to the court of the pastoral care. By them we have leighent the court of the pastoral care. By them we have leighent the court of the pastoral care. By them we have leighent the pastoral care. By them we have leighent the providers only for its every want. It may not be unjuet to anyone; but it cares for are often stationary. Another marvel was related in a wineshop by a person of very weak religious
sentiment, but being still under the impression of what he had seen the night
before, he spoke with much warmth.
"From my window," he said "I commanded a full view of the burning
theatre. One group of men and women
had taken refuge on a cornice of the
monument. They were the image of
despair, paralyzed with indescribable
terror. Just in front of them a woman
k knelt, her hands lifted up in the attitude
of supplication; she remained thus for
some minutes—minutes that seemed
hours—when suddenly a fireman appeared; he lifted her in his arms, but
hardly had he reached the ladder than the
wall supporting the others fell with a
terrible crash, burying them in tongues
of flames." The narrator did not add
what conclusions he drew from the fact,
but it was evident from this one that he
beliaved it to he a suprapratural nawaya to Precious Blood, the oversight of His peo-ple, to depend upon the perpetuity of an order and succession of men who shall be responsible to Himself for the care of souls. The truth and grace of Jesus Christ are necessary to salvation; as necessary in every age as in the begin-ning; for only He is "the Way, the Truth, and the Life;" and no man cometh unto the Father but by Him. For this end it is necessary that they who guide others believed it to be a supernatural answer to fervent prayer.

The fourth episode cannot be read without emotion; it illustrates in a striking manner the beauty of heroism inspired by religion. Several young mem of the Faubourg St. Germain bore testimony to it; one of them, M. de M—related it to a circle of friends. The fire was raging with intense fury, casting a dezzing glare on all the surroundings. Several members of the firebrigade gathered about their lieutenant awaiting his orders; their attention was directed to a group of five people standing on a wall sufficient? It is your most vital interest our Divine Master. Nor does this suffice unless we impress upon others the character which has been first impressed upon ourselves. But for these things who is sufficient? It is your most vital interest that they who are to be your teachers, guides, and examples, should be most like to their Divine Master. It is the flock that suffers when the shepherds are unfit. They may be unfit by un worthiness or by want of the mind of Jesus Christ. Of the unworthiness which arises from positive want of the mind of Jesus Christ. Of the unworthiness which arises from positive fault or sin we will not speak, but of the unfitness which arises from want of charity, zeal, self-denial, patience, generosity, sympathy, self-denial, patience, generosity, sympathy, self-denial, patience, generosity, sympathy, self-denial, patience, good men, that is, otherwise good, may be lacking in the pastoral qualities. It is the flock then that suffers; the young and the old, the sick and the poor, the helpless and the little ones of Jesus Christ. To you, therefore, we appeal, and for your own sake. There can be no greater happiness than the we appeal, and for your own sake. There can be no greater happiness than the union of pastor and his flock in the bonds of mutual charity, confidence and service; no unrest, no distress, greater than when the salt has lost its savour, or has never had it. It is, therefore, not enough that the future pastors of the diocese be instructed in literary and intellectual culture. It is, indeed, more than ever necessary in these days that their intellectual culture should at least teem nace with the education of the keep pace with the education of the world around. They further need world around. They further need a careful and complete knowledge of the sacred science of the faith in all its branches, and of all the studies which ministers to its completeness and its branches, and of all the studies which ministers to its completeness and its defence. But a student may be profusely furnished with all these things and yet be unfit for a pastoral care. For this, not the formation of the intellect alone is needed; but the training of the lite in character, conscience, heart and

do them no greater charity than to help them in whole or in part to fulfill this desire. All works of charity are good, but the surest and best of all are two; the education of children and of priests. Indeed the latter contains the former; for there is no spiritual work which a true pastor wil not accomplish; the seeds of ail good works are in his heart. This, apart from His own life and death of expiation, was the one work of our Divine Master. He who inspired evangelists, left no trace of His own hand. The Commandments of the Old Law were written on tables; but the two precepts of the New Law were written only on the heart. He formed twelve men, and they created the Christian world, in all its fertility and multiplication of supernatural and of priests. Indeed the latter contain

tility and multiplication of supernatural fruits. He has bequeathed to you and to us the continuance of this work. Every year we find it pressing more argently upon us. We are continually losing priests by death. Often, as lately, even our youngest priests have been taken; others break down in strength from overwork. Our new missions are multiplying fast; new works of charity, and of education require chaplains for their exclusive care. While these needs are growing, our care. While these needs are growing, our means of meeting them hardly grow or

THE SCOURGE OF ROMANCES.

EVIL LESSONS TAUGHT IN THE ADVEN-TURES OF THE HEROES AND HEROINES. La Verite, an able Canadian journal, makes upon this important subject some

warning remarks which are here condensed or adapted: The terrible scourge of bad novels keeps The terrible scourge of bad novels keeps advancing day by day. It is a pestilence of which the ravages are extending rapidly and silently. It makes numerous victims, but because its subtle potson does not hurt the body, very few are troubled by it; if it were the choiers, the smallpox, or typus, what lamentations, what groads should we not hear! what precautions should we not take! what efforts should we not make to remove the scourge! We we not make to remove the scourge! We should have recourse to every remedy, to every preservative that human science puts at our disposal.

fasts, pilgrimages, public processions to beseach God to spare our bodies; when the health of the body is in question, when we want to prolong a few years this poor earthly life, no sacrifice seems too great. Alas! how strangely ind ff-rent we are to the interests of the soul, the only true interests here below. Defective sewers, crumbling houses, filthy streets, whatever may engender fevers, excite our slarms; we have no rest while the laws of health

are violated.

The public press sounds the note of The public press sounds the note of alarm, public opinion is aroused, every one makes the health of the city his own affair. But with a culpable indifference we permit the germs of a moral pestilence to develop, and think nothing of it. Newspapers, magazines, books teem with stories which cultivate the most perverse tendencies of human nature, and fan the flame of concupiscence and the passions. And impurity is not the only vice that flaunts its bold face in this literature of destruction. Pride, vengeance, luxury

destruction. Pride, vengeance, luxury have their panegyrists.

The heroes and the heroines of the novels of our days, are kneaded of pride and offered for models to be imitated. It and offered for models to be imitated. It is almost unheard of for a fashionable writer to say a word in praise of humility, a virtue so precious in the eyes of God. Revenge is elevated to the height of a social virtue. Not a word about the spirit of forgiveness, without which "our Father" is recited only to draw down curses upon our heads. Christian self-denial is replaced by a sort of self-renun ciation that is based upon purely human motives.

motives.

And when love is the theme of the romancist, it is a blind brutal passion, a sentiment purely animal. The heroes adore the heroines, the heroines adore the adore the heroines, the heroines adore the heross. Everywhere recur the words, adore, adoration. And when anything occurs to spoil this crazy worship, it is suicide, murder. In one word their writings breathe the most horrible naturalism, that great error of our age. We may pause, and ask if a people can continue to feed long with impunity on such food? In a novel at hand, one of the leading characters is a man who never goes to Mass, never goes to confession, but he is so good, charitable, compassionate! he is absolutely careless of every religious duty

the most solemn obligations. He is killed on the field of battle by a shell and has not time even to bless himself. Well, the writer sends him to Paradise after five minutes in Purgatory, for form, (sic.). And yet this is described as a good, an improvementable. irreproachable novel.

Judge then of the rest!

THE IRISHMAN WAS AHEAD.

London Truth. London Truth.

At a certain debating society an English doctor recently argued that the Irish were naturally a depraved and dishonest race, and in support of his position he adduced his own experience. He remarked that he had at Manchester 800 Irish patients on his books, and out of this number only 30 paid him his fees.

An Irishman rose when the doctor sat down, and said: "Sir, there is never an effect without a cause; there is never an phenomenon which does not admit of an

effect without a cause; there is never a phenomenon which does not admit of an explanation. Now, sir, can we explain the extraordinary phenomenon to which the doctor has called our attention? He finds an explanation in the natural depravity of the Irish nature. I, sir, have another explanation to offer, and it is this: That the 30 patients that paid him were the only ones that recovered."

Canadian Climate.

The Canadian climate is particularly productive of Coid in the Head and Catarrh in fact Catarrh to day is more prevalent than any other disease. The discovery of Masal Baim places within the reach of all a certain means of cure.

Certain means of cure.

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

KEEPING HIS ACCOUNTS.

NECESSITY THAT EACH CHRISTIAN SHOULD MAKE UP A DAILY INVENTORY From the Messenger of the Sacred Heart.

One day, says a workman, my employer told me the story of his conversion. "My father was pious and my mother a saint. Till I was twenty two years old I followed in their steps. At that age, I stopped frequenting the Sacraments, or, as they say, practicing. I had not lost the faith, far ifrom it! I still prayed; I went regularly to Mass on Sundays. Only the confessional made me afraid.

It was not without remorse that I gave up making my Easter duy. Little by little, I accustomed myself to so grievous a transgression. I got to persuade myself that confession and Communion can not go along with the habits of a man of the world. Of course I promised myself well! to call in a priest at my first serious illness. The thought of dying without the Sacraments frightened me. The out the Sacraments frightened me. The impiety of burial without the rites of religion caused me as much horror as disgust. You see such conduct is very inconsistent. I had, however, in the highest degree the spirit of order in my temporal affairs. It is this spirit of order which saved me.

"One day in Lent I went to church and heard a sermon, simple, familiar, but original, and seeming to be given purposely for me. The preacher, who

purposely for me. The preacher, who was a good Franciscan Father, spoke to those Christians who, though they still have the faith, live far away from the Sacraments. He compared such conduct to that of an honest merchant who ould neglect during several years to

"Take your inventory, unhappy man!' he cried, 'take your inventory! Otherwise look out for ruin, bankruptcy,

dishonor.'

"It is impossible to tell you the impression produced on me by these words, which yet were simple. You know that St. Augustine was converted by a voice which cried out to him—'Take up and read.' I owe my conversion to a voice crying to me, 'Make up your inventory, wretched man! Make up your inventory.' I struggled against it for a long time. Perhaps I should have succeeded in forgetting the recommendation of the Franciscan Father, if the spirit of order, which was inborn in me, had not embroidered on his idea all manner of other reflections and considerations.

"At last, one Sunday after Vespers, I

"At last, one Sunday after Vespers, went to the preacher and said to him: 'I come, Father, to have you help me make

come, Father, to have you help me make my inventory.'

"'Very well,' he answered smiling, 'very well. Kneel down and begin.'

"I began. Ah, how those people know the human heart! Never without my Franciscan's aid should I have succeeded in disentangling the confusion of my conscience, which nevertheless was the conscience, which nevertheless was the con-

in disentangling the confusion of my conscience, which nevertheless was the conscience of an honorable man. I pity those who, for so difficult and delicate an operation, wait for old age, sickness, and even the approach of death.

"What more shall I say? The Franciscan Father had no trouble in making me understand that a single inventory a year was not enough. He brought me to make one every three months. Now I make up my accounts every evening."

make up my accounts every evening."

"Your accounts, sir?"

"Yes, of ourse; that is, my daily examination of conscience. Do as I do, and I assure you you will feel better for

THE ITALIAN IMMIGRANTS.

It was the first of July. The great city railway station was crowded with gay, well dressed people on their way to some resort in the mountains or by the sea. In sad contrast to them was a group of ragged Italian immigrants, with whom a uniformed official was arguing anguly.

"I tell you this is not your station!"

raising his voice as people are apt to do
to foreigners. "At the other end of the
city. Emigrant station. Two miles.
Come, clear out!"

The man of the party shook his head
stolidly, muttering, "Tollido," as his sole
answer, and holding out a bit of written

answer, and holding out a bit of written paper.

"Toledo, Ohio," read the train hand.

"The idea of a lot of wretches as stupid as dogs going half round the world with nothing but that scrap of paper to guide them!" he sjaculated to his companions. He bustled away and the immigrants shrank back into their corner. The man looked at his pale, hunger bitten little girl and his wife, and then at the group who were chatting and laughing about him. Some young girls drew their light dresses aside as they passed him, and a sour-looking middle aged woman muttered something to them about "the country being an asylum for paupers." The

tered something to them about "the country being an asylum for paupers." The poor Italian scowled with bitter envy at a party of young, fashionable men. He carried a stick, with a few rags in a bundle, they were equipped with costly rifles and fishing tackle.

Maletesta looked as though he felt himself an outcast from the happy human race. There was no to be between him and these well to do people.

A moment later there was a cry, a fall, and a sudden rush of the crowd toward him. His child, a pretty little girl, had slid from her mother's knee and lay on the stone floor as if dead. The wretched Italian threw himself down beside her.

side her.
"Ah Gita! Figlia mia!" he cried in voice that made the tears start to the eyes of many a woman. In a moment the great room was alive

with help and friendliness. One of the young men had the child on his knee.

"I am a physician," he said quietly.
"She is not dead. It is the heat and hunger. Jem, go to the nearest drug store and bring"—lowering his voice. "And, Will, get some milk from the res

The young men dropped their guns and rods and ran; old men, young girls and negro waiters crowded forward with help. When the obild recovered, a

man is a vive dresser, it seems, and my husband is a grape grower in New Jer-sey. They shall have their own roof over their heads before night," The Italian and his wife stood beside

ber, crying and smiling, and crossing themselves. They were believers in Catholicity, the doctor was a Baptist, and the good woman an Episcopalian, but a single touch of suffering had made them all children of one Father.

