



Look to the End.

The forest oak is strengthened by the stormy driving storm. And the heavy rain down pouring brings the things earth no harm.

THE ASSUMPTION.

BY A. O'N. DAUNT.

The great clock in St. Anne's Abbey chimed out the hour of six. Ida von Schaffberg heard it as she sat silently under the gnarled apple trees in the old Schloss garden drinking in the beauty of the golden summer evening.

Ida's aunt was Abbess of the adjoining monastery, the towers of which looked protectingly down upon the neighboring country and the red-tiled hamlet at its feet.

Built in the middle ages, its architecture had all the richness of detail and quaintness of design in which the medieval builders revelled.

But there seemed to be small hope of that, and Ida, knowing that her days were numbered, tried to resign herself to the loss of the novitiate white veil on earth in the certain expectation of obtaining a virgin's crown in heaven.

Then the beads of her rosary slipped through her fingers, and her earnest eyes were bent upon them.

Suddenly at her side stood a beautiful being all radiant with light, but a light that dazzled and soothed, not a light that kindled, and Ida felt as though she knew his face in some inexplicable way.

"I am your Guardian Angel," he said. "You wish to witness the triumph of our Queen. Come and I will show the way in which she spends the festival of her Assumption."

smiling upon Ida, and at the sight of that smile all the pain and the languor she had suffered upon earth, were utterly forgotten.

"Come, that I may present you to my Son," Our Lady said, and Ida, prostrate amid a blaze of blinding light, felt the actual presence of the Adorable Trinity in the inmost recesses of her heart.

Then Ida felt that she, amid a troop of virgins, followed in Mary's train earthwards.

"See you those stars which burn so brightly on the sinful earth?" her guardian angel whispered. "These are the altars where the Most Holy dwells in His Sacramental presence."

Countless were the Masses that were said that day; countless the petitions offered up; countless the graces scattered by Mary's hands into the laps of her children on earth.

"It is thus she spends her festivals," the angel said to Ida. "No dearer happiness has she than the procuring of grace for her divine Son for all who invoke her."

"I wish I were going, too!" Liabeth observed at the end.

"Be patient," Ida said, with a faint smile, and pinching her sister's cheek. "Be patient. You must stay with our parents to be a comfort to them in their old age; but one day we shall meet never again to part."

light burden into the turret chamber that was hers. There, laying her on the snow-white bed, he prepared to depart.

THE LITTLE MIDSHIPMAN.

A noble frigate, homeward bound from China, was approaching the shores of France. Although it was growing late, and the sea was rather rough, gaily reigned on board in their recreations, a little young midshipman named Fred.

As soon as he was alone once more, the pious captain opened the door of a little niche in his dressing room, disclosing a beautiful and richly framed picture of St. Joseph.

"I will see what the doctor says now," "Let me know his condition as soon as we are passed the water lights," "All right, captain," said the lieutenant; and saluting his pious commander he retired.

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about of "Long live our gallant commander!" There were many curious eyes on the following day when the long procession of sailors, in their holiday garb, marched in procession to the great Cathedral of Bordeaux, there to render thanks and make their offerings to St. Joseph, and Our Lady Star of the Sea.

ANGLO-CATHOLIC ORDERS.

THE ORDINAL OF EDWARD VI., A VALID FORM OF ORDINATION?

To answer this question, which is not historical, but doctrinal, it is necessary to understand the teaching of the Church. The Catholic Church has always taught that Jesus Christ has left, in the institution of the Eucharist, a continuation of the sacrifice of the cross.

Having stated the Catholic doctrine, I will now examine the manner in which Parker is said to have been consecrated. The ordinal used was that of Edward VI.

It is not retained the presentation of the chalice, etc. The form which it does give merely grants the newly ordained, what it was the intention of its compilers that it should grant, authority in the Church to preach and administer the sacraments.

As the clerical party under Land, Archbishop of Canterbury, began to imitate the Roman ceremonial, and call themselves priests, it was soon seen that there is to abide, till the end of the world, it becometh not any of the faithful to profess that there is a real or corporal presence (as they phrase it) of the Body and Blood of Christ in the Holy Eucharist.

Disorders of the stomach, liver, and kidneys, can be cured by restoring the blood to a healthy condition, through the vitalizing and cleansing action of Ayer's Sarsaparilla. It is the safest, most powerful, and most highly concentrated alterative available to the public.

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the ordinal of Edward VI. did not favor their pretensions. After the Restoration, the High Church party, being in authority, as former friends of the beheaded Charles, sought to remedy the evil, and in convocation in 1662 they had inserted in each form in the ordinal a clause, which for the ordaining of priests made the form read as follows:—"Receive the Holy Ghost for the office and work of a priest, etc.," and for the consecrating of bishops as follows:—"Receive the Holy Ghost for the office and work of a bishop, etc."

The implied intention of a bishop in using any particular ordinal, would be the same as the ordinal was intended to express. He might even exclude this intention by a positive act of his will.

The fact of a ceremony of consecration under Parker cannot be satisfactorily proved.

It makes a great difference with our career, and it makes a great difference with our character.

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CATHOLICS OF SCOTLAND.

BY THE REV. ANNEAS M'DONNELL, LL. D., F. R. S. E., PART II.

Rector Alticozzi, so devoted to the cause of Missions, and by his judgment of the affairs of the country that institution to a state of prosperity. He was rewarded and affection of the student circumstance induced.

General of his society to esteem and affection of the country for Alticozzi was an honor Society." It was under such that Mr. Hay auspiciously his ecclesiastical studies.

little remarkable that at question there were in the counted only nine students future Bishops and a Cardinal were Mr. John MacDonald, Bishop Hugh MacDonald of the District and afterwards his successor; Mr. John G. Jutor to Bishop Hay; and Mr. self, together with Mr. O'Connell of the noble House of Kelly, eminent at the court of the to the dignity of Cardinal.

Considering what has been regarding the efficiency of College at Rome, it may be fluous to state that a Mr. Hay's ability was successful in his studies.

Mr. Hay generously devoted knowledge to the cause of religion, April of that year, by Cardinal the Protector of the Scotch Church.

Mr. Hay and his compatriots, which would be the sequence of the amnesty of could be no more prosecution of Jacobitism. But the raising against Jacobites and prevailed. It appears to have in intensity about the year ministers of the Kirk did the to raise it up anew, and the but too well. Governorment, its defects and the Jacobites Darby, seconded their renewed their orders for the of Catholic meetings. Stationed in the districts which were the most numerous; and for priests was so vigorously none of them ventured to public. Mr. Robert Maitland, America, their names in Scotch "habit and repute" being being Papists." They were and sentenced to perpetual under pain of death if they remaining "Papists." Bishop would have returned from a "but such was the rigour of such offenders, that he could appear at his own vicariate lands, where he was not, as well lived very retired in the region of the Caubach. At break of persecution, Bishop was engaged in providing Scriptures for his people, mark for the cruel enemy, the search of his persecutors time, and then retired into the hope that a better day for his afflicted country. As Ambassador of the Catholic its immediately after the death. This worthy priest mentioned to some cardinal showing the injustice and were practiced. Through the Holy Father was moved the Catholic powers, request use their influence at the Br favor of the Catholics of Scotland, Imperial Sardinian and Bav had heard of the approaching marriage of Jennie Krale, the daughter of a neighbor, and meeting the girl one day she said:



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**Catholic Record.**  
London, Sat., Sept. 1st. 1888.