The Monk's Revenge.

A Franci can lay-Brother went out one day as usual to ask for alms. He came by chance to the place of a noble English Protestant, who had come to take up his quarters in a beautiful country house outside the walls of Nice. Seeing the door open, the friar began with great humility to ask for alms; but no sooner had the Eoglishman seen him with his bag on his back, than, full of rage, he commanded him to be gone out of his sight. The him to be gone out of his sight. The friar did not understand the broken French which the other spoke, and so he continued which the other spoke, and so he continued to beg with great humility and patience. At length, quite beside himself with anger, the Englishman belabored the poor menicant so furiously with a stick that he

buffs are the alms which the good sons of St. Francis oftentimes receive Some time after this event, the Englishman had occasion to visit a Franciscan monastery in that district. He went thither one day to take sketches of the thither one day to take sketches of the surrounding country. The good religious conducted him to the garden, procured a chair and table, and paid him every atten-tion, pointing out the vantage grounds which other artists had chosen and answer-

returned to his monastery, bearing upon him the signs of the reception he had met with at the hands of the Protestant. Re-

ing courteously all his questions.

When he had finished sketching, the friar who had accompanied him brought him to a little cell, where he received refresh-ment. The Englishman accepted it with gratitude, but while he was taking it he was rather surprised to see that the friar was rather surprised to see that the friar who served him was the very one whom he had treated so roughly in his own house. He was so embarrassed that he could not help asking if that was the beggar he had treated so ignominiously some time before. The friar said he was the man.

"But tell me," said the Englishman, "how can you treat me so well, after the evil treatment you received from me? I suppose you didn't know me?"

"Yes, I knew you very well," answered the friar, with great humility; "but my religion commands me to forgive injuries—to love my neighbor, and return good for evil."

This sublime principle, enunciated with

for evil."

This sublime principle, enunciated with so much calmness and modesty, made such an impression on the heart of the Protestant, that he at once called for the superior of the monastery, related what had happened, and begged pardon. He gave a considerable sum of money to the monastery, and asked that the monk who had been treated so badly by him should go to his house every Saturday, where he would obtain an abundant alms.

A few months afterwards this Protestant

A few months afterwards this Protestant secame a fervent Catholic. Such are the fruits of Christian charity.

Important Discovery at Nazareth.

The Abbe Lou's Monnier, writing from Nazareth to the editor of the La Croix, gives an account of an interesting discovof what is supposed, with good reason, to be the site of the house where the Holy Family lived after their return from Egypt. St. Jerome and other early Christian writers mention two churches the straight of the straight o as existing in their times in Nazareth, one on the site of the Annunciation, and another built over the site of the house where our Lord was brought up, ubi erat nutritus. Arculpb, a pilgrim, who vis-ited Palestine in 670, gives a minute description of this latter church. He says it was built between two small elevations in on two tombs that were separated by arcades, and that between the tombs a arcades, and that between the tombs a clear stream flowed from which the people used to draw water through a well in the church above. The Dames de Nazareth, in building their new convent, have had lately to make some excavations, and in removing the heaps of rubbish accummulated after centuries of negular and downstation have some upon bish accummulated after centuries of neg-lect and devastation, have come upon what appears to be the foundation of a large church, and in clearing out the sub-terranean grottoes and vaults have fur-ther discovered two ancient tombs, over which can still be traced two ruined arches of an squeduct, which would seem to prove that this lost and venerated sanctu-ary has been found archi and handly it ary has been found again, and happily it is in the hands of Latins.

A Marvelous Conversion.

A curious scene was witnessed the

A curious scene was witnessed the other day at the Vatican.

M. Leo Taxil, whose real name is Jongand, formerly wrote some of the most "anti-clerical" works ever printed.

According to his own account, while composing a diatribe against Joan of Arc he had to refer to the history of her trial and condemnation, and was so struck with the angelic character of the heroine that he felt himself suddenly converted to the very faith he was abusing.

He proceeded instanter to Rome, to implore the Pope's forgiveness and blessing. His Holiness at once granted him a private audience, which lasted half an hour, during which he wept at the feet of the Holy Father. At length the Pope consented to give him his blessing on the condition that in his future works he would labor to undo all the harm he had done to the Catholic Church. Mr. had done to the Catholic Church. Leo Taxil promised to do his departed.—Pall Mall Gazette.

Some persons have periodical attacks of Canadian cholera, dyrentery or Diarrhœa, and have to use great precauand negro waiters crowded forward with help. When the child recovered, a dozen eager hands led Maletesta and his wife to the eating room, and somebody went around with a hat collecting a tund for their relief. The young doctor still held the child, feeding it carefully, when the old lady, no longer haughty and sour, came up to him,

"As soon as the baby is fit to travel I will take them all home with me. The THE CATHOLIC RECORD RICH MOND LONDON, ONTARIO. V. JOHN P. COPPET, M. A., LL.D., S TROS. COPPEY, PUB. AND PRO

GENERAL AGENTS: Donat Crowe and Luke King. 01TAWA AGENCY: Copies, 87.50; Ten copies, 81.50. Pay-in every case in edvance. las of Advertising — Ten cents per line rean be stopped. rsons writing for a change of address ild invariably send us the name of their

Catholic Record

London, Sat., Aug 27th, 1887.

THE LEAGUE PROCLAIMED.

The Salisbury Cabinet has, at length mustered courses enough to procle clared war upon the whole Irish race, and expressed defiance of the opinions of the great English democratic masses. It now behooves the lovers of free speech and of equal rights all over the world, it does specially rest as an obligation upon Irishmen and the sons of Irishmen in free self-governing countries, everywhere, to animate the hearts and strengthen the hands of the brave men in old Erin, upon whom will fall the merciless fury of the government. We ask our readers to watch closely the course of events in Ireland for the next few months. Without rhy me or reason, the Salisbury government has forced through Parliament a drastic meas ure of coercion that reduces Ireland to a condition more abject, helplers and servile than any dependency of the most bloodthirsty of Oriental potentates. It has done this to force Ireland into an unsuccessful rebellion, the flames of which it would quench in torrents of innocent blood-it

Mr. Justice Holmes to the Grand Jury of Drogheda, who presented him with a pair of white gloves:—
"It is, indeed, a matter of great satisfaction to me on this, the first occasion that I have been called on to preside in a court of assize to find the calendar a blank, and to be able to congratulate you heartily upon the freedom from crime which exists in the county of the town of Drogheda."

Carn of Drogheda." Mr. Justice Andrews to the Grand Jury of Louth: "There are only four bills to go before

you. . . . As far as I can learn there is nothing to show me that the county is not in a peacoable and orderly state."

Mr. Justice Lawson to the Grand Jury

of Westmeath:
"Your business will be very light, as
there are only two cases to go before you,
neither of which presents any feature of difficulty."

Baron Dowse to the Grand Jury of

"There are only two bills to go before you, and but for a couple of cases of arson your county would be as healthy as any county could be."

Lord Chief Baron to the Grand Jury of

Leitrim:"There are not many cases to go before

ations from me."
Mr. Justice Johnson to the Grand Jury

of Longford:

"There are only two cases to go before you. I am happy to say that the number is so very few."

Mr. Justice Harrison to the Grand Jury

Mr. Justice Harrison to the Grand Jury of Küdare:—

"There are only five cases to go before you, and there are none of them of a very grave or serious nature."

Mr. Justice Lawson to the Grand Jury

of Cavan :— ,
"There are only three unimportant cffences to be sent before you.

That the League will offer the govern-ment's bold and fearless front, we have no room to doubt. The struggle will be bitter but brief. The minions of the accursed and crime-reddened castle may incarcerate the Irish leaders—they may break up meetings—they may violate domiciles—they may shed the blood of the weak, of the innocent, and the helpless, but their season of oppression will be short. The great heart of England now beats warmly in sympathy with Ireland's wrongs and sufferings. The British nation feels with Mr. Gladstone that the time has come to put a term to the iniquities, the infamies and the bitternesses of seven that with a contented and pros-perous Ireland, the empire would be Dr. Sutherland says:

deadly variance with the spirit of the government—and that the two cannot subsist together. They think with him that as the basis of British nature is not changed, and that as the flame in the lamp of libe is an undying fisme, whether it be to day or whether it be to-morrow, be it this year or be it next, the cause of Ireland is on its way to a triumph, at which all man-kind, but especially British mankind, will have reason to rejoice.

RELIGION IN THE SCHOOLS.

The question of "Religious Education." or "Religion in the Schools," has been attracting of late more than usual attention among the non-Catholic portion of the people of Ontario. At the Ontario Teacher's Convention, which closed at Tor-onto on the 11th inst., an address was read by Dr. Sutherland, in which he very strongly urged "the recognition of the religious element in schools." He main-

tained

1st. That an education which excludes the religious element is defective. Victor Cousin states that "any system of rebool training which sharpens and strengthens the intellectual powers without at the same time affording a source of restraint and countercheck to their tendency to evil is a curse rather than a blessing.

2ndly. That an education without religion is untrue. He who recognizes not God in the phenomena of nature, in the anatomy of man, in history, cannot reason or teach truly.

3rdly. Such an education tends to infidelity and atheism. The impressions produced by education without religion will be that religion is a very secondary mat-

duced by education without religion willbe that religion is a very secondary matter, and as these impressions form an important factor in the formation of character, the inevitable consequence will be a
tendency to ignore God.

4thly. The foundation of national
safety is national virtue, which Christiantire along the state of the s

riy alone supplies. Education without religion is therefore perilous to the state. From all these considerations he appeals to the public, for the sake of our children, and for the sake of the nation, to have religion taught in the school-room. He

rebellion, the flames of which it would quench in torrents of innocent blood—it has done this to gratify the rapacity and satiate the vengeance of Irish landlordism——it has done this to re excite English prejudice against Ireland and prevent the concession of Home Rule—it has done this in the face of the fact that Ireland was never so peaceful—it has done this in defiance of the declarations of its own judges, as a few citations from their charges during the recent assizes incontestably prove:

Mr. Justice Andrews to the Grand Jury of the Co. Meath:—

"There are only three cases to go before you. None of the cases in the official return are of such a character as to cause uneasiness, and I congratulate you on the peaceable condition of the county."

Mr. Justice Holmes to the Grand Jury of Drogheda, who presented him with a pair of white gloves:—

"It is, indeed, a matter of great satisfaction the method on the peaceable condition of the county."

Of all this, Catholics have all along fall the cases in the case of a personal Gode all respect for this character—all reverence for His law; they would retain these things in the church and the home, though joining to exclude them from the college and the school. But the result is the same."

there can be no morality. If, therefore it is important that secular knowledge should be imparted in the school-room, it is still more important that religious instruction be constantly incalculated in the school-room as well as in the Church and at home. It was in this conviction that the Catholics of Ontario struggled so earnestly in the past to have Catholic chools wherein to educate their children. and it was but just that holding such views we should be exempted from taxation for public schools, wherever Catholic Separate schools are in operation. It was only after many a hard-fought battle at the polls and in the Houses of Parliament, that this justice was secured. It is no wonder, then, that we should jealously guard the rights we have secured with so much labor, and that we should regard as enemies to be resisted, those who are now neidlously endeavoring to excite a popular clamor against the rights we ecured, with the view of sweeping the Catholic schools of the Province out of existence. That there is a party in the Province with this aim in view is evident o all who have noticed the columns in the Toronto Mail under the heading "What the People Say," and the Mail is avowedly their mouth-piece. It behooves Catholics, therefore, to be on the alert. "The price of liberty is eternal vigilance;" and as we are undoubtedly powerful enough to hold our own in the Province, we must be ready to do so. We seek for no unjust or special privileges, but we insist upon our right to impart religious education to our youth, and while doing this, we claim as our right that Catholic schools shall, in all respects, have the same recognition from the laws, and the same encourage ment which are accorded to secular

But should we not be content with the amount of religious teaching which Rev. centuries. The British people feel Dr. Sutherland and Rev. Dr. Laing, for that with a contented and pros-

He then explains his meaning to be, 1st. Some form of prayer, by which God's existence, and our dependence on Him, shall be recognised. 2ndly, The reading of at least some selections from the Bible. 3rdly, The inculcation of the principles of Christian morality as contained in the Ten Commandments ed in the Ten Comma and the sermon on the Mount. He adds : "More than this I do not ask: less than this I cannot accept."

taught without the Christian doctrine on which morality is besed; and indeed one of the first duties prescribed by Christian morality is faith, "without which it is impossible to please God." Here, then, we have at once the necessity, just as urgent, that the doctrines taught by Christ hould constitute a part of education, as that any other part of morality should be inculcated. The teaching of the Christian doctrine is therefore just as necessary as any other part of Christian ethics. It is only the insuperable difficulty which arises from the diversity of Protestant creeds which gives any plausibility to Dr. Sutherland's theory. It is a compromise.
This is all that can be said in its favor. Even the Mail has said, "We believe with religious teaching would be a calamity.' Catholics have all along been aware of this, and this is why we insist so strongly on Catholic schools wherein such religious teaching shall be possible.

allowed to assume that Catholics are, or ought to be, indifferent as to the mode of mparting religious instruction in the Public Schools. He coolly assumes that in this matter Catholics have no right to be consulted. Thus he says : (Aug. 12.) "It ought not to be difficult, seeing that we are blessed or cursed with separate schools, for the various Protestant bodies in Ontario to agree upon a definite programme of religious unsectarian instruction. If it is to be done at all, rowever, it

On the other hand, the Mail is not to be

must be done quickly, for there is no denying that the jeslousies and bickerings which have arisen over this question in the past have predisposed not a few sincere Christians to try the experiment of secularization simply as a means of restation precedularization.

It is true we have Separate Schools, but hese are confined to cities, towns, and some rural localities, where Catholics are in sufficient number to support them efficiently. In all other sections the Pablic schools belong as much to Catholic as to Protestants. In fact nearly twoattend the public schools, and these are supported by taxation of Catholics equally with Protestants. It cannot be per mitted, then, that a one-sided committee composed exclusively of Protestants. shall be allowed to manipulate the re-ligious teaching in the Public Schools, We know our rights in this regard, and will maintain them, even at the risk of giving the Mail a new chance of raising the "No Popery" war whoop. Indeed we have no dread of the consequences.

The teachers in Convention passes the following resolution, from which it would seem that they are not disposed to recommend any change in the law as

It was moved by Mr. Alexander, of Galt "That in the opinion of this association the demand for such a change in the school-law as will make it obligatory on teachers to give religious instruction in schools is unreasonable: that it is expedi-ent to leave the whole question of Bible reading and religious instruction as the law has left it for many years, to the public opin-ion of each school district; and that until the clergy give the present system a fair trial by generally availing themselves of the opportunities efforded them by the present law of giving religious instruction to pupils in the public schools, any attempt on their part to agitate for a change should be discountenanced by all who desire to see our non-sectarian educational system kept free from sectarian controversy."

A GLORIOUS TRIUMPH.

Northwich division of Cheshire has resulted in a glorious triumph for Mr. Gladstone and Home Rule. At the general election of 1885 the poll stood:

Upon Mr. Gladetone's appeal to the people in 1886, the same two candidates sought the support of the electorate, Mr. Brunner as a supporter and Mr. Verdin as an opponent of Home Rule. Hundreds of Liberals who could not then see their way to endorse Mr. Gladstone's policy abstained from voting, while not a few lent support to the Tory candidate, the result being as follows:

The development of the Sallabury policy of coercion has since had marked effect in Cheshira. The Liberal electors show that the atruggle was really one between the masses and the and turned out in their

Salisbury's ambiguity in his Mansion House speech. The Premier on bended knee begged the support of the electors of Northwich to justify a declaration of war upon Ireland. He put forward as strong a candidate as could be found among his supporters, Lord Henry Grosvenor a scion of the noble house of Westminster. The Liberal Unionists gave Lord Henry all the support they could command. They looked, in fact, on this election as their own fight. Mr. Chamberlain had complained of the management of former contests. He election—with the result of bringing down on the heads of the unholy combination of which he is one of the leaders, a defeat almost unparalleled in the history of English political warfare. The figures at the close of the polls stood: J. T. Brunner (L)......5,112 Lord H. Grosvenor, anti Home Rule 3,985

extent of 431, while the Home Rule vote creased to the almost incredible figure of 1,154. There is no use of attempting to explain away these figures. They speak in thundertones of the determination, at once immoveable and irresistible, of the English democracy to grant Ireland the benefits of Home Rule, They show that the reign of passion and prejudice has forever passed away from the British popular mind, in so far as the rendering of justice to Ireland is concerned. With reason indeed does the Daily News declare: "Seldom has any government a year after its formation met with such an emphatic rebuff. A remnant or cimulacrum of the dissident party still flits about the lobbies and benches of the House of Commons, but in the constituencies it is not to be found." The Standard rightly appreciates the sig-nificance of the result in Northwich when it affirms that "the battle for the union has vet to be fought." The Salisbury Cabinet has indeed a big fight on its hands if it seek to overcome the democracy of England, a fight that can have but one ending, the complete and overwhelming triumph of the people over the pampered and titled few that have so long kept them in humiliation. The Montreal Herald correctly measures the significance of the result in Cheshire when it writes :

The Tories and their Liberal-Unionist The Tories and their Liberal-Unionist allies must have thought this surprising, in view of Bright's speech and Tyndall's Billingsgate, but it is altogether in harmony with what has happened at each of the eight bye-elections in the past few months—only more so. Every time an English or Scotch constituency is opened the voting shows increasing confidence in Gladstone. We were told that the "leaders of the people" were all with the Salisbury Government, but if so, it is evident that "the poeple" have cut loose from such leaders as Bright and Chamberlain, and Hartington and Salisbury. latn, and Hartington and Salisbury.

They are taking the reins in their own hands, and they are going for Gladstone and Parnell and Irlsh Home Rule. This and Parnell and Irish Home Rule. This Cheshire election is one of the most remarkatle popular demonstrations that England has seen, and will have a farreaching effect. It is but the beginning of the end. The Liberal-Unionists, as they call themselves, are but a rope of sand; the backbone of the party they support is Tory; and Toryism must go to the wall once more. The genuine Liberals are rallying around Gladstone as in the old days.

Whatever claims the government may have been justified in putting forward after the late general election to popular support and endorsation, they have now no ground whatever for belief that a majority of the British electorate approves their policy in regard of Ireland. The British nation is heartly sick and tired of coercion. They have seen it tried and have seen it fail for eighty six long years. They have seen by its operation a sister nation made a people of foemen, when by the exercise of a little generosity Ire-land might be to-day one of the most powerful bulwarks of the empire. They have seen by persistence in this policy of repression the very machinery of Parlia ment hopelessly clogged and imperial institutions made the laughing stock of the world. They have seen conspiracy succeed conspiracy—outrage follow outrage—agitation added to agitation-because of blind and stupid adherence to the idea that one way only existed of governing Ireland, viz, by holding her in basest subjection. Eighty years of failure have taught the British masses that the only just and successful way of dealing with Ireland is to extend to her those blessings of freedom and of equality long enjoyed by the people of Scotland and of Wales. The brave men of Cheshire have nobly declared that Ireland's disen-

THE annual pilgrimage to St. Anne perous Ireland, the empire would be strengthened and the cause of freedom immeasureably benefitted. Whatever future events may bring, Ireland now mean the theological element."

example, ask for in the public schools? Imight on the 13th inst., to register their might on the 13th inst., to register their de Beaupre leaves Ottawa on Tuesday, and the cruel, restance of the control of the control

AN INTERESTING CEREMONY. The freedom of the city of Dublin

on the 2ad of August, conferred, in the presence of a large, distinguished and representative assemblags, on the Hon. P. A. Collins, Congressman from Massachussetts, and Mr. William O'Brien, M. the Lord Mayor, M. P., presided. After the two distinguished freemen had signed the roll, the Lord Mayor made a most felicitous speech. He said that the com-pliment that day conferred was not one that carried with it any special power or privilege in the city of Dublin, but it was an ancient honor and the highest in the power of the citizens of Dublin to bestow. Had the corporation any higher gift to bestow, it would have afforded qualities deserved, but it was tendered to qualities deserved, but it was tendered to him more especially as a representative of those millions of the Irish race who have found honor, fortune, freedom in the United States. At home the Irish people had been defamed and abused by those who had an interest in defaming and abusing them—in keeping them poor, unbappy and miserable, but no sconer did they find a fair field and no favor in another land than they were able to win distinction in every field of labor, in art, another land than they were able to win distinction in every field of labor, in art, science, literature—aye, even on the red field of war, had they shown what Irish genius, valor and perseverance could accomplish. They had lived in Ireland through days of sufferings, trouble and poverty, but barder and more miserable would be their lot, had it not been for the kind hearts and generous sympathy of the Irish race in America and other lands. After dwelling on the olitical situation in Ireland the Lord Layor, again addressing Congressman Collins, expressed his gratification to be a participator in these proceedings, and to bear his humble share in giving him that mark of love and affection to convey to the Irish in America. They wished him to take that compliment which they were proud to offer him as a compliment to himself for his personal worth and for the noble aid his two strong arms and his comprehensive brain had given for years to the good cause in America, They know that he had been a power among Americans as well of Irish as of other origins. Let him then take that message from them for himself personally, and in so far as possible for the whole race and people in the United States. The Irish at home recognized all that their fellow countrymen in America had done for them, and from this heart of hearts were grateful. Turning to Mr. William O'Brien, M. P., the Lord Mayor said :

"As for our old friend and acquaintance, William O'Brien, I can only say,
gentlemen, that I think the getting
together on an occasion of this sort of
these two gentlemen has been a most
felicitous occurrence. In General Collins we have a representative of the
exiled section of our race; and you, Mr.
O'Brien, are one of the bravest and best
who are holding on to the old land and
bearding the hon in his den—who has
gone in search of the lion not only here,
but who has gone across to meet him. gone in search of the lion not only here, but who has gone across to meet him, and has come off victorious. I will not try for a moment to describe to you the regard in which you, Mr. O'Brien, are held by your people. They regard you as what I have on a former occasion described you to be—a great political force, We feel all the stronger when in Ireland you are amongst us, and I hope and trust that God may spare you to see the glorious results of those enormous and aplendid labours in which you have so chivalrously and effectively engaged. I think it will be regarded as a very suitable occurrence indeed that one of the foremost representatives of the Irish race at home and one of our foremost representatives in another land should together be the recipients of these testimonials of our respect and esteem."

Mr. Collins expressed himself highly sensible of the honor done him. He had seriously examined his political conscience touching Ireland and Irish effairs, but had been published by some of our contemporation, anything that he regretted to (Ont.) Record. The following extracts will have done, to have said, or to have give our readers a general idea of this thought. His only regret was that he had pretended document:

thought. His only regret was that he had not been able to contribute more towards Ireland's emancipation. He could not call that man worthy of the Irish name, or worthy of the Irish heritage, vicerevarion God's green earth he stood, who forgot his duty to Ireland while Ireland needed his ald. After a glowing tribute to Mr. Gladstone, Mr. Collins concluded by defining the attitude of the Irish in America toward their brethren in Ireland:

I desire, my Lord Mayor and gentle men, not to trench upon your time or to give any political advice of any kind to the people of this island, but to say an American whose lot is cast there for ever that you have been superbly led during the last eight years. You have been wisely, conscientiously, and honourably led. You have been united as the Irish people never were before. But you have made more progress in the past eight years than Ireland made in a century before. In union there, is strength, and if you continue as you have gone, the next time, my friends, that I have an opportunity of coming to royours sheltering representatives of the poople in Parliament assembled. That is our wish, and as you travel we back you. No dictation, not even advice. You are the men in the gap. You

know what course is the best to pure And as Ireland calls we will follow.

Space prevents even our making more than a passing allusion to Mr. O'Brien's able discourse which followed that of Congressman Collins, It was one of the eloquent efforts. We cannot, however, deny our readers the pleasure of perus-ing his splendid reference to Mr. Glad-stone at the banquet which followed the ceremony of the conferring of the freedom of the city. This banquet was presided over by the Lord Mayor and attended by 150 distinguished guests, Mr. O'Brien, alluding to Mr. Gladstone on the occa sign of the defeat of his Home Rule Bill thus expressed himself. And I never will forget the gra

And I never will forget the grand and lion-like courage, with which that old man turned upon his foes right round him, to right of him, and to left of him, and in front of him and behind him; the grand way in which he turned round to them and the glorious faith and courage with which he faced the future, and faced the task of repairing, aye, and of reversing a defeat that might have daunted and broken the heart of a vouncer man than he. I have and of latter and of belief in Bullian liberty, its triumph over all the infirmitles of sge and over every human discourage-ment that night. I at all events know of ment that night. I at all events know of no lesson that could inspire the future youth of Ireland with a higher or a nobler saith, because the flowing tide that Mr. Gladstone, an old man of 76, could only discern with the eye of faith that night through clouds of darkness and defeat, that flowing tide is stirring and is sarging underneath our feet to day, and whatever little viciesitudes, whatever little ebbs or eddies or obstacles may still bar our way, that swift and deep current of the sym-

eddies or obstacles may still bar our way, that swift and deep current of the sympathy of the English people is bearing him along, and bearing all of us along to victory and peace and freedom and reconciliation for this old land of ours.

The corporation of Dublin is to be congratulated on the honor it has done itself by the distinction it has bestowed upon two such worthy representative Irishmen as Patrick A. Collins and William O'Brien. They are members of the most powerful, enlightened, and illustrious legislative bodies in the world. The one in the halls that echoed the voices of Adams, Calboun, Clay and Webster, and the other in the historic assembly of which Burke, Grattan, Sheil, and O'Connell formed part, do honor to Irish genius and Irish eloquence. We are guilty of no exaggeration when we say that the whole Irish race will feel grateful to the corporation of Dublin for bestowing on these two illustrious men the highest honor that it is in the power of an Irish representative body to confer on the deserving and patriotic.