**MR. DILLON'S IMPRISONMENT.**

The conditional order on which Mr. Dillon was released was discharged on Monday, 6th inst., so that Mr. Dillon will now be sent to jail that the kindly intentions of Mr. Balfour, as revealed by Mr. Wilfrid Blunt, may be carried out with respect to him. It may be that the horrible revelations made in Mr. Mandeville's case will deter the Chief Secretary from carrying out his full intentions, but any Irishman who falls into the Secretary's hands deserves sympathy. The Liberals of Bristol held a most enthusiastic meeting to condemn the whole conduct of the Government in its treatment of all the political prisoners, but especially of Mr. Dillon. The following members of Parliament were among the distinguished gentlemen who delivered addresses: Messrs. A. B. Windeyer, A. M. Arthur, and H. Cosham. The meeting was under the auspices of the Bristol Operatives' Liberal Association, and the unanimity which characterized the proceedings is an evidence of the firm determination of the Liberal party to strive for Ireland's cause till glorious victory be achieved. Mr. Winterbotham moved the following resolution, which was carried amid great applause:  
"That this meeting strongly condemns the imprisonment of Mr. John Dillon, M. P., as barbarous and unjust, and calls upon Parliament and the country to take every opportunity of protesting against the same, and pressing for his release. It further condemns the general treatment of political prisoners in Ireland as a disgrace to civilization, and also expresses its high appreciation of the disinterested patriotism of the late Mr. John Mandeville and its utter disgust at the innumerable cruelties which we believe have robbed him of life. The hearty sympathy of the meeting is also respectfully tendered to Mrs. Mandeville in her great bereavement and sorrow."  
Mr. Winterbotham declared that Mr. Dillon's imprisonment was not merely an act of political persecution, but a political blunder of the deepest dye. "The resolution is strongly worded," he continued, "but the time has come when it is necessary to use strong words."  
After denouncing unjust law, he explained that just laws are made with the consent of the people governed, but unjust law, "it is the duty of every honest and brave man to disobey."  
Coming again to Mr. Dillon's case he said:  
"John Dillon is in prison for making a speech which was as lawful as my own this evening, and we should take every opportunity of protesting against a man being imprisoned when he has committed no crime. (Applause.) The Tories say that they are only carrying out the will of the country as expressed by the majority. It may be the will of the present Parliament, but I deny that it is the will of the majority of the people of England. (Applause.) If ever coercion law is used it is only when it is used for the punishment of crime, but Tory coercion is political persecution. The present law in Ireland is not aimed at crime, but at the free expression of thought and opinion. Coercion in Ireland has always failed, always would fail, and ought not to succeed. It is an abominable policy, and Irishmen would be unworthy of the traditions of the past, were they to be part of a great Empire if they submitted to be governed by it."  
The other speakers denounced the course of the Government with equal vehemence, and the second resolution asserted that those members from Bristol who voted with the Government for coercion, misrepresented the wishes and lack the confidence of the large majority of the people of the city. Bristol has at present three members who are Conservative or Liberal-Unionist, only Mr. Cosham being Liberal, but Mr. Cosham and Mr. Winterbotham declared their strong conviction that next election will reverse the figures, and will send to Westminster three Liberals to one Tory; and Bristol has, indeed, given many indications that this will be the case, the present occasion being one of them.  
Concerning Mr. Dillon's case, Mr. Hugh Gore was especially eloquent, and spoke with great emotion which was reflected by the audience. He said:  
"It is a relic of barbarism when men are put into prison, as Mr. Dillon has been, for the expression of opinion, and such a practice is not fit for an enlightened age like the present." Mr. Townsend added: "He had the honor of a slight acquaintance with Mr. Dillon, and a more honorable, upright Christian and

patriotic man does not exist either in Ireland or England. (Hear, hear.) He had committed no crime. (Applause.) He had possibly broken the law, a law which he believed to be in opposition to the wisdom of the great majority of the English people, for the Coercion Act is now showing itself in all its hideous deformity, and there are hundreds and thousands who before supported so-called Unionist candidates who have now their eyes opened, and who see that what Liberals had prophesied had come true, that coercion will lead to no peace in Ireland, but will intensify every possible mischief that has happened there, and instead of leading to anything approaching a union between the two peoples, will drive the heart of Ireland further and further away from ours."

The intensity of the indignation aroused in England by Mr. Dillon's arrest is a sure omen that the English people are fast coming to the conclusion that the only peace which can be made between the two countries must be founded on the union of hearts. This is a certain earnest of the early triumph of Mr. Gladstone and Home Rule.

**THE PARNELL COMMISSION.**

The thoroughly partisan character of the Parnell commission is fully recognized in the fact that the three judges are Tory to an extreme. However, the Parnellites would make no objection to two of them, but Justice Day has already manifested an insane hatred of the Parnellites and their cause. He is an English Catholic, but of a stamp quite different from the Marquis of Ripon. Judge Day hates Ireland and Irishmen. His feelings were made known by his colleague on the Commission of Inquiry into the Belfast riots, Mr. Barrister Adams, who describes him as "a man of the 17th century in his views, a Catholic as strong as Tarquemada, a Tory of the old high-flyer and non-juror type. He nightly railed against Mr. Parnell and his friends. He regards them as infidels and rebels who have led astray a Catholic nation. He abhors their utterances and acts. He believes them guilty of any crime." Such is the man upon whom devolves one third of the duty of fishing for crimes committed by the National Leaguers of Great Britain and America! Such a commission deserves no more respect than any packed jury.

Mr. Parnell's move of entering suit in Scotland was therefore a most wise one. If he had brought suit in Ireland, people would say he wished for a Parnellite jury; though in Dublin the judges are all Government men who would do their best to make things agreeable to the Times. In England the Times has an influence so great that Mr. Parnell would be at great disadvantage there. In Scotland, however, the judges are free from the influence of Dublin Castle, and the jurors are in no way under fear of the Times. A fair jury may therefore be expected. Besides, according to Scotch law, a majority of three will secure a verdict. Hence, if the Times do not prove its letters to be authentic, a verdict is most likely to be rendered. Mr. Parnell's claim is for £50,000, but the Commission Law indemnifies the Times from any civil or criminal procedure. This shows, if there were nothing else to do so, its one-sided character. Mr. Parnell, by entering the Scotch suit before the bill was passed, escapes the force of this attempt to put him at disadvantage. His move is thoroughly approved by his friends.