MANY very considerable improvements, which will add greatly to the comfort and convenience of the pupils, have been made recently, at the Ursuline Academy, Chatham, Ont. Classes will be resumed the first Monday in September. The above mentioned highly deserving and well known Institution affords unrivalled advantages to those desirous of acquiring a well-merited prosperity of this Academy during the past will be equalled, if not exceeded, by that of the coming echolastic

A STUPID FORGERY.

Failing to find solid reasons wherewith to combat the doctrines and discipline of the Catholic Church, her enemies have constantly recourse to calumny and forgery. One of the most palpable and idiotic forgeries which it is possible to imagine has been lately reproduced in connection with the excommunication of Dr. Mc-Glynn. Under pretence of giving the words of the Pope's "bull of excommuni-cation," an absurd text of said bull has

merely add the concluding

'May the Son of the living God with all the glory of His Majesty curse him! and may Heaven with all the powers that move therein, rise up against him, and curse and damn him, unless be repent and make satisfaction. Amen! So be it. Be it so, Amen."

To say nothing of the intrinsic evidences of forgery which all documents of this kind carry with them, it is sufficient to state that this pretended bull is the inven-tion of certain indecent novelists whose writings are unfit to find a place in the library of any one who values the morality of his family. It is a clumey copy of the form of excommunication given in Barham's "Ingolishy Legends," and earlier, in Sterne's "Tristram Shandy." Both these, writers were Church of England clergymen. Yet both pan-dered to the propagation of the grossest sensuality. The following sketch of Sterne's character is from the American Cyclope-

dia:

'Of the personal character of Sterne, as seen in his life and letters, no favorable impression can be formed. The latter show him to have been indifferent to the duties of his profession, lax in principle, a bad husband, a fatthless lover, off-ring his affections to two or three married women at once, the dupe of every coarse flatterer, and false to his professions of virue or sensibility."

We pity the paltry palliards who take delight in dishing up the literature of such authors to pander to the popular longing for the marvellous and unclean.

THE GLADSTONIAN REACTION.

It cannot be at all surprising that the veteran ex-Premier is delighted at the reaction in English public opinion against Tory exclusiveness and repressiveness. In a letter to Mr. Brunner, the successful candidate for Northwich, he says :

"Few will seek to disguise the unquestionable addition thus made to the evidence now rapidly approaching a demonstrative character, that the people of England intend to de full justice to the people of Ireland by confiding to them in a sprit alike generous and wise the conduct of Irish affairs. It is to be lamented that years of precious legislative life of the pears of precious legislative life of the country should have been spent in a controversy which can only end in one way. But while it is important that the national judgment be speedy, it is more important that when it does come it shall be unequivocal and decisive."

Mr. Gladstone's able lieutenant, one of England's coming men, Lord Roseberry, is equally pleased at the results and the lessons of the recent bye-elections. Speaking at Manchester on the 17th, he said that these elections clearly indicated that the hour of triumph was at hand. The Liberal party had but one leader and one principle. The concessions made by Mr. Gladstone were sufficient to warrant the return of the Liberal Unionists to the Liberal party, whose

doors were open to receive them. Hardly less significant were the elections in the Bridgeton division of Glasgow, and the Forest of Dean division of Gloucestershire than that of Northwich, In the former electoral district the poll

od ; Frevelyau (L) Aabley (C)	4,654
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These figures show that while the Liberals increased their vote by 290, the Tory Coercionists lost in twelve months 314.

We have before us a summary of Sir Geo. O. Trevelyan's speech of thanks to the electors and a very remarkable utterance it must be considered. He said he was there primarily as a Liberal member. Last year the Liberal party had split over Mr. Gladstone's bill this year Mr. Gladstone had made generous offers to the Liberal Unionists, but their leaders had refused these offers The Liberal party was now again united except some men at the top who would not re-unite because of a vain idea of their own political importance, other because they thought themselves bound in conscience to the Tory party, other again because they had Tory constituen cies. The rank and file were, however returning as soon as they could. The great question to be settled was the future government of Ireland, Speaking of the Coercion act Sir George declared

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The National League could be proclaimed, and every member of the National League—Mr. P. J. Power, M. P.; T. P. O'Conner, M. P., and all their newspaper writers and members of Parliament put in prison. He came down here to protest against that, and he ventured to say that the enormous victory they had given him would make it all but impossible for the Tory Government to proclaim the National league, would make it absolutely impossible for Mr. Chamberlain, for Lord Hartington, who had in the Government with him and Lord Spencer heartily supported them in their refusal to ask for legislatian against the National League. It would prevent them from being guilty of the thameful inconsistency of helping the Government to proclaim the National League. They called him (Sir George) inconsistent, but were they consistent? This election would, happily, settle the hish question in that sense from

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this time forward. Ireland must be treated by a policy of conciliation, of kindness, and of confidence, and so it must be treated by a re-united Liberal party. In the Forest of Dean contest, the

figures stood : Majority...... 1467

Taking these elections into considera tion with that of Northwich no one can doubt that the days of the Salisbury government are numbered. An appeal to the people could now have but one result, the bringing back, by an overwhelming majority, of the Liberal party to power and the concession of a generous measure of Home Rule to Ireland. Nothing can now save Salisbury from the wreck that he prepared for himself by forcing the Crimes Bill through both houses of Parliament. It is indeed creditable to the British nation that it refuses to endorse this cruel and blood-thirsty

THE SACRED HEART ACADEMY.

LAYING THE CORNER STONE OF THE NEW

It is at all times most gratifying to be called upon to note the progress of educa-tional institutions. Especially pleasing is it, however, when we have evidence before us of very marked prosperity attending the labors of those with whom education is a life-long labor of love—edu-cation, too, of the most useful, the noblest, the loftlest kind—education having for the loftlest kind—education having for object the success and distinction of pupils in the struggle for life here below, but yet not losing sight of their eternal interests in the hereafter. It is in this latter regard that the teaching of Religious impart a charm to the pupil which can only be fully appreciated by Christian parents in the Christian home. Many children possess what is termed a first class education. They are fully equipped with the material necessary to take part in the rush and bustle of a busy life. This is all very necessary in its place. life. This is all very necessary in its place But it is not true education unless accom

The main entrance has been changed from Dundas street to Queen's avenue, in order to give the sisters advantage of the beautiful grounds on Dundas street and more bad said that "it is the strong box of the sisters advantage of the beautiful grounds on Dundas street and more bad said that "it is the strong box of the tiful grounds on Dundas street and more privacy. On the basement floor will be a playroom 63x34 feet, charity room, music rooms and lavatories. At the back of the building will be the engine room, coal bunks, etc. The ground floor of the wing, which will be on the west side of the chapel, is to be fitted up for sales will be compared to the chapel, is to be fitted. west side of the chapet, is to be fitted up for parlors, dining room, sewing room, vestibule, lavatory and music room. The chapel will be large and commodious, with a grined ceiling 28 feet high. At the northern end of the chapel will be the sanctuary with strangers' chapel 12 x 17, to which there will be an entrance from Ouen's avenue. als increased their vote by 290, the Tory 17, to which there will be an entrance from Queen's avenue. The sacristy will be the same size as this latter room, and the cloister extends from the main hall to the sacristy. A handsome and unique plaster arch will divide the chapel from the sanctuary. The sides of the chapel will have a panel dado six feet high, and will be fitted up with chair stalls. On the second floor will be rooms for persons desirous, according to the Catholic custom, of spending a few days in retreat at the convent. In fact, the new wing is built expressly for the accommodation of those in retreat. The third floor will contain the infirmaries, lavatory, bathrooms, etc. The sanitary third floor will contain the infirmaries, lavatory, bathrooms, etc. The sanitary arrangements will be of the most approved style, complete in every respect. The building is of white brick, trimmed with white stone, with rubble stone foundation. The addition, when finished, will cost in the neighborhood of \$30,000.

At four o'clock His Lordship Bishop Wales, attended by Bay Fathers Tier.

Walsh, attended by Rev. Fathers Tiernan, Walsh, Dunphy, Kennedy, crossbearer and acolytes, proceeded to the new addition, and at the corner where the stone was about to be laid, in the the stone was about to be laid, in the most impressive manner performed the ceremony prescribed by the ritual for such occasions. The following inscription is cut in the corner stone, which was carefully lowered to its place:

Hunc Lapidem Angularem,
Sacelli Sanct'mi Cordis Jesu.

Sacelli Sanct'mi Cordie Jesu,
Benedixit ac posuit.
Rever'mus Joannes Walsh
Episcopus Londinensis
Die 20 Augusti.
A. D. + 1887.
And on the east side:
Ad majorem Sacrorum Cordium
Jesu et Mariae Gloriam

Salutem Animarum Sacellum hoc a religiosa familia Sac'mi Cordis Jesu extructum est.

In a cavity in the stone was placed a copy of the CATHOLIC RECORD and some of the local papers.

All present were much impressed with the beautiful and touching spectacle, and many a hearifelt prayer went up to the throne of God that abundant prosperity would attend the labors of the good Religious of the Sacred Heart.

The school will re open on Tuesday, the 6th September, when we trust a larger number of pupils than ever will seek at the hands of the good nuns the inestimable boon of a good Christian education.

each race. It is to have the sea, by voyaging; to visit the mountaine, Niagram, ara, the Nile, the Desert, Rome, Paris, Constantinople; to see galleries, libraries, arsenals, manufactories." (Essay on Power and Wealth:) How are we to get way is to save; sometimes not long, and often is it the source of lasting loss. The fact is, the ordinary and most honest way is to save; thus pence become pounds, and pounds become fortunes; and wealth so secured is more valued, and is likely to be more blessed than that acquired by speculation, with its attendent

SAVINGS BANKS.

North West Raview.

Ex Judge Ryan delivered one of his best lectures some time since in the reating room attached to the C. P. R. Library. The subject, that of Savings Banks, being always interesting we copy the following from the Free Press:

"An entertainment of more than usual

"An entertainment of more than usual interest was given in the reading room attached to the C. P. R. Library.

The chairman, before introducing Judge Ryan, who had been announced to lecture, remarked that the profits of the entertainment would be given to the C. P. R. base ball club. UDGE RYAN'S LECTURE ON SAVINGS BANKS

The Judge said that when he last had the honor of speaking from that platform he took occasion to remark upon the pros-perous position occupied by mechanics and laborers in general, in our time as and laborers in general, in our time as compared with times past, and referred to high authority to show that it was no longer a general characteristic of manufacturing business that "at the head stood massive wealth, and at the foot monstrous poverty." Since that occasion he had observed, and taken note of, much evidence is the same divection. How please observed, and taken note of, much evidence in the same direction. How pleasing is it, for instance, to read as the statement of Mr. Giffia, a statistician, of eminence, that "the command of the working classes over the necessaries, and even luxuries of life, has been greatly increased, and that a scale of living now prevails which is far above anything that a workmap of

is far above anything that a workman of fifty years ago could have hoped to at tain to. Nor is it only that the masses are better clothed and better fed. Partly as the result of this higher standard comfort, and partly owing to improved sanitary arrangements, they enjoy better health, and the mean duration of their iffe. This is all very necessary in its places.
But it is not true education unless accompanied by a thorough moral training—unless God's divine law is implanted firmly in the heart as a bulwark against sin of every description. And what more beautiful special trial special can we have in the Caristian home than the daughter who has finished her course at school, giving example of all that is truly good and by to those about her. She has had a Christian training in a Christian school. She dreads to do wrong because it is sinful and because it is displeasing to our Divine Lord. Such, truly, is education worthy the name—the mind has been well stored with knowledge and the heart with love of God. Our fair city of London has the privilege of possessing a school of this character, conducted by the Religious of the Sacred Heart. This order has throughout the world 125 houses and 5,000 members. It has houses in 20 diocesses in the United States and 4 in Canada, including the heart with founding in San Francisco, Cal., and a membership of over 900 Religious.

United States and 4 in Canada, including the heart with founding in San Francisco, Cal., and a membership of over 900 Religious.

United States and 4 in Canada, including the houses in 20 diocesses in the United Kingdom, whom, with Parlimentary committee of the Trades of the Catholic Reord.

Eng. This order has throughout the world 125 houses and 5,000 members. It has houses in 20 diocesses in the United States and 4 in Canada, including the one just founding in San Francisco, Cal., and a membership of over 900 Religious.

United States and 4 in Canada, including the house on Dundas in the conjust founding in San Francisco, Cal., and a membership of over 900 Religious.

The main entrance has been changed from 100 Cungrical Condens of a wery large addition to the present magnificent house on Dundas and the transition of the United States and 4 in Canada, including the conjust of the Catholic Record.

The main confidence of the San Renared Catholic Record States and

prudent man of moderate means and humble position." He would be exnumble position." He would be excused for mentioning that among the
humbler depositors in the savings banks
of this continent, emigrants from Ireland form a large number; indeed,
it has been said that the great
bulk of the money in those
banks in the United States belonged
to them, and he believed it is a melancholy fact that a large amount of
unclaimed monies now subject to the
control of the Government at Washington control of the Government at Washington belonged to Irishmen who have disappeared, whose history is lost, whose heirs peared, whose history is lost, whose heirs are unknown. It was shown at a convention in Buffalo some time since that there were \$12,000,000 deposits of Irish labour in the savings banks of New York and New England alone. He would not here inquire how far it is profitable for people to keep their money so much at rest, whether it would not be profitable to acquire property when the aggregate exceeds a certain large amount. He had seen it stated that while the depositor gets four or five per cent, the bank, or the speculator in the confidence of the bank, will not be satisfied with less than ten per cent, some

England alone. He would not here inquire how far it is profitable for people to keep their money so much at rest, whether it would not be profitable to acquire property when the aggregate exceeds a certain large amount. He had seen it stated that while the depositor gets four or five per cant. The bank, or the speculator in the confidence of the bank, will not be satisfied with less than ten per cent, sometimes more, in operating with the money which the depositor's labour had made. That was a subject which, perhaps, he had not sufficient knowledge to deal with. His object was to speak of and encourage the use of the savings bank as it is popularly known—a place where the small saving of the poor man is secure; and he would say that in that sense it was a most valuable institution. Money is necessary in this age, and properly applied how much comfort does it secure! Emerson, in his quaint but forcible way, says: "Wealth begins in a tight roof that keeps rain and wind out; in a good pump that

double wick lamp; and three meals; in a boat to cross the sea; in tools to work with; in books to read; and so, in giving on all sides, by tools and auxiliaries, the greatest possible extension to our powers, as if it added feet and hands and eyes and blood, length to the day and translades and good will. Again "To

acquired by speculation, with its attendent moral difficulties. Here the Judge dwelf moral difficulties. Here the Judge dwelt at some length on the advantages of savings banks in large cities, where temptations to extravagance and dissipation everywhere present themselvee, and where, apart from these dangers money is almost imperceptibly wasted, especially by young people. And to what an extent, he continued, can money thus saved be applied to good, religious purposes, including timely and judicious relief to others! In the 17th chapter of McGuire's book on "the Irish in America" it is told that within a quarter of a century the Irish in the quarter of a century the Irish in the

quarter of a century the Irish in the United States sent to poor kindred "at home" 24,000,000 pounds, or if there had been no depreciation of American currency \$120,000,000." No doubt an immense proportion of this money was drawn from saving banks! These institutions also contributed eminently to public order, to contributed eminently to public order, to an anti-revolutionary spirit. It is a fine saying of Lord Bacon's "The man who has children gives hostages to the law," so does the man who puts money in the savings Bank, every deposit there is a hostage and hence it is that Mosley in his Political Elements says, "there is money enough in the savings banks in England to prevent a revolution.

The lecture closed by a series of observations on the social distinction which

servations on the social distinction which emanates from wealth. It should not be too hastily said that the preference we see so often given to the rich man means merely, a worship of his wealth. In most cases the acquisition of wealth is a proof not only of industry, but of talent in the possessor, or his predecessor who acquired it. May it not be these qualiacquired it. May it not be these quali-ties that are honored, as much as the wealth? It was said of the late Mr. Stuart of New York, that he was the richest man in the world, the wealth of the Rothschilds is the accumulation of a amily, -and think you that because Mr. Stuart could not make a great speech, or write a showy letter, that he had not tal-

entirely safe landings at any time or with any wind whatever, for in addition to the north and west wharfs there are good wharfs also on the east and south sides, and at some one of these whar's a safe landing in calm water is at any time quite possible, and this the officers of the "City of Dresden" are perfectly aware of

structed at all, should and would be built for the local trade or trading vessels alone. Should such a refuge be ever made, it will be placed doubtless near the point of greatest danger to those whose business lies on the great waters, and this point is on the south end, off whose coast lies the only reefs around the Islands, glorious on summer days with blue waves dancing, and Black Bass biting viciously at any bat, but dreadful indeed when darkness and storm hide their dangers and the sea, lashed to one white whirling foam, rushes madly

quaint but forcible way, says: "Wealth begins in a tight roof that keeps rain and wind out; in a good pump that yields you plenty of sweet water; in two suits of clothes, so to change your dress when you are wet; in dry sticks to burn; in a good double wick lamp; and three meals; in a horse or a locomotive to cross the land; in a boot to the temperate sone.

mick about forty at the south ead.

The drainage of our marshes, now entirely dry, adds 5000 acres to our arable area of the richest soil, now being subdivided into farms, and offered for sale on very easy terms by the owner, Dr. J. M. Scudder, and other lands all over the Itland fitted for almost any product of the temperate sone.

leland fitted for almost any product of the temperate sone.

Pelee, protected by the heat holding waters of the zone has, in the latitude of New York and Chicago, the climate of the Carolinas, and the frost in fall strikes the valley of the Ohio and the hills of Tennepec, whilst all is green on our "Island of the Blest."

The Catawba grape, native of or to, (as the name shows) North Carolina hange

fall, the cotten plant scatters its ripened balls in our gardens, and the pea-nut, peach and apricot grow and flourish in the open orchard.

Whilst the strong class, impregnated

with lime, bear our best grapes, richest in saccharine matter, the shelly limestone rieges are the home of the berries, which

ridges are the home of the berries, which grow naturally in abundance.

The completion of the Leamington and St. Clair Railway, to be opened on September 2nd, will give us a daily boat to Sandusky, Ohio, and the new R. R., from Leamington to Windsor, via Kingsville, Harrow and Ruthven, the stock for which is all subscribed, the grants obtained, will within 13 months Lake Erie all complete, and Pelee Island lies in the very track. An air line (and it too the line of navigation) from Leam

it too the line of navigation) from Leamington to Sandusky, strikes the east and south sides of the island in its course.

In 1879 Dr. McCormick projected a telegraphic cable, and assisted by that very able and most presistent advocate, J. C. Patterson, M. P. for North Essex, has followed it up till now. Mr. Patterson has obtained from Sir Hector Langevin, Minister of Public works, a positive promise that the work shall go on next year; it was indeed placed in the estiyear; it was indeed placed in the esti-mates this year, but the rigid economy of the Government at Octawa laid it over

for another year.

ANOTHER PELEE ISLANDER. LINDSAY LORECTO ACADEMY.

The Loretto Academy, Lindsay, has every year given substantial proofs of the excellence of the education imparted in that institution. Instead of the usual test of competitive examinations confined to the pupils of the Institution, it has been for years the custom to test the progress of the pupils by means of the programme of studies prescribed to the public school teachers, and thus we are enabled not only to know the standing of the pupils relatively to each other, but also in compari-son with the High Schools and Collegiate Institutes of the Province; and when the relative number of pupils attending the High Schools and the Loretto Academy is taken into account, the Academy occupies the very highest position. This year, as usual, this Academy stands at the head. Of its pupils, 7 gained third class teachers' certificates at the July examinations, and 8 gained certificates of the second class, none of whom were, we understand, beyond the 17th year of their age. This you the life year of their age. Into record is marvellous, and would scarcely be credited, if we had not the official report of the Education office.

The following are the names of the suc-

cessful candidates.

ceesful candidates.

Third Class: District 115. K. Hallinan,
A. Coty, M. Shannon, A. Mahar, N.
O'Connell, A. O'Connor, L. Warde. Second class: District 115. A. Doran, M. Morris, A. McClery, L. Tyrrell, J. Keenan, M. Deane, M. Gannon, N. Hanahoe.

The Lindsay Collegiate Institute, at the

The Lindsay Collegiate Institute, at the same time passed 24 in the 31 class, and 5 in the second class.

At the examinations for 1886 a pupil of the Academy, Miss T. Deane, not only gained the highest position for Lindsay, but was one of the highest six successful second class candidates in the entire Province.

We recommend these facts to the attention of those who are so foud of saying that the schools taught by Religious are inferior in quality to the schools of laics, or that the Catholic schools of the Province cannot compete with the public

FROM CHARLOTTETOWN, P. E. I.

Was it a miracle? The writer was lately shown a statue now in posse lately shown a statue now in possession of Dr. J. G. Erkstadt, of this city, that has a remarkable history. It is 20 inches high, about 10 inches wide, carved out of solid oak. The subject is the Biessed Virgin holding the body of our Saviour after he was taken down from the cross. The carving is excellent and was evidently done by a master hand. The expression of anguish on the face of the Virgin is natural. The figure of our Saviour is natural. The figure of our Saviour is and moral slaso well done, and the whole shows at where it do natural. The figure of our Saviour is also well done, and the whole shows at once the talented artist and the thorough Catholic feeling that guided him in the execution of his work. The statue came into the possession of Dr. Eckstadt by purchase from a family whose ancestors obtained it from a mon astery at Cologue sacked by Napoleon I. When the present owner left Germany for Haltiax he took it with him. He was ship creeked off Sable Island. Nov. 27. ship wrecked off Sable Island, Nov. 27, 1867. The passengers and crew were saved and as the last boat arrived at the shore and as the last boat arrived at the shore the ship fell to pieces. As the statue was on board it was thought to be lost, but after a few days it was picked up and restored to i's owner once more, who shortly after left for Halifax. In the course of time Dr. Eckstadt moved to Liverpool, N.S., leaving the statue behind at Halifax, and after he got settled sent for it. It was duly shipped. When the vessel was about twelve miles from Halifax she struck on a rock and was lost. All lives were saved, but what was the surprise of the owner to hear that after the third day, the box containing the image was found at the deck from whence the ship had sailed. Finally it reached its owner again; who brought it with him when he removed to this city. There is a legend in connection with this statue to the following effect: When St. Boniface, the great Appale of the Germans. Boniface, the great Apostle of the Germans, first labored in that country he found great difficulty in converting the people. One of their gods was that of thunder and lightning, who was said to be present in a certain tree. St. Boniface told them their certain tree. St. Boniface told them their god had no power and that he would show them the truth of his assertion he then struck the tree three times in the name of the Trinity, when it fell, although it was so large that four men could scarcely span it with their arms stretched out. After this miracle conversions were easy. It is said that the statue above referred to it carred from a branch of this tree. It is is carved from a branch of this tree. It is very old and can be traced back about

ies, the greatest possible extension to our powers, as if it added feet and hands and eyes and blood, length to the day and knowledge and good-will. Again "To be rich is to have a ticket of admission to the master-works and chief men of the case of the case

bean much improved since his advent here. May God prolong his life for many years to come. His Grace preached in st. Dunstan's Catnedral here on

St. Dunstan's Cathedral here on last Sunday. His Lordship Bishop McIntyre has decided to erect a new cathedral here as soon as circumstances will permit. It will be erected on the site of the present edifice. Collections for the pur-

pose will be taken up every Sunday.

The annual picnic of the Irish Benevolent Society took place on the beautiful grounds of St. Dunstan's College on Thursday, the 11th inst. The day was everything that could be desired. There was a fair attendance. Amusements of all kinds were furnished. A very important feature of the day was the athletic sports. Previous to breaking up, the President, Hon Senator Howlan, delivered a short address, followed by A. McNeil, Esq., president of the Caledonian Club. The I. B S, as its name indicates, is a charitable organiza-tion. It relieves distress wherever it is found. Its good deeds are not confined to any creed or country. Although a considerable sum was realized, we think that considering the noble object in view, the attendance was not as large as it should be. Among those present we noticed Rev. P. S. O'Ryan, D. D., Quebec, Rev. Father McLean and Rev. Father Chas McDonald, Charlottetown, July 15th, 1887.

CATHOLIC CHURCH, ESSEX CEN-

The Catholics of Essex Centre have at ast begun building their church. Being only a few families they have been necessarily obliged to go along slowly. Their non Catholic neighbours have been quite generous in their subscriptions, which are now being paid in quite freely. The Rev. Father O'Connor, the Pastor, with the advice and consent of the Bishop, organized a Bazaar and drawing of priz ized a Eszaar and drawing of prizes from which he hoped to realize a goodly sum to assist in paying for the building, but his hopes bave not been realized. Though tickets have been distributed by thousands, but few have been returned as taken; there is yet a couple of weeks before the drawing comes off, Thursday September 1st prox, when it will take place no matter how small the return. Generous friends who give their mite for this new church, in this newly settled part of Essex County, will confer a lasting blessing on the recipients as well as on themselves. Send returns to R.v. John O'Connor, Msidstone.

WHY HE IS A HEATHEN.

Boston Pilot. Wong Chin Foo, a native of China, undertakes to answer, in the North American Review for August, the question, "Why am I a Heathen?" He says that when he was about seventeen years old he came to this country and was tempted

to become a Christian, but for reasons which he considered sufficient he decided to remain a heathen.

He presents a picture of the happiness and the virtues of his countrymen at home which is not borne out by the tes timony either of foreign missionaries or or of disinterested travellers. In this he betrays au Oriental aptness in special pleading; but when he touches upon the relations of China with the Curistian powers he makes out a case which should cause Caristendom to blush for

shound cause Caristendom to bluss for shame. Speaking of one episode he says: "When the English wanted the Chian-man's gold and trade, they said they wanted to open China for their mission-aries. And opium was the chief, in fact only, missionary they looked after when they forced the ports open. And this in-famous Christian introduction among Chinamen has done more injury, social and moral, in China than all the numani-tarian agencies of Christianity could rem-edy in 200 years. And on you, Christians, and on your greed of gold, we lay the burden of crime resulting—of tens of millions of honest, useful men and women millons of honest, useful men and women sent thereby to premature death after a short miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust upon us at the points of Christian bayonets. And you wonder why we are heathen?"