But the Conservatives ask, why prosecute in Scotland? The Times does business in Scotland as elsewhere, and the libel was propagated in Scotland. Hence if Mr. Parnell thought he could get justice done in Scotland, he had a perfect right to look for justice there.  
The general opinion is that this Scotch suit will be gained; though the Times has virtually declared that it will do its best to throw obstacles in the way.  
Two other Parnellite members, one of whom is Mr. John Redmond, have also entered suits in Scotland against the Times, so this journal will have on its hands plenty of work to defeat the Nationalist generalship.

It is also very positively stated that Mr. Parnell has proofs which will bring to light the author of the forgeries which furnished the letters to the Times. This the Government and the Times are using every effort to prevent, so much so that the Government refused to allow in the Commission of Inquiry Bill a clause requiring the Times to reveal its authority for its statements.  
Mr. Gladstone, speaking at Burslem the other day, said regarding Mr. Parnell's suit, that he will be certain to get justice. If the letters were forged, he might get substantial damages, but a special clause in the Commission Bill indemnified the Times if the charges are not made good. That is a specimen of the Government's equality.

Archbishop Walsh has subscribed £50 toward the fund for Mr. Parnell's defence, declaring at the same time, in a letter, that this will stand before the world as a declaration of confidence in Mr. Parnell. The Freeman's Journal subscribes a similar sum.

**THE INCOMPETENT MAGISTRACY AGAIN.**

Messrs. Cecil Roche and McDermott, two of the magistrates selected for the administration of the Crimes Act, who were already scouted by the Court of Exchequer, and concerning whom Baron Dowse said before, that they would need to be made over again before they could state a case for appeal, and that if any of them could do so he should be sent to the British Museum, have met with another snub in the same court. Mr. Richard Latchford was committed to Tralee jail by Magistrates Roche and McDermott on a charge of riot. There were others under the same charge at the same time, but all were acquitted, so that Mr. Latchford was found guilty of rioting all by himself. On a writ of habeas corpus his case was brought before the Exchequer Court, which made an order for his discharge on the ground that the terms of the conviction were insufficient, and that therefore Mr. Latchford's imprisonment was illegal. Mr. Latchford's term of imprisonment was at the time almost completed, as it had only two days longer to run. These magistrates, whose incompetency brought on them the scathing criticisms of the Exchequer judges, are the men whom Mr. Balfour praised as a highly efficient body of men. It is to be hoped that Mr. Latchford will get damages for his unjust detention. The Exchequer Court has now many times stepped in to grant relief where these ignorant justices have exposed their incompetency and servility to the ruling powers.

Mr. Wm. O'Brien passed upon it a very well deserved compliment a few days ago, speaking at Fermoy. He referred first to the independent Coroner's Court which passed a verdict of wilful murder against the brutal policemen who fired upon the inoffensive people of Michelstown, and the Court which threw the blame of John Mandeville's death upon the right shoulders, after which he said:  
"We are told indeed by Dr. Barr that the Coroner's Court should be treated with contempt and insolence because it is not the subservient instrument of Dublin Castle, but we on the contrary respect and honor the Coroner and his Court because, with the exception, I am sorry to say, of the Court of Exchequer, it is the only Court that stands between despotic officials and the lives and liberties of our people."

Mr. Latchford was escorted out of the jail by a large crowd of friends who cheered him with much enthusiasm.

**THE JESUITS.**

The Mail of the 24th ult. has its periodical attack on the Jesuits. The Orange Sentinel and other journals in the Orange interest are busily employed in counselling the Dominion Government to veto the Quebec bill to compensate the Jesuits for robberies committed by the crown. It is a matter which, by the Confederation Act, pertains to Quebec only, yet the meddlesome Orangemen of Ontario, who are always prating about "Romish aggression," cannot restrain their own aggressive instincts in a matter which does not concern them, and it appears that the Orange Grand Lodge, which will meet shortly, intend to discuss the question of disallowance. We cannot suppose that the Dominion Government is to be ruled from the Orange Lodges, but it is right that Catholics should watch these proceedings and act accordingly.

The Mail of course approves of the proposed meddling of the Lodges. It says, "whilst the vetoing of the Act might be attended with some degree of peril, the establishment of this society under the auspices of the state, and with the funds of the state, is bound ultimately to result in evils of far graver import."

Why does not the Mail tell here that these "funds of the State" are funds stolen from the Jesuits? The danger of which the Mail here speaks is the danger of Federal interference with Provincial rights, for it is acknowledged that both parties in Quebec agree upon this settlement of a long vexed question.

But the Mail adds: "In order to reject this proposition one must assume, amongst other things, that the whole world outside Quebec has conspired to lie about and persecute the Jesuits, and that the chief sinners are the Roman Catholic countries themselves."

The Mail is quite astray in saying that the whole world speaks evil of the Jesuits. The really Catholic world regards them as a zealous and devoted clergy, able and willing to do a great work—missionary and educational—and many Protestants agree in this. The Catholics alone are no inconsiderable portion of the Christian world, of which the Mail speaks in this passage.

No one more strongly than Mr. Guernsey, the Protestant Mexican correspondent of the Boston Herald, speaks in laudatory terms of the Jesuits in that country, and he does this precisely to show what the Jesuits are in view of the agitation against them which was aroused in Boston lately: "There are some sound reasons why the Jesuits are liked in this country, and one who is not of their faith may impartially state the grounds for their popu-

larity." These grounds he states to be their excellent moral character, elevated life and conduct, their learning and great knowledge of the world, and their personal amiability of character. "Personally," he says, "they are most agreeable men," and he relates that they are doing a good work both by their missionary energy and their zeal for the education of their people.

The work of the Jesuits throughout America is equally admirable, and though they have been laboring for over two centuries in civilizing the aborigines, and in parish and educational work, nothing but good can be pointed to as the result of their labors.

But of course the Mail means to say that they have been expelled from some countries. Unfortunately for those countries, a spirit of infidelity had overspread them to a considerable extent, and the whole infidel and irreligious element was ranged against the Jesuits to destroy them. In France they were opposed by the University as rivals in the same work, and because a Jesuit confessor reprobated a monarch's misdeeds, the revengeful king sought their suppression. In Spain and Portugal they opposed the oppressive measures which these powers employed to ruin the poor American Indians, who were specially the Jesuits' charge. In England, there was a price set upon the head of a Jesuit, because he was a successful teacher of the Catholic faith—but every priest was subject to similar punishment, for no other reason than that he was a priest. But Frederick the Great of Prussia, and Catherine of Russia, though not Catholics, amply vindicated them from the falsehood which were uttered against them, and maintained them in their respective countries in their severest day of trial.

It would take too much of our space in this issue to enter at length upon this period of Jesuit history. But as it will be asked, why then were they suppressed by a Bull of the Pope, if they were not wicked as they were represented to be? We answer, that this suppression was merely an administrative act which included no doctrine. It was not meant for a declaration, even, that the Jesuits deserved punishment. It was a mere matter of expediency on the part of the Pope, because of the strong pressure which so many sovereigns, Bourbons for the most part, brought to bear upon him, and he took this course with sorrow. But as soon as a Pope was in a position to repair the injury done, which was only a few years later, the Jesuit Order was restored to its former status in the Church.

Idea were told of them, and they were persecuted, but not by all the world "outside of Quebec."