The heathen does not express the

The heathen does not exaggerate the The heathen does not exaggerate the infamy of England's opium war on the unoffending people of China. General James II. Wilson, in his excellent work on China, just published, details the whole shameful story. The Chinese Government did its utmost to suppress the damnable traffic, but the English sent a fleet, slew and plundered the helpless people, and extorted an indemnity of \$21,000,000

and extorted an indemnity of \$21,000,000 as their butcher's bill.

The countrymen of Wong Chin Foo are not to be blamed for contounding the iniquity of England with the Christianity which England with the Christianity which England so loudly professes; for even an American officer (he naturally became a traitor to his country afterwards), without any justification, in 1859 helped the English to murder the Chinamen and gave utterance to the words which have since become the shibboleth of Anglomaniacs, "Blood is thicker than water." But genuine Christianity is not to be held responsible for the pharisaism which masquerades in its name; and Wong Chin Foo has lived long enough in America to know that the English practice of prostituting the name of religion to the interest of trade has not been among our national faults. And when this rather smart heathen tells us how much more virtuous and happy and law abiding are his countrymen than the Christians of America, we can only wonder why they are so very, very anxious to come here, and why, when they have come, they so unanimously forget to bring some of their native virtue in their bagrage. mously forget to bring some of their native virtue in their baggage.

The New York Sun Cholera Mixture.

Take equal parts of tincture of cayenne, tincture of opium, tincture of rhubard, essence of peppermint and spirits of camphor. Mix well, Dose: 15 to 30 drops in a wine glass of water, according to age and violence of the attack. Repeat every 15 or 20 minutes until relief is obtained.

THE PROM IRELAND.

Messrs. Guinness & Co. are contin-heir process of centralization, with ffect upon the pockets of the pro-librewess remains to be seen. They sected a colossal malfhouse, near w, at the back of their famous ry. To convey a faint idea of the is proportions of this building, it e mentioned that no less than 7,000,

At Nass, on July 25th, Constable Underwood, attached to the police station at Clane, sent in his resignation, as a protest against the Coercion Act. On the same day a messege was received at the Clane barracks, stating that his resignation had been accepted, and to send him away at once. He left that evening for Dublin. There was a large demonstration at Sallina etation on his departure.

On July 27th Mr. Pater Morrin, Roley.

There was a large demonstration at Sallina station on his departure.

On July 27th, Mr. Peter Morrin, Boleybeg, Ballytore, his wife and ten children, were, with the sanction and approval of Mr. John La Toucho, of Harristown, the landlord, evicted at the instance of Mr. F. J. Simpsen, Boleigh, Fontstown, Kildare, who had obtained a decree for possession on foot of money transactions, as to the mature of which the evicted and the evictor do not agree. In the neighborhood of Ballytors the case is considered one of very hard land grabbing, premeditated from the commencement of the interceurse and transactions between the parties.

course and transactions between the parties.

Queen's County.

In the English House of Commons, on July 26th, a question raised by the Irish Party, as to the proclamation of Queen's County where only three agrarian offences had counted in three months, drew from Chief Secretary Balfour the statement that the Government had resolved not to proclaim any area in Ireland smaller than a county, even where the area of active disorder was small. This was received with ironical cheere by the Irish members, which was increased five-fold when Secretary Balfour had with the most cynical frankness to throw overboard the pretence that it was on the amount of crime existing in a county that its proclamation depended. He had to admit that it was on reports from what he described as "responsible officers" as to the "social condition" of a district that the Executive depended when considering what various lecalities should be treated under the Act. This declaration was received with a burst of derisive cheering and laughing from the Opposition. Mr. Sexton wished to know why, if nothing worse than intimidation existed in Queen's County, the clause applying to secret inquiries and removal of trials was applied to that county. The Chief Secretary, in replying, insisted that intimidation was the very essence of the situation, but as he could not locate any "intimidation" in Queen's County, his case broke down, and he had to retreat, amid the derisive shouts of the Opposition, under the pretence that the Government did not think it advisible to meet the question just then.

Wicklew.

The eviction, on July 22d, of Mr. Hugh Carey, at Ahowle, on the estate of Mr. Gardiner, of Glanmore, though heart rending in the last degree, was followed by scenes still more harrowing. After the eviction his poor imbecile sister sat the door of the little room once her

state that the occurrence came unex-pectedly on them, and had it been known the military would have been called out. The Wexford police and the civilians have always been on the best of terms up to this. Constable Reilly was a great fav-orite, and much sympathy is felt for his family.

Meath.

On July 24th, a row occurred between some civilians and soldiers at the Warrenpoint Railway Station, and blows were freely exchanged. The police interfered, and succeeded in arresting several of the people, but while conveying them to the station, one of them—Constable Thomas Curraban, a native of county Meath, some two miles from Drogheds—suddenly fell to the ground in an insensible state. A doctor was at once called, and on his arrival he pronounced life to be extinct. Death is supposed to have resulted from heart disease. The deceased was about 45 years of age, and had only recently been transferred from Donegal.

Westmeaths.

The Westmeath Examiner says: "Noth-

of battering ram fame and Woodford motoristy, and demanded the rather small reduction of 20 per cent. off their rents, owing to their inability to pay the present rents, through the fall in the price of the little produce their land was able to produce, even when sessons and prices were at their best. The only answer they got to their demands was a batch of writs, by the next morning's post, for a half-year's rent and costs.

THE ASCETIC LIFE

THE CHIEF LITE

THE PAGE AGENCY AND ADDRESS OF THE AGENCY AND ADDRESS

At Baurarty, on July 23d, the pollor periodic and entered unawares. The rule which he had bound himself to closery with the door of the little room once her cours, beside her the other aged sister, which is in the door of the little room once her cours, beside her the other aged sister, which he had been revoked, and the policy lies cause, the imbediel cause to the imbediel cause to the imbediel cause to imbediel cause to

had been bought without his permission.

"Because," was the ingenious answer,

"if I had not bought them without your
eminence's knowledge, they would not
have been bought at all," We must not,
however, for a moment imagine that
anything like meanness or parsimony dis
figured the character of Cardinal Franzelin.
His apartments were suitably furnished
and decorated, and his alms and charitable gifts were alike constant and munificent. His regard for others equalled
his disregard of himself, and nothing
could exceed the care with which he
looked after the temporal and spiritual
interests of those who waited upon him.

for the exercise of man's free-will in believing, and unwillingness, to believe causes in this world a vast amount of unbelief. Many circumstances concur to bring about such unwillingness, the prejudices of our upbringing, the dread of having to remounce unlawful pleasures, the positive intervention of Satan, and the fear of what the world will say:

"And the world has hundreds of ways of holding back the inquirer from the Catholic Church. It points out that the newspapers sneer at Catholicism, that the Pope is the object of unceasing ridicule; that Catholice in this country are mostly poor, and, in fact, irish; that Catholice are priest ridden, and must give up liberty and manliness of thought; and, most woe of all, that the 'public opinion' of the country condemns Catholicism."

Just as if Ohrist had bidden his disciples teach all nations as long as His doctrine

teach all nations as long as His doctrine did not clash with "public opinion."

Have You Tried it?

Have You Tried it?

If so you can testify to its marvellous powers of healing and recommend it to your friends. We refer to Dr. Fowler's Extract of Wild Strawberry, the grand specific for all summer complaints, diarrhoa, cholers morbus, dysentery, cramps, colic, sickness of the stomach and bowel complaints of infants or adults. Let its merits be known to all who have not used it.

Ill-fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your

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Scott's Emulsion is unequalled. See
what Dr. C. A. Black, of Amherst, N. S.,
says: "I have been acquainted with Scott's
Emulsion of Cod Liver Oil, with hypophosphites, for years, and consider it one of
the finest preparations now before the
public. Its pleasant flavor makes it the
great favorite for children, and I do highly
recommend it for all wasting diseases of
children and adults. Put up in 50c. and
\$1 size.

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

Very Valuable. "Having used S. B. B. for biliousness and torpid liver, with the very best results I would recommend it to all thus troubled. The medicine is worth its weight in gold," Tillie White, Manitowaning, Ont.

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Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires.

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THE CANADIAN NEEDLE Co., 44 & 48 Front Street Package in America. Send 25 Central Front Street Package in America. Send 25 Central Front Plush. Particulars sent when stamps are enclosed for reply.

Don't worry if you are out of employment, Write to Mr. Cowdy, 41 Wellington Street

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its tank,
and, being blind, no more I ask.

I do not know the use or name

Of that I supp;
I only know that some one came
And laid within
My hand the thread, and said, "Since you
Are blind but one thing you can do,"

Sometimes the threads so rough and fast
I know wild storms are sweeping past,
And fear that I
Shall fall; but dare not try to flud
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so from the first,
Though blind, I never felt accurat. I think, perhaps, this trust has sprung
Baid over me when I was young.—
So young. I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind.

But whether this be seal or sign
Within, without,
It matters not. The bond divine
I never doubt.
I know he sent me here, and still,
And glad, and blind, I wait his will.

But listen, listen, day by day,
To bear their tread
Who bear the finished web away,
and cut the thread,
And bring God's message in the sun,
"Thou poor, blind spinner, work is done!"

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

Preached in their Church of St. Paul the Apostle, wifty-ninth street and Ninth avenue, New York City. ELEVENTH SUNDAY AFTER PENTECOST.

"By the grace of God I am what I am, and His Grace in me hath not been void,"—Episte of the Day.

These, my brethren, are the concluding words of the Epistle of this Sunday. They tell, as it were, the whole story of the spiritual life in a very few words, and are worthy of our most careful consideration.

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The spiritual life; what does that mean? That is worth thinking of in the first place, for many Christians have, I sm sure, no distinct idea of it. If, then, we think, we can see that life is, in the whole universe of God, something progressive; it goes on from small beginnings, by constant growth and development, till it reaches its perfection. Thus it is with the life of the plant of the animal, and of the body of plant, of the animal, and of the body of man; thus, also, it should be with the soul; the spiritual life should follow the

same law.

If it does not do this, it is hardly or the one of life at all. When it begins in the soul after baptism, after a good confession, it is not complete and perfect, any more than a house is complete when its foundation has just been laid. The fatal obstacle which sin makes its reach has been removed; but the

plete when its foundation has just been laid. The fatal obstacle which sin makes to its growth has been removed; but the growth is not yet made.

The habits of supernatural virtue, which make the soul's perfection, have to be acquired, and the acquiring of them is generally a work of time; it requires much effort and fidelity to the grace of God.

The grace of God; yes, that is the source of this life; without it the soul cannot grow, any more than the plant can grow without air and sunshine. One who thinks that he can make himself perfect aimply by his own unaided exertions is grievously mistaken, and his only chance of success is in finding out his mistake. So, you see, St. Paul says, "by the grace of God I am what I am." He does not ascribe the virtue and sanctity which had made him worthy to be an Apostle to his own efforts, but to the Divine power and goodness. He recognizes, with St. James, that "every best gift, and every perfect gift is from above. coming down from the

He recognizes, with St. James, that "every best gift, and every perfect gift is from above, coming down from the Father of lights."

But I think that few Catholics doubt this. We all know that the saints have become what they are by grace, not merely by their own natural powers; that the growth of their souls was a growth in grace, and by grace. How, then, do we account for it that our own souls do not grow as theirs did? If it was a matter of natural powers, we might indeed say. "They were giants and we are poor weak mortals." But it is not so. Shall we say, then, that we have not the grace to do as they did?

Some people do say that. If you ask them why they have not overcome or a least made some progress in overcoming their faults, or even their great vicet they will say: "I suppose I had not the grace." But that is worse than a vair excuse—it is even a blasphemy, for it to put the blame on God. They hav had the grace—they have it now; but th grace in them has been void, at least, it great part.

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The main difference between it saints and ourselves is just this, they treasured up the super-natural gif which God gave them, and turned the to good account. They were, for it most part, men and women at the outs not so very different from others arout them, and the graces they had were ve much like those which God gives to use the weng ood desires, for prayer, if penance, for contempt of the worl came into their hearts from the Holdost, they did not say: "Not now will take a more convenient time;" they acted on them immediately, takicounsel indeed of prudence, but not cowardice; and thus were called high and became worthy of greater things a more abundant helps. Being faith over a few things, they were placed of many things.

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It is in us also to be saints, if we will.

Not, indeed, that all are called to the first places in the Kingdom of God, but a saint is one who acquires the perfec-

tion which God intends for him; and let us not place that too low. How shall we know what it is unless we follow where He leads?

ST. ALPHONSUS LIGUORI.

GREAT DOCTOR OF THE CHURCH, AND FOUN

Alphonso Maria de Liguori was born in Marinella, in the auburbs of Naples, on the 27th September, 1696. In early youth he edified all with whom he conversed, and those who have written his life in detail mention numerous instances. While at college his conduct life in detail mention numerous instances of virtue. While at college his conduct never varied, his devotion to the Sacrament of the Altar and the Mother of God continually gaining atrength. Having obtained his degrees, he practiced at the bar for a while, giving promise of a brilliant career, but at the age of twenty. seven years he abandoned the law to embrace the ecclesiastical state. to embrace the ecclesiastical state.
After four years preparation the cherished smbition of his life was realized, and he was ordained priest. He was held in such esteem by his Archbishop, that he had no sooner been ordained than he was appointed to conduct the retreat of the clergy, although there were amongst them many apostolic and eloquent men of old standing. He was peculiarly fitted for the confessional, not by the qualities which he possessed (all of which are indispensable to every good confessor) but by the de possessed (all of which are indispensable to every good confessor) but by the de gree in which he possessed them. His tenderness in receiving, his patience in hearing, his sweetness in admonition, were such as few or none have ever withstood. The unction with which he represented to the sinner his ingrati tude, and the moving words by which he sought to excite him to repentance

were irresistible.

His first desire was to join the congre gation of the Oratory; being unable to do this on account of the opposition of his father, he devoted himself to evangelizfather, he devoted himself to evangeliz-ing the poor in the city of Naples, and to the duties of preacher and confessor, residing first in his father's house, after-wards in the college of the Chinese, founded by Father Matthew Ripa, the famous Chinese missionary. He also joined a secular congregation of mission aries called the Propaganda, and with them gave several missions in the prov-inces. By this means he came to know the spiritual destitution of the poor peas-ants and shepherds, and felt a strong de-sire to devote his life to the succor of ants and shepherds, and felt a strong desire to devote his life to the succor of the rural population. He was confirmed in these thoughts especially by the advice of Monstgnor Falcota, bianop of Castellamare. This prelate had long desired the establishment of an institute of spostolic men, who should strive in all things to copy the life of our Lord Josus Christ, and after His example to evangelize the poor. He had founded at Scala a community of ladies called Nuns of the Most Holy Savior, who prayed continually for the same intention. It was while giving the spiritual exercises to these nuns that St. Alphonsus at last resolved, under the direction of Bishop Falcota, to gather some companions, who should on the one hand seek their own perfection by the obligations and rules of a religious life, and on the other devote themselves to apostolic work among the most neglected and forsaken soule. The work was solemuly begun at Scals on November 9, 1732, St. Alphonsus being the thirty-six years old.

these obstacles, Satus Alphoneus succeeded in establishing several houses in different parts of Naples and Sicily, and before his death saw his institute spread-

ceeded in establishing several houses in different parts of Naples and Sicily, and before his death saw his institute spreading in the Papal States and already transported beyond the Alps.

On February 25, 1749, Pope Benedict XIV. approved the ruies and confirmed the new institute by a solemn approbation. St. Alphonsus had called his congregation by the name of the Most Holy Savior; but, to prevent confusion with the cauons regular of that name in Venice, the Pope himself changed the title to that of the Most Holy Redeemer, besides the three simple but perpetual vows of prverty, chastity and obedience, bind themselves by a vow of perse verance until death in the institute, which they confirm by a promissory oath. They are bound by their vow of poverty to refuse all benefices, offices or dignitles outside their congregation. Whenever a Redemptoriat has been raised to a bishoptic it has been by command of the Sovereign Pontiff, and by his dispensations. It was in this way that St. Alphonsus himself was obliged to accept the bishopric of St. Agatha of the Gotha. In order also more effectually to pursue the principal end of the institute, which is to succor the most ignorant and neglected souls, St. Alphonsus forbude his Fathers to undertake such works as the instruction of youth, the government of seminaries or the direction of the nums. Their main occupation is the apostolic ministry in the preaching of missions and retreats to all classes of persons, but with a preference for such as are most neglected, especially those who live in remote villages and hamlets. As, however, in many countries, the most neglected souls are to be found in the great cities, the intention of the founder is carried out in laboring for them. St. Alphonsus died on August 2, 1787, in his ninety first year. for them. St. Alphoneus died on August 2, 1787, in his ninety first year.

Consumption surely Cured.

Consumption Surely Cureus
To the Editor—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy frame to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
Dr. T. A. SLOCUM,
Branch Office, 37 Yonge St., Toronto,

FATHER ELLIOTT IN PHILADEL-

HE TELLS WHAT IS THE TRUE DOCTRINE

OF TOTAL ABSTINENCE.
The Rev. Walter Elliott, of New York The Rev. Walter Elliott, of New York, spoke at the great meeting of the Academy of Music in Philadelphia. He said that while it could not be affirmed that religion makes total abstinence a special question of its own, yet it adds to it attributes that nature cannot give. Religion needs the man before it needs the Christian. It cannot make a good Christian out of a weak man, and it needs a man out of which to make a good citizen. To be not only a man, but secure a man out of which to make a good cirzen. To be not only a man, but secure
in one's manhood is what is needed to
make a good citizen or a good Caristian.
The true doctrine of total abstinence, he
said, is shown by the power of man's own
personal nature over his mind, giving
him opportunity to show the integrity of
his manhood. nhood.

Dr. Elliott said that he stood with the Dr. Elliott said that he stood with the Philadelphia Brigade at the stone wall at Gettysburg, and that he would not yield in his admiration of the Constitution of the United States to any one, but the Constitution does not make the man. The Republican party, he said, is a great party; it fought the war; it was always fighting for liberty; but if he were asked to vote for a drunkard in that party he would say the man who is a drunkard is not a good Republican, nor a good citizen, and I cannot vote for him. If it should be a Democrat, although there was something about the name itself that made his heart flutter, he still would not vote for a man who could not govern his passion for drink. his passion for drink.

Prescription for a Dyspeptic.

Scientific American. General John A. Dix was at one time the unhappy victim of dyspepsia. After seeking in vain for relief he was at length seeking in votation and Dr. Abernetby. After listening impatiently to his story, Abernethy interrupted him with these words: "Sir, you are pretty far gone, and the wonder is you are not gone entirely. the wonder is you are not gone entirely. If you had consulted common sense instead of the medical faculty you would probably have been well long ago. I can say nothing to you excepting this: You must take regular exercise, as much as you can beer without fatigue, as little medicine as possible, of the simplest kind, and this only when absolutely necessary, and a modest quantity of plain food, of the quality which you find by experience best to agree with you. No man, not even a physician, can prescribe diet for another. 'A stomach is a stomach,' and it is impossible for any one to reason with safety sible for any one to reason with safety from his own to that of any other person from his own to that of any other person.
There are a few general rules which any
man of common sense may learn in a
week, such as this: That rica food, high
seasoning, etc., are in jurious. I can say
no more to you, sir; you must go and cure
yourself." It is needless to say that Gen.
Dix was rewarded by restored health and
good old see. good old age.

Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT, requires much effort and fidelity to the grace of God.

The grace of God,
The grace of God; yes, that is the source of this life; without it the soul cannot grow, any more than the plant can grow without air and sunshine. One who thinks that he can make himself perfect simply by his own unaided exertions is grievously mistaken, and his only chance of success is in finding out this mistake. So, you see, St. Paul says, "by the grace of God I am what I am." He does not ascribe the virtue and sanctity which had made him worthy to be an Apostle to his own efforts, but to the Divine power and goodness, He recognizes, with St. James, that "every best gift, and every perfect gift is from above, coming down from the Sufferers are not generally aware that advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal desfness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explain-ing this new trea tment, free on receipt of mp.-Scientific American.

B. B. Stood the Test. "I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was." Henry Smith, Milverton, Oat.

Henry Smith, Milverton, Ont.

RESTLESSNESS, Morrid Anxiety, and a fretful disposition, are usually met with in the dyspeptic. These mental indicia show how close is the connection between brain and stomach. Their most prolific cause, dyspepsia, is a complaint for which Northrop & Lyman's Vegetable Discovery and Blood Purifier is used with unvarying success. It also remedies Biliousness, Constipation and Impurity of the Blood.

An Undoubted Opinion.

"I was severely troubled with diarrhose and having used some of the wonderful Dr. Fowler's Wild Strawberry, I was in a short time completely cured, I can recommend it as a splendid medicine," Wm. A. Stafford, Shedden, Ont.

Thomas Robinson, Farnham Centre, P.

Thomas Robinson, Farnham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eelectric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

ALWAYS REQUIRED.—A good cathartic medicine. National Pills will not disap-

point you. Without Equal.

Wilson Montrose, of Vienna, Ont., having used Dr. Fowler's Extract of Wild Strawberry in his family for summer complaints, says, "I cannot speak too highly of it, for children as well as aged people troubled with diarrhœa it has no equal."

FREEMAN'S WORM POWDERS are safe,

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furnishing Company,

LONDON, ONT., CANADA.

References: Rev. Fasher Bayard, Sarnia;
Leandon, Brantford; Molphy, Ingersoli; Corcoran, Parkhill, Twoby, Kingston; and Rev.

Rro. Arnold, Montreal.



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bon't forget to call and see them before you purchase anywhere else. W J. THOMPSON.

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sure and speedy to remove worms from children or adults.

Low's Sulpher Soap should be found with every toilet. It is cleaning and healing.

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BACRED HEART, LONDON, ONT.
Locality unrivalled for healthiness offering peculiar advantages to pupils even o delicate constitutions. Air bracing, water pure and food wholesome. Extensive ground afford every facility for the enjoyment of in vigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.

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TERMS to an itthe difficulty of the times without impairing the select character of telestition.

For further particulars apply to the Super or, or any Priest of the Diocess.

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ST. MARY'S ACADEMY, WINDSON ONTARIO.—This Institution is pleasant.; located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the Frencian State of the State of the

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WIGH, ONT.—The Studies subtrace in
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ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutuel Benefit Association, will be held on the first and third Thursday of every month, at the hour o 8 o'clock, in our rooms, Castle Hall Albion Block, Bichmond St. Members arrequested to attend punctually. Mabtirs O'MEAEA, Pres., JAS. CORCORER, Sec.

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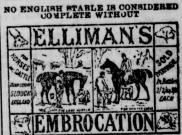
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AND LAMBS.

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SPECIMEN TESTIMONIALS.

FROM HIS Grace. The Duke of Rulland.

FOR HIS GRACE THE DUKE OF RULLAND.

STRUMBER SORY BRUISES IN DOGS.

BUILDING, GRANDAND. Dec. 1, 1978.

Builand, Ruster of Delvoir Hunk.

Castle Weir, Kingson, Hersfordshire, Dec. 1, 1978.

Castle Weir, Kingson, Hersfordshire, Dec. 1, 1978.

Castle Weir, Kingson, Hersfordshire, Dec. 1, 1978.

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Gastle Weir, Kingston, Herelordshire, Dec. 1, 1978.

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TO THE CLERGY

The Clergy of Western Ontario will, w 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 curselves 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.

C. M. B. A.

seved by our constitution. I respectly request the officers of all Branches
my jurisdiction to carefully read Sec
as 6 of the Beneficiary Fund Article, page
of Constitution, and carry out its protona. When officers of Branches take
rentage of Section 11 of Beneficiary
and Article, they are not acting in a
since like manner, are injuring the
octation, and unnecessarily (except in
case of a double assessment) keeping
widow and orphans of our deceased
there out of the money to which they
sentilled, at the very time they most
dit. I regret that a few
our Branches are very dilatory indeed
the matter of remittances on assessment
rount. Where the fault lies I cannot
to, but I fear it is on the part of the
cers, as the beneficiary reports are
ted sometimes two and three weeks
or to date of my receiving the money.
others, you are well aware I am not
east to fault finding, but our association
a business one, and its work in all its
nuches should and must be done in a
siness manner. A man has a note to
set in the bank; it is due; he has the
mey ready; will he wait until it is
otested before he pays it? Now let us
mean our 3 or 4 careless branches)
mediatly remedy this defect in our
steed of working, and thereby assist
theoping our Grand Council of Canada
cond to none in point of efficiency.
The Beneficiaries of the late Bro.
Exercity of Branch
Seranch 51, and Bro. Nolan of Branch
Harries of the late Bro.
The Beneficiaries of the late Bro.

iddy friends of the C. M. B. A., and their histories will long be remembered by Branch 51, and Bro. Noian of Branch 13, have been paid.

The Benedelaries of the late Bro. Branch 5, who died on the 14th of February last and Bro. Kerach of Branch 5, who died on the 14th of February last and Bro. Kerach of Branch 5, who died on the 14th of February last and Bro. Kerach of Branch 5, who died on the 14th of February last and Bro. Kerach of Branch 23, who died on the 2nd day of May, have not yet been paid, owing to said brothers having designated their children, who are minors, as their beneficiaries, and guardians not having been appointed in time. In the case of Mr. Kerach 1 have just received the land the paid in a few days, but no guardianship papers, and the money will be paid in a few days, but no guardianship papers have yet been received in Mr. Burke's case. The Supreme Council is prepared to pay this claim as soon as Tignish, P. E. I. 15 July, 1801, and seek the pay the claim as soon as the legal papers are made out. Our members can see by this the necessity of having. Quabes, where he was the beneficiary certificates made in favor of some party or parties to whom the Council can legally pay same. The money cannot be paid to children who are minors, neither can it be paid to executors, and it force happens, as in the shore of Semont Bay. In 1860 he was changed the papers, not being in a position to give the required security, it, twice the amount of the beneficiary.