**THE SLAVE TRADE IN AFRICA.**

Cardinal Lavigerie, the Archbishop of Algiers, having received from the Holy Father the mission to call the attention of European powers and peoples to the horrors attendant on the slave trade in Africa, has opened the crusade in England by giving an address on the subject in Princess Hall, Piccadilly, under the auspices of the Anti-Slavery Society. Earl Granville presided, and among the notables present were Cardinal Manning and Commander Cameron of the Royal Navy.

It is hard for us in America to realize the extent to which the slave-trade is still carried on in the "dark continent," as, since the emancipation of the slaves of Brazil, the whole of America, North and South, is free from the stain of carrying on the nefarious traffic in slaves in any way. But we must not forget that in the Moslem Kingdoms of Africa and Asia slavery is still in existence, and the slave trade, which was abolished elsewhere, is still in full operation. Even among the Portuguese settlements on the West coast of the dark continent, and among the Boers it still exists, and that part of Africa where Livingston and Stanley penetrated, and where Emin Pasha has been so conspicuous a figure, is the territory in which the trade is carried on with the greatest vigor.

Cardinal Lavigerie has labored among the blacks for twenty years, and he is therefore fully conscious of the cruelty of this traffic. The picture which he draws of it is a dreadful one.

No nation has been more in earnest than the English in past days, to suppress slavery, but for a long time now there has been little or no effort made in this direction. It would seem that very few people were aware of the present extent of the barbarous practice which still exists for armed bands of Arab marauders to enter the villages of the unfortunate negroes of the interior, and to carry away especially the women and the children to be sold in some of the slave holding countries which surround them still on all sides.

The Cardinal said in the course of his address: "Slavery, in the proportions that it has now assumed, means, in effect, the approaching destruction of the black population of the interior, with the impossibility of penetrating and civilizing the heart of the country." His Eminence tells the people of England that their explorers have already given a recital of the cruelties inflicted by these marauders,

"but," he adds, "I come to you as a fresh witness. I shall only speak to you of what I know through my missionaries or through the blacks delivered by me from slavery. My missionaries are established in the Sahara and upon the high table lands of Central Africa, from the North of the Nyanza to the South of Tanganyika. Eleven of them have suffered martyrdom, whilst more than fifty others have died from fatigue and hardships. Such men have a right to be heard and believed."

It is stated by Mr. Cameron that half a million slaves are sold every year in the interior of Africa, and Cardinal Lavigerie not only confirms this estimate, but states the reports of his missionaries make the number greater in their districts than even Mr. Cameron has estimated. In ten years whole provinces have been absolutely depopulated by the massacres perpetrated in procuring slaves, and he instances the province of Manyema which, when Livingstone died, was the richest in ivory and population, but which has been reduced by the slave-hunters to a desert. The ivory has been seized, and after terrible slaughter, the surviving population has been reduced to slavery to carry the ivory to the coast for sale. He says that if this continues, fifty years will be enough to make Africa an impenetrable desert, though it is a country in which Europeans might thrive.

The slave trade is chiefly carried on by the Moslem nations, which regard unbelievers as fit only to be slaves to the followers of the prophet, and the blacks, especially, regarded as an inferior race, on a par with cattle, are hunted by the Arab dealers as if they were wild beasts. They start on their campaign from Morocco, Tunis, the Touareg country, from Egypt and Zanzibar, from the Niger and the Upper Congo, and their work is prosecuted unrelentingly to the very frontiers, almost of the British possessions in the South. They ally themselves with some tribes in the neighborhood of the tribes they have marked out as the object of their rapacity, they set fire to the huts, and kill the aged and all who will be of no use to them, as they cannot be sold for a good price, as well as all who resist: and those who are captured are hurried away to some market town. Yokes are placed on their necks, their hands and feet are tied, so that walking is a torture to them, and in this manner they are obliged to walk to the place where they are to be sold. Every night the victims are examined to ascertain those who will not be able to reach their destination, then these are killed by a blow of a wooden bar, on the nape of the neck. Thus food and powder are economized. The Cardinal tells us that a traveller losing his way towards one of the towns where slave markets exist, would be able to trace it by the skeletons of the negroes which are strewn on the road.

After enumerating these horrors, His Eminence made a strong appeal to the members of the Anti-Slavery Society, and to the public generally to take this matter up in the name of liberty, humanity and justice. Commander Cameron assured him that he would have the sympathy of the English nation with him in his mission of mercy and humanity.

Cardinal Manning followed in an eloquent appeal to the society to find some half a dozen men to go through England to arouse public opinion, so that in the end legitimate force might be brought to bear for the suppression of the infamous traffic. He did not wish to complicate Governments, but the Governments which had taken possession of portions of Africa in order to enrich themselves, are in duty bound to act in concert to put an end to the slave trade which takes place under their eyes.

Cardinal Lavigerie intends to go from one European capital to another to raise money and to induce courageous and enterprising men to enter upon this movement. It is expected that England, France, Germany, Belgium and Holland, and perhaps others of the Great Powers, will co-operate and send an expedition to suppress the traffic, or if the Governments will not act, it is hoped that private enterprise, set to work by motives of justice and humanity, may be able to effect the end in view.

**THE TREATY REJECTED.**

The Fisheries Treaty having been rejected by the United States Senate, President Cleveland has sent a message to Congress asking for powers to pursue a course of retaliation against Canada, by cancelling the privilege of carrying Canadian goods through American territory in bond, and also by imposing discriminating tolls on Canadian vessels passing through canals belonging to the United States. Just at this time, as might be expected, very many people are ready to proclaim that such a course is an election dodge to catch the Irish vote, and that the Government would, were the Presidential contest decided, allow the matter to drop. It is undeniable that politicians will at times make desperate moves in order to gain advantage over their opponents, and in the present case we may be furnished with another instance wherein love of place and power has taken possession of the Democrats to such a degree that they are ready

to go great length in order that they may be permitted to retain the reins of Government in their hands.

The United States Senate has a Republican majority, and this Republican majority recently rejected the fishery treaty agreed to some time ago by the English, Canadian and American commissioners. Looking at the matter from the Irish vote standpoint, this action would seem to be a point gained by the Republicans. Not to be outdone, however, the Democratic President now seeks power from the Democratic Congress to enforce certain regulations which will prove very injurious to Canadian interests. That Irishmen have become such a power in the States of the American Union is a matter worthy of consideration. We have time and again been told that the people of Canada had nothing to do with the Irish question, but it will now be seen wherein that question may be made to affect us very materially. We must confess we have not much confidence in the sincerity of many American politicians, when they profess a peculiar interest in the Irish question. It may with justice be charged against President Cleveland that in the selection of his Cabinet he placed therein some men—notably Mr. Bayard—who held high place in the esteem of the Court of St. James. Steering in the opposite direction on the eve of an election contest certainly looks as though the present occupant of the White House were a man who is ready to grasp at any opportunity that would tend to strengthen his chances. So far as Ireland is concerned, however, it is a question if a Republican President as would prove more friendly. Both in the United States and in Canada this "Irish vote" business is paraded about with a great deal too much liberty.

The Irish people in both countries are quite able to do their own thinking in political matters, and doubtless they will cast their ballots with as intelligent a knowledge of current events as any of their neighbors. As to the retaliation scheme, time alone can tell whether the Democrats are or are not in earnest. The probability is that another treaty will be patched up after the Presidential contest is over.

**THE TULLAMORE PRISON TREATMENT.**

The letters of Messrs. Lane and Hooper, members of Parliament, who were both confined in Tullamore prison, throw new light upon the treatment which Mr. Balfour's political prisoners have been wont to receive, and also upon the manner in which the unfortunate Dr. Ridley was forced, against his will, by the Government and Dr. Barr, to inflict such torture upon them as would break down their constitutions, or bring them to premature graves. We should bear in mind the crime for which these two gentlemen were committed to prison. They had published in the Cork Examiner reports of League meetings in those districts where the law declared the League suppressed. This the same journal continues to do still. United Ireland and the Freeman do the same, and so do all the Nationalist journals with absolute impunity. It must, therefore, be confessed by Mr. Balfour and his supporters, either that the punishment inflicted on Messrs. Lane and Hooper was unjustifiable, or that he is powerless to uphold the law against men who openly defy it, and either horn of the dilemma proves him unfit for his position.

Dr. Ridley's father stated on oath at his son's inquest that the Prison Board never interfered with his son in his treatment of the prisoners. This Mr. Lane emphatically contradicts. Mr. Lane states that he was deprived of exercise because he refused to submit to the degrading rules to which ordinary criminals are subject. This treatment is contrary to the statutes which prescribe exercise for all prisoners. Mr. Lane adds:

"Day by day my strength left me owing to the confinement and want of food. I was offered two disgusting compounds called shin soup and meat pudding, neither of which I could swallow, although I was starving. At the time I was very ill, but I would not admit it, as I wanted to force my right to private exercise as a political prisoner."

Now we see wherein the better nature of Dr. Ridley asserted itself. Dr. Ridley begged of Mr. Lane to go into the hospital, "because," said he, "if you don't, they will starve you to death here." Mr. Lane adds: "It is not in the power of the Prison Board to injure him now, and as the Government are trying to shield themselves by traducing his memory, I have no hesitation in telling your jury what I told many friends when I came out of prison. When Dr. Ridley saw me sitting so rapidly he said he could not give exercise, but he would give me food. On the following day he brought me some roast fowl, and on Friday he brought me three poached eggs 'to keep the life in you' as he said himself. Finally, when I became so prostrate that I could not rise off the flugs he said, 'I must either defy the Prison Board or have an inquest on you, and as I don't want a verdict against me for killing you, I will give you exercise in spite of them.'"  
Dr. Ridley afterwards gave Mr. Lane

exercise for two hours daily. He then said that he "got a terror from Dublin for allowing" and that he had orders to be fit for punishment." formed Mr. Lane that he was in the punishment cell, with a view to kill him in the cell. He therefore he go into hospital, which was to escape the punishment him. After Mr. Lane Ridley's advice that he would sleep and that he had not done for owing to Mr. Lane's charge. Dr. Ridley was very much humiliated would be in Prison Board, and when leaving the prison thanked many acts of kindness, and he did not let the Prison Board that he was kind to the police. Mr. Lane expresses his of the doctor committed suicide. "Face the ordeal of admission allowed himself to be bullied and the Prison Board in John Mandeville so severely. Mr. Hooper's letter would entire accuracy of Mr. Lane Dr. Ridley had communicated facts which are here related and requested Mr. Hooper request to his own that Mr. go into hospital, and that he know that the request was Hooper, this gentleman gave to the doctor the name of editor. Mr. Hooper further Dr. Ridley was in great sorrow was obliged by the Prison Board him a miserable mattress, as did he feel the harsh treatment the prisoners were subjected to. Dr. Ridley offered Mr. Hooper which the latter refused to do that if the smell were detestable would fall upon some poor would be punished for far more.

Both Mr. Lane and Mr. Hooper to the kind intentions of Dr. to his grief at performing which were loathsome to him.

**EDITORIAL NOTES.**

The silver jubilee of Archbishop Gill will be celebrated on Wednesday, September 13th. The priests of the diocese intend to show their respect and to present him with over £2000.  
Two colored students are the priesthood in St. Peter's Liverpool, England. The for the mission in the South from Virginia, the other from

The Rev. Father Th. F. Penetanguishene, Ontario, Philadelphia collecting fund of the memorial church fathers who suffered many hands of Indians not far from quishene.

It is rumored that the Archbishop Ryan of Philadelphia promoted to the cardinalate, however, no authentic information. The elevation of a quished prelate to that dign highly gratifying to all Catholics.

The Young Men's Christian baseball to be played at C Park, to be followed by the the lake of colored converts camp meeting. The very peculiar notions of what kind best for "raising the wind."

Mr. Balfour seems determined to pursue the policy of brutal latest achievement is the Redmond, M. P. for Wexford William Redmond, Mr. P. and Edward Walsh, editor of People. They are charged with under the Crimes Act. Faith has been arrested for holding a suppressed branch of the League at Daballow, County

A NUMBER of our readers pressed a strong desire to see which appeared in our column "How a Schoolmaster became a heretic," published in pamphlet form, are convinced that they would good in this form, and we had that with a sufficient number subscriptions, the writer would meet the desires of those who expressed themselves. The certainly well worthy of being for future reference.  
ONE of the most virulent trend demagogues who espouse anti-Catholic meetings in F has made the discovery that influence is increasing in Massachusetts because Catholics rear their children instead of their parents, after the example of the Puritans. He accordingly strongly in his church recital Protestant women of the State sake to have more children keep the Catholic element from

exercised for two hours daily, and he told him that he "got a terrible reprimand from Dublin for allowing him exercise, and that he had orders to certify that he was fit for punishment." He further informed Mr. Lane that he was to be placed in the punishment cell, which would certainly kill him in the condition he was then in. He therefore besought him to go into hospital, which was the only way to escape the punishment in store for him. After Mr. Lane yielded to Dr. Ridley's advice the doctor told him he would sleep easily that night, which he had not done for over a week, owing to Mr. Lane's dangerous condition.

BIGOTRY AND CHARLATANISM AT CHAUTAUQUA, N. Y.

To the Editor of the Catholic Record. SIR—I have always formed a high opinion of the liberality and culture of the American people, but a stay of a few days at Chautauqua has done much to disabuse my mind of this good opinion and plant therein a strong suspicion that Cancellor Vincent, of Chautauqua University? (God save the mark!) with his Chautauqua "movement," brigades of boys and "old maids," is a bigot in religion, a charlatan in education, and entirely out of touch with the generous pulse of American thought and freedom. Not long ago Bishop Vincent—bishop by the grace of stuffed ballots—showed his sting in a letter which he wrote to a lady in which he said "I am a prohibitionist, an anti-Romanist and consequently a true Republican"—and he might have added, the head of a sham university—the leader of the Chautauqua movement—whose sole aim and purpose is to show dividends at the close of the season and send schoolmasters and feather-headed students home full of empty pockets and "pure reason." Bishop Vincent seems to fear Rome very much and yet you would suppose that mighty intellect of his, which wire-pulled his own person into the episcopacy, could easily cope with Leo XIII. I happened to strike Chautauqua the day before Dr. Townsend began his series of lectures on "Jesus Christ and the Nation," and of course, I was anxious to know what the Bostonian had to say about the disciples of Loyola. Dr. Vincent the previous evening impressed upon the audience his duty of turning out in large numbers to attend the lecture, observing that it was a remarkable one. So it proved to be. For it was falsehood in beginning, middle and end. Poor Townsend dealt the veriest of clap-nets to the Chautauqua audience, and they, of course, applauded. He retailed exploded lies, misrepresented facts, and appealed to the prevailing prejudice of his hearers. I will just single out one or two of his slanders.

He imputed to the Archbishop of St. Louis the statement "That when Rome becomes powerful in America the days of religious freedom are numbered." This statement the Archbishop of St. Louis never made. Then he put in Lafayette's mouth the words: "If ever the liberty of the American people is destroyed it will be by the Roman Catholic Church." Lafayette never made the statement. If you put in the adverb "not" at the close you have his statement. Again Dr. Townsend spoke of the interference of the Catholic Church in the public schools and exemplified it by the recent removal of a teacher as well as the text book from which he taught from one of the public schools of Boston. He forgot to tell the audience that the committee of investigation which recommended the change of the text-book and the teacher was two-thirds Protestant and that the committee was Dr. Duryea, well-known at Chautauqua, that the cause of the removal was because the text-book in history—Swinton—was a lie, and the teacher, a bigot, attempted to compel Catholic children attending the school to swallow the statement "that an indulgence in the Catholic Church is a license to commit sin." Now we may say "ab uno disce omnes," judge of the character of Townsend's lecture from these facts. As to his lecture, let me quote his own words: "I could not get a paper in Boston to report this lecture if I delivered it there, nor, if published, a newspaper to sell it." Good what a happy companion Dr. Townsend would make for the ulcifer Dr. Fulton, both rejected by the good sense of Boston. Ah, Dr. Townsend, you forgot to tell the Chautauqua audience that where Methodist tents are now pitched upon the banks of Lake Chautauqua its soil was first consecrated by the beryl and cross of the pioneer Jesuit, and at a time when the Puritan ancestors from whose loins you are descended were carrying out the blue laws of New England. You forgot to tell the audience that the sacred edifice of the Catholic Church is a healing balm to the corrupt flesh of the Puritan household of New England, whose secret crimes are steadily blotting out a people upon whose impure hearts has fallen the judgment of God.

EDITORIAL NOTES.

The silver jubilee of Archbishop Corrigan will be celebrated on Wednesday, 19th September. The priests of the diocese intend to show him their respect and love, and to present him with over \$20,000.

Two colored students are studying for the priesthood in St. Peter's College, near Liverpool, England. They are preparing for the mission in the South, one being from Virginia, the other from Maryland.

The Rev. Father Th. F. Laboureaux, of Penetanguishene, Ontario, has been in Philadelphia collecting funds for the erection of the memorial church to the French fathers who suffered martyrdom at the hands of Indians not far from Penetanguishene.

It is rumored that the Most Reverend Archbishop Ryan of Philadelphia will be promoted to the cardinalate. There is, however, no authentic information on the subject. The elevation of the distinguished prelate to that dignity would be highly gratifying to all Catholics in America.

The Young Men's Christian Association of Ithaca, N. Y., advertise a game of baseball to be played at Cayuga Lake Park, to be followed by the baptizing in the lake of colored converts from the camp meeting. The Y. M. C. A. have peculiar notions of what kind of a show is best for "raising the wind."

MR. BALFOUR seems determined to still pursue the policy of brutality. His latest achievement is the arrest of John Redmond, M. P. for Wexford, his brother William Redmond, M. P. for Fermanagh, and Edward Walsh, editor of the Wexford People. They are charged with offences under the Criminal Act. Father Kennedy has been arrested for holding a meeting of a suppressed branch of the National League at Daballow, County Cork.

A NUMBER of our readers have expressed a strong desire to see the letters which appeared in our columns describing "How a Schoolmaster became a Catholic," published in pamphlet form. We are convinced that they would do much good in this form, and we have no doubt that with a sufficient number of subscriptions, the writer would be glad to meet the desires of those who have so expressed themselves. The letters are certainly well worthy of being preserved for future reference.

ONE of the most virulent of the virulent demagogues who spoke at the anti-Catholic meeting in Faneuil Hall, has made the discovery that Catholic influence is increasing in the State of Massachusetts because Catholic parents rear their children instead of suppressing them, after the example of the Puritans. He accordingly appealed strongly in his church recently to the Protestant women of the State for God's sake to have more children, so as to keep the Catholic element from growing

too powerful. He is evidently afraid that the bigots will not be able to carry out their programme of ostracising Catholics from the Boston School Board, and from positions as teachers in the schools.

To the Editor of the Catholic Record.

SIR—I have always formed a high opinion of the liberality and culture of the American people, but a stay of a few days at Chautauqua has done much to disabuse my mind of this good opinion and plant therein a strong suspicion that Cancellor Vincent, of Chautauqua University? (God save the mark!) with his Chautauqua "movement," brigades of boys and "old maids," is a bigot in religion, a charlatan in education, and entirely out of touch with the generous pulse of American thought and freedom. Not long ago Bishop Vincent—bishop by the grace of stuffed ballots—showed his sting in a letter which he wrote to a lady in which he said "I am a prohibitionist, an anti-Romanist and consequently a true Republican"—and he might have added, the head of a sham university—the leader of the Chautauqua movement—whose sole aim and purpose is to show dividends at the close of the season and send schoolmasters and feather-headed students home full of empty pockets and "pure reason." Bishop Vincent seems to fear Rome very much and yet you would suppose that mighty intellect of his, which wire-pulled his own person into the episcopacy, could easily cope with Leo XIII. I happened to strike Chautauqua the day before Dr. Townsend began his series of lectures on "Jesus Christ and the Nation," and of course, I was anxious to know what the Bostonian had to say about the disciples of Loyola. Dr. Vincent the previous evening impressed upon the audience his duty of turning out in large numbers to attend the lecture, observing that it was a remarkable one. So it proved to be. For it was falsehood in beginning, middle and end. Poor Townsend dealt the veriest of clap-nets to the Chautauqua audience, and they, of course, applauded. He retailed exploded lies, misrepresented facts, and appealed to the prevailing prejudice of his hearers. I will just single out one or two of his slanders.

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A LAY JESUIT.

Hooting a Probable King.

The London correspondent of the N. Y. Times cables: The fact is, kings are losing popularity even in enlightened England. A scene little less than disgraceful took place on the occasion of Prince Albert Victor's visit to Bristol on Wednesday.

He went down to unveil a statue of his royal grandmother, the Queen, but notwithstanding this, hoos and hooted very perceptibly with the cheers of the populace and the working masses evinced a critical rather than patriotic interest both in the royal personage and the royal occasion.

During all the ceremonies men freely distributed handbills bearing the rather strong inscription: "Will you cheer for some millions a year being taken out of your pockets to support hereditary paupers? Will you cheer for degradation to which you, your brothers and sisters, your wives and children, are reduced by the present arrangements of society? Will you cheer for more work and less pay? Will you cheer when children are crying for bread and money is being squandered as you see it? Will you cheer for the fearful ordeal and sufferings of the last two winters while a worse is approaching? Cheer those things and you lack the feet that kick you."

It is a probable belief that Mary not only surpasses every saint in the perfection of the Beatific Vision, but surpasses them all taken together.—Suares.

Written for the CATHOLIC RECORD. IN GOD'S ACRES.

Three Rivers, Sunday, August 15, 1888.

Ceremonies of benediction are always beautiful—perhaps that which took place last week upon the slope of the old Coteau St. Louis was exceptionally so.

It began with a sermon—a sermon preached from the cathedral pulpit by the venerable Bishop of the diocese of Three Rivers.

I would like much to describe Monseigneur LeBeche for the readers of the Record—but it seems presumption in an humble journalist to attempt a word painting of so grand a man. Here is what the great Archbishop of St. Boniface said of him forty years ago. \* \* \* "Monseigneur LeBeche, a priest after the heart of God, endowed with the most precious gifts and the most amiable qualities. "Although I can not express to this anxious missionary, to this worthy friend, all the gratitude that my heart feels towards him, I may at least tell you, my Reverend Father, and all the congregation (the Oniate) that this virtuous priest has done an immense good for many of your children and deserves much at the hands of our family."

This holy prelate, who spent the golden years of his youth in the wilds of the north western forest, ministering to the savage Indian tribes, is nearing the completion of his three score years and ten. He is a tall man, and of dignified mien—stately in feet—but there is that in his face, in his smile, which disarms all fear. His features are extremely delicate, his nose a fine aquiline and his mouth small and well-formed, indicative of a character at once sympathetic and firm; his eyes, of a wonderful soft brown, light up his face with a mild and holy radiance. Altogether it is a countenance which once seen can never be forgotten; the blending of sweetness and firmness, of dignity and compassion, of courage and gentleness written on the beautiful old face would command the homage of the veriest stranger.

In the pulpit Monseigneur LeBeche speaks from the heart and to the heart. He is in earnest, profoundly in earnest, for his love for his flock is in proportion to his love for the God who redeemed them at so immeasurable a price—and his earnestness is not without its effect. He spares not exhortation nor reproof in the sermon on Sunday was on death and the grave, the grave to which we are all tending—and was a very serious and solemn discourse. It was followed by Benediction of the Blessed Sacrament, after which the procession formed, and proceeded towards the Coteau. First cross-bearer and acolytes, then the clergy, Monseigneur LeBeche in rochet and surpeltte, the priests in soutans and maniples, and after them the Christian Brothers with their boys; then men and women and girls, in all over four thousand people.

Along the sullen streets, under the grand old trees for which the Trilivian city has enjoyed a celebrity for over two hundred years, up the slope of the green hill far away— "Ourselves the city wall,"

and we were at the cemetery, where a dense throng was congregated waiting outside the broad gates which were kept locked until the arrival of the bishop. At a given word, the great key turned, and in, over the smooth avenues of sand the faithful trooped. Indeed, I am afraid they did not confine themselves to the avenues, but light and left over green sward and hillock the vast crowd pressed and every now and then one heard, "Let us come where we can see Monseigneur." "Yes," said my friend, "Come. It always gives me devotion to look at his bishop."

In the centre of the cemetery a Calvary cross had been erected. On three lofty crosses hung the three figures of the tragedy on Gethsemane, by which the gates of heaven were opened to the children of Adam. The figures are well and artistically carved in wood, and are realistic without being exaggerated. The fair white boy, the patient face of Him in whom Pilate could find no fault, are beautifully, tenderly portrayed; the penitent thief is a fine Jewish type, his countenance expressive of love and contrition. The impetuous thief is perhaps a little overdone; he certainly offers a horrible spectacle.

Before the centre cross the Bishop stopped, and surrounded by his clergy, began the ceremonies of benediction of the crosses of our Lord and of the first penitent. The ceremony over, and the Sabat Mater sung, His Lordship began the blessing of a Way of the Cross, which has just been erected at a cost of some thousands of dollars. The pedestals are finely wrought, of grey stone; the stations appear to be in marble, but that I am not certain. Each are being donated separately. The first is the gift of Rev. Canon F. X. Cloutier, the cure of Three Rivers, the next of Mr. Lottinville. Another station was given by the Men's League of the Sacred Heart, another by the members of the Third Order of St. Francis, and so on. As Mr. LeBeche proceeded from one to the other, the meditations and prayers of the Way of the Cross were read by Canon Cloutier, and, as in the days of Moses, "All the people said Amen."

In one corner of the grave yard, just as the concluding prayers of the station were being said, a sound of sobbing became painfully evident. There by a new made grave, all radiant with scarlet geraniums and golden marigold knelt a widow and her daughter by her side, both blending their tears over the tomb of husband and father, whom an inscription showed to have been only thirty-eight.

In imitation of a strange American custom, a picture of the deceased had been inserted in the cross which formed his monument, and while his wife and child knelt there in an abandonment of grief strangers, prompted by a curiosity wholly indecorous, with rude hands turned aside the wooden covering, and exposed the features so dear to the stricken woman.

"That people can do such things is a mystery indeed." Beside another tomb, all overgrown with wild briar roses, stood the bereaved of an old, old woman. There she stood, looking at the grave beneath her feet, immovable while the cortege moved past her, while the crowd knelt and rose, while it sang and prayed. And after the central figure, in purple and black and white, had disappeared from view, after the cortege had passed beneath the horizon, and twilight lay like a grey veil over all the land, she still stood on steadily gazing at the shapeless mound before her, her brow rosary swaying in her withered fingers. Is there the love that is stronger than death, or the remorse that never loses its terrible sting? The secret is her's and God's.

THE CONVENT FIRE.

New York Press. Not a sound came through the open windows save the soft sighing of a breeze through the big willows and the gentle twitter of some restless bird. All through the great stone building silence reigned, for it was the hour when every soul in its shelter sought communion with its Maker. In the chapel, in the school room, in the dormitories knelt noble, unselfish women, girls and little children. What thought of evil or dread, or danger could enter here? Peace and submission marked every attitude.

Suddenly upon the air falls the tolling of the Angelus; the children look up wonderingly, the girls fearfully, the Sisters turn white. They read in every stroke the dread word fire, nevertheless they remain calm, motionless as statues, save for a gesture that frightens the little ones. When the Angelus is over, and with- out a sound from the convent, a knock has been said a signal is given, and without a word of explanation, out of their tender charges, descend the stairs. It is none too soon, for already the great golden cross is wreathed in flames that startle the surrounding country.

The Sisters seek refuge under the elm and willows of the grove. There has been no screaming, no hysterics or fainting fits, no mad plunging from open windows or hasty souls in the big building, not one comes to its death or even receives an injury.

With the same wonderful calm, not of despair but of submission, that they listened to the death knell of their home and church, the Sisters watch its savage, fierce destruction. Not a groan or a wail of anguish escapes their patient lips. Have we ever had a more striking exemplification of the self control inculcated by religious discipline?

New York Press. The smoking ruins of the convent of the Sacred Heart continued to attract sight seekers yesterday. Hundreds of persons walked about the grounds, gazing at the raked walls and asking questions of the policemen. Particular interest in the crowd gathered about the little sanctuary of St. Joseph, in the rear of the ruins, where a dozen Sisters were engaged in sorting the articles saved from the flames. Very little was saved. A few dozen blankets and pieces of furniture, some table linen, and here and there an article of clothing constituted the salvage. A rough shed in the orchard for a store of fire-wood, and was partly filled with furniture. One engine was busy yesterday playing upon the smouldering ruins. Treasurer John D. Orlin was up early in the morning inspecting the walls. They appear to be sound.

The Sisters were very comfortably housed in three of the six cottages. One of them had been occupied by Chaplain Galatan of the convent; in another lived Mr. Isaac Peck, a sister of Mother Superior Jones; the occupant of the third cottage was a Mr. McFarland. Still others, with the Spanish and Mexican children who remained in town, took refuge in Manhattan College, and were sent to Kenwood Convent last night. Others of the Sisters will be distributed among other convents of the order, until at length only ten or a dozen will remain in the Mother Superior Jones.

Despite reports of her illness published in some newspapers, Mother Superior Jones has remained well and active since the fire. Mother Duffy, the treasurer, was rejoicing yesterday in the safety of every important document in her charge, saved for her by Policeman John J. Jefferson. No arrangements have yet been made to open the school in September. The cottages will probably be used for a temporary school. Father Griffin of Manhattan College, had a shrine erected in one of the cottages in the morning, and services were held as usual. Mother Superior Jones has telegraphed to the head of the order in Paris for instructions. Until an answer is received it will not be known whether the convent will be rebuilt. The Mother Superior told the Record yesterday that she favored rebuilding on the old site.

definite arrangements could be made. An act like this, coming from one of opposite belief and teachings, could only have taken place in the present century.

THE CONVENT REGISTER DESTROYED.

Some of New York's fairest daughters have been trained at the Academy of the Sacred Heart, destroyed by fire last week. The Misses Ida and Gabriel (recently were educated there. Miss Eliza Sherman, daughter of old Tecumseh; Gen. Schofield's daughter Maria, the Misses Lucy and Katie Drexel, Gen. Surget's daughter, and the Misses Biggs of Washington all received their finishing at the hands of the good Sisters of the convent, not to mention Chancellor Jones' grand daughter, and two of the Carralls of Carrollton. The register of their names was destroyed by the fire. This register was opened forty years ago, and its loss can never be made up. One of the Sisters kept a private register of her own, and had also made an extensive collection of the photographs of pupils who had passed under her care. She lost both.

Special Correspondence of the Pilot. IRELAND'S PORTRAIT GALLERY.

Portrait of Lord Edward Fitzgerald and Other Famous People.

Dublin, August 11.

Last week I had not space to tell you of the portrait of Lord Edward Fitzgerald, which is the gem (I think) of the National Portrait Gallery, and which has been presented by the Duke of Devonshire. It is a fine picture, full of color well harmonized, the warm flesh-tints of the face being supported by the deep lines of the dress and background. Lord Edward wears the dark-blue coat, carelessly buttoned across the chest, the olive-brown small clothes and tawny red neck-cloth in which he liked to appear rather than in the dull black regalia of his peers. His dark hair is uncombed, and he stands in a manly attitude, with one hand to his side. On his handsome face is the expression one knows so well, manly and daring, yet with a sweetness and a waywardness almost petulant, which makes one wonder if he was like his mother, or from what woman he inherited part of his temperament. Looking at the man we remember how he was loved by the people, dressed in the plainest of dress and with no attendants, making believe to be "citizens" and holding out their young hands to their adoring Irish brothers with true Irish sympathy dashed with a touch of French sentiment. In this picture the noble young Geraldine has that curious likeness to Scotician's Robert Burns which so often strikes one in his portraits. So did he appear when seen by Andrew O'Reilly, for many years "Times" correspondent in Paris, who makes mention of having, when a little boy, met Lord Edward and his wife walking together on the sidewalk, "passing the Royal Exchange," at the very corner from which the new thoroughfare, "Lord Edward Street," now opens up from Cork Hill, leading away past the entrance to the time-dishonored old Castle Yard.

"I met Lord Edward," says O'Reilly, "and he was the middle size, both good-looking. He is very and animated, the mild, but not serious of aspect. Fearless, though some danger attended it, he wore a green coat and a green and white cravat. She was dressed, I think, in a cloth walking dress of dark green and a green neckerchief, for it was winter.

We find it hard to turn away from this portrait of a brave man, who so much more Irishman than aristocrat, whose love of country and passion for brotherhood burned so strongly that his life, with all his natural hopes and joys, was consumed by their fires. We remember that this very house (Leinster House) in which his portrait hangs, the property of the nation, was his father's mansion, and that yonder at the foot of that long passage lined by the trees, and the narrow winding staircase by which he is said to have escaped before his capture when disabled by the wounds of which he was allowed to die in prison. Who, looking on this cruel wasting to death in the dungeon, will dare say that the noble young patriot's sacrifice was wasted? One day Ireland will reap with joy what such blood has sown. There are men amongst us who are more than the marble of Lord Edward has fallen, but, please God, they will not die till the high task has been accomplished of which this glorious young Geraldine did his heroic share.

Among the engravings we have portraits of Steele, Sterne, Congreve, Addison, Macklin and Quin, the actors, Goldsmith and many others either born in Ireland or closely connected with the country in their careers. Among the painted portraits we must not pass over John Cornelius O'Callaghan, whose entire life was usefully devoted to the amassing of materials for his comprehensive history of the Irish Bishops in the service of France and other foreign countries. O'Callaghan was one of those whose work, taken up and sustained with enthusiasm, may be said to have been his whole life. He is dead, and his work, as the Irish Brigades, and he has left a treasure of information behind him for these historians or noveltists of future Ireland who will, in time to come, go back to our troubled past for materials to build up a literature which as yet we do not possess. It is only a few years since he passed away from among us, and still familiar to many is the image of the tall, spare old man, with keen black eyes, and square, pale face, who would sit down to a friend's dinner-table with a remark about "Milly" which would lead the uninitiated to suppose that Count Lally de Tollendal had walked with him to the door, and only left him on the threshold.

After all these come the new addition to the gallery, a portion of the Cassioner Smith collection of mezz-tint engravings, lately contributed to the gallery by the generosity of Sir Cecil Guinness, Government having refused