Samuel R. Brown, Samuel

SAMUEL R. BROWN, G. Secretary. 309 West Fourteenth St, New York

309 West Fourteenth St, New York
Aug 15th, 1887.
DEAR BROWN:—In answer to your inquiry of the 18th inst. as follows: Is
it absolutely necessary for Branches to
notify the secretary of the Council in their
jurisdiction of all suspensions etc., and
would not the neglecting said notice be
contrary to our laws and an illegal procedure on the part of the officers. I beg
here to say that it is absolutely necessary
for Branches to report all changes
occurring in their membership promptly
to their Grand Secretary. Neglecting to
do so would be an illegal act on the part
of the Branch officers. It is very important to have all suspensions, etc., promptly
reported.

Yours fraternally, C. J. HICKEY.

IRISH NEWS BY CABLE,

Mr. Chamberlain's attitude continue

A FRATERNAL VISIT.

THE MEMBERS OF THE O. M. B A. VISIT BRANCE NO. 8, CHATHAM.

The MEMBERS OF THE C. M. B A. VISIT BRANCE NO. 8, CHATHAM.

The members of Branch No 8, Chatham, expected their brethren of Mt. Clemens, Mich., to pay them a visit by boat on Tuesday, the 16th. The visitors were timed for 130 p. m., and preparations were made for a hearty welcome and a worthy reception. The C. M. B. A. hall was nicely decorated and tables laid, well supplied for the appetites of the visitors. The Excelsior band was engaged to meet them at the Rankin dock, and everything ready at the time appointed, but they came not. Several hours passed, and word was received of a delay at the mouth of the river. It was a few minutes after five when the steamer "Nellie" hove in sight crowded with excursionists. There were about 500 on board. A delay of about three hours had occurred at the mouth of the river by the boat losing the channel. However, they were glad to reach Chatham, and just as gladly welcomed by their jovial brothers of Branch No. S. A procession was at once formed, headed by the Excelsior band and the Mount Clemens band, and marched to the C. M. B. A. Hall in the separate school building, where the Mount Clemen's people received a genuine Canadian welcome, and were entertained right royally to supper and music. Mr. M. A. Dumas, the President of the Ubatham Branch, read the following address of welcome:

and fellow-soldiess of the army of God's Holy Church. We the great pride in meeting you here for the second time. We are only too sorry that time and circumstances did not permit us to make such preparations as would do justice to the occasion; but you will kindly make allowances and take the will for the work and make yourselves at home in our midst. Be assured that this reception, however plain, is nevertheless a sincere expression of brotherly love towards you, our noble friends of Mount Clemens branch. The grand and warm hearted welcome which was accorded to us two years ago in your enchanting home, is still fresh in our memory; and from that time we may date that intimate union which exists between you and ourselves. More than that, your noble example of zeal for true charity has filled us with new courage and enthusiasm to keep up our own firs, and to promote the welfare of our society. Moreover, we sincerely trust that we may coon have, in our town, a building where we can repay you in a more becoming manner the sumptuous repast with which you refreshed us at our last visit. We are sure that this pleasant re-usion to day will make a wholesome impression on our people, banish from our midst the cold indifference of the past towards the C. M. B. A. and give it a warm place in every one's heart. In conclusion, let me say: Brothers, stand manifully together and teach the world that our organization is a parent to the orphan and a helper to the widow, and that it is a brother-hood of the Cross, which turns to the homes whose hearths are desolate and says: "He was and is still my brother; his dear ones are also mine."

President Duma's address was received with load applause by the Mt. Clemens branch, and was replied to in fitting terms by different representatives of Mt. Clemens branch, and was replied to in fitting terms by different representatives of Mt. Clemens, and Broa Marentette and Rielly of Chatham. The committee appointed by Branch 8 to carry out the arrangement deserve the thanks of the society, an

would certainly not go over to the Giadstonian ranks. It is suspected that he will
assume an independent position in the
debate and give the Government some
hard knocks. He is now in about the
same position as when he branched off
from the Liberals originally. He
is a party all by himself, as minority of
one, and except for his remarkable facuity for making bitter speeches is not of
a very formidable quality in political
affairs. He is a melancholy example
of the fate which attends mere opportunism in English politics. His late
speech is chiefly important as indicating
that the Government cannot probably
count on the full support of the Unionists.
This fact, taken together with the probable difficulty of getting a full attendance
of the disheartened Torics through the
remainder of the session, may cause
the Government a good deal of embarrasement. There is an excellent
opportunity for a "deal" as matters stand,
by which some of the Unionists could
feather their future nests at small expense
of principle. It was to avoid such a
transaction, involving the Government in
a possible defeat in the closing days of
the session, that Mr. Smith put so much
urgency into his whip, almost begging the
Conservatives not to desert the House untill the adjournment. The Ministerialists
are in a bad enough situation at best,
and naturally wish to avoid the additional humiliation of going before the
country burdened with the disgrace of
a chance defeat in the division
of the House. The debate on the chance defeat in the division the House. The debate on the colamation itself will, it is thought, very brief. A division may reached Friday, and there is no deubt be reached Friday, and there is no doubt that the Government will on this occa-sion be sustained by nearly its usual majority, but the danger of a defeat through dry rot" will come afterward unless a speedy dissolution of Parlia-ment is arranged.

duty from which he resided here, calmly awaiting the time when it would please his Divine Master to call him to himself. Deceased celebrated the Golden Jubilee of his priesthood at St. Joseph's Convent, Charlottetown, on the 3rd July, 1878. He was a great church builder and the churches and parochial houses of Tignish, Cascumpec, Egmont Bay and Fifteen Point, are monuments of his zeal and untiring industry. The funeral took place on the 5th inst., His Lordship Bishop McIntyre and a large number of the clergy assisting. His remains were interred in St. Jacques Cemetery here. This venerable servant of God passed sixty years of his life in the hely priesthood. Requisecat in pace.

July 10th, 1887. L. K. Government fight out this struggle as wantonly as they have begun it, and as brutally as other coercion Gevernments

BACKED BY AN ENGLISH PARTY.

"There will be much suffering of course, but the people are in a position a thousand times better than ever they were before. They have a great English party, and one which is daily growing more powerful, at their back; a party whose sentiments were declared unmistakably the other day at Northwich, and whose genuine and practical sympathy is strikingly exemplified in the action of the English members of Parliament who have decided to come over to our anti-coercion meeting in Dublin on Monday and enroll themselves as members of the proclaimed National Lesgue. The people rely above all upon the knowledge that the precious sympathy and support of their kin beyond the sea and of the people of America will not fall in this their final struggle with oppression and misrule." BACKED BY AN ENGLISH PARTY.

CATHOLIC AND BOMAN.

that is, in modern English phraseology, an English Catholic. Why, I was under the impression that the people generally considered him to be an Irish Protestant, but the proverb says, "We must live and learn." He says that every one ought to know that the word Catholic means universal, that is, the church of Christ throughout the world. Now I hope every one will remember that. But I should like him to tell us in what countries the Catholic church of that country, or any other church, acknowledges him as one of its members. His explanation of all the different religious and sects being branches of the one Catholic church will require a little proof. If that were the case we should find such as when the case we should find such as the case we should find the case we different religions and sects being branches of the one Catholic church will require a little proof. If that were the case we should find such combinations of adjectives as a Protestant Catholic Engishman, or an English Protestant Catholic Then, again, we should meet with Presbyterian, Catholics or Catholic Presbyterian, Methodist Catholics, Non-conformist Catholics, etc. What contradictions would Canon Eagar's wonderful babel of a church introduce into the English language! I am sure it would be knowledge for many of the people of Ashton to learn, on the authority of Canon Eagar, that the Catholic body numbers 190,000,000 while all the other Christian sects together (which are counted by the hundreds) are only 10,000,000 more. But I should like to know where he gets his information from, for Lord Macaulay, a Protestant historian, says: "It will be difficult to show that all other Christian sects united amounted to 120,000,000." Now, the Catholics can show that they number 219,242,531 (about 220,000,000).

little, except that he does not understand what he says, for he likewise expresses twice every Sunday his faith in the "communion of saints and the forgiveness of sins," yet he mocks and ridicules the doctrines these words imply as the Catholic church throughout the whole world has ever explained them, and as the very saints mentioned in his own Book of Common Prayer likewise explain them. I am very glad to see the Queen's jubilee committee, which was made up of representatives from all the religious bodies, the friendly societies, etc., of the town, was not bigoted, but gave us our true name of Catholic, though we are not ashamed of the name of Roman Catholic, a name we have got because we acknowledge the Pope of Rome and not the sovereign of England as our head in matters spiritual. I hope the people of Ashton will have more sense than either to spoil their illuminated jablice sheets to suit Canon Eagar, or to believe his unproved statements.

Wendell Philing.

HEISH REWS BY CABLE.

Mr. Chamberlaith sitting outlands are in the more in the

PROPITABLE EMPLOYMENT.

Mr. Peter Mahon, a well known Cast olio from Aberfoyle, near Guelph, Ont has been working in Australia canvassin for books in the employ of Mr. J. W. Lyon of Guelph, for over two years pas We understand that he has made a cles profit of from ten to twelve thousan doilars, and like a good Catholic has een a thousand dollars as his subcoriptio towards the magnificent new church no being built in Guelph. There are stimany good openings for enterprising me in the employ of the same firm in Autralia. Address Lyon, McNeil & Coffee Guelph, Ont.

Ontarie.

As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the carliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, tegether with the benefactors'lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

While many scholars are gaining health and strength by the seasade or in the country their instructors—the brothers or sisters—are holding retreats surrounded by convent walls, and praying for wisdom for the duties of the ensuing school year.

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Thus do we say, while eager youth invites
Young hope to try her wings in wanton
fight.
And nimble fancy builds the son;
gone—Barnaone—
i lightly out—while we repeat the jest
smilling confidence—I shall find rest
A little farther on.

A little further on all find rest; half fiercely we avow to noon beats on the du-ty field and care sate to unjoint our armor, and the giare with the pulse of battle, while life's everish breath we cry, I shall find

I shall find reat, half sad, we say, When sorrow's settling blurs out the gleam Of glory's torob, and to a vanished dream Love's palace hath been turned, then—all blest, ep not to see the grave which waits it feeling round our feet the cool, swee olay,
we speak the fading word farewell and say:
Not on this side—slas!—I shall find rest
A little farther on.
—ROBERT BURNS WILSON, in Century Mag-

CATHOLIC PRESS.

Church Progress.

Catholic parents are guilty of the most culpable negligence in not practicing home and tsmily devotions and thus teaching their children practical religion. The beautiful custom of family prayers practiced in Catholic countries, should be introduced by parents who value the priceless gifts of religion. Children are very prone to neglect their morning and night prayers and will neglect them, unless parents watch and see that they are not forgotten. The best way, then, is for the parents to congregate their whole family in one room and together with them say morning and night prayers in common. The family that practices this pious custom will draw down upon themselves many graces and God will reward them not only in the life to come but will aid their prosperity in this life. The recklesness of children is frequently attributable to parents who neglected to properly instruct their children how and when to pray.

Enffalo Union.

How the Grand Old Man is daily smit. Catholic parents are guilty of the mos

How the Grand Old Man is daily smit How the Grand Old Man is daily smit ing to the dust the baughty demigods of aristocracy? Think of the Duke of Westminster driving round from house to house in his escutcheoned carriage, and amid all the pomp and power of great wealth, to beg votes for his son—and then to see that son driven from the field by an ignoble rival. Ichabod, the glory hath departed!

"Some times one need be no more courteous than Luther or Jesus."—N, Y. Independent. We indignantly protest against this blasphemous association. It against this blasphemous association. It is an insult to every Christian sentiment thus to couple the ribald hero of the "Table Talk" and the Divine Teacher of the Eight Beatltudes.

thus to couple the ribald hero of the "Table Talk" and the Divine Teacher of the Eight Beatitudes.

An article which appeared in a recent issue of the London Guardian gives us a good idea of the impression made on the mind of a Protestant tourist by the present condition of Catholicity in Holland. The traveller, having been accustomed to associate Protestantism and the Netherlands very strongly together, was surprised at the activity of the Church and the strong position she holds in the country, where a visitor fresh from reading Motley would expect to find nothing but signs of the Reformation. The large number of priests and religious that the tourist saw on the streets showed him that a considerable portion of the inhabitants still hold to the ante-Reformation faith, or have given up the cold and cheerlees Calvinism that is the form of Protestantism which holds sway in Holland. Anything more chilling than the Protestant churches and the manner of worship in them, says the writer, can hardly be imagined. Protestant congregations are few in numbers, and the demeanor during the service utterly list-less; while the Catholic churches on Sundays and festivals "are literally crammed with devout congregations." Catholicism is evidently not merely the religion of a small minority, but shares with the State Evangelical Church the character of being the prevailing religion of the country."

Catholic Review.

The Rev. Dr. R. S. MacArthur, of the Calvary Baptist church told his congregation on Sunday last that "Martyrdom in the early history of the Church became a fashion. Many men and women, who were not distinguished for their hollines, died that their names might be enrolled among those who had given themselves up for the faith." The Rev. Dr. R. S. MacArthur, in making so astounding a statement, vigorously writes himself down a double-distilled ass. If that comprise all he know of the bistory of the early Church find the early martyrs, the less he speaks on such subjects the better for his countries to play a by no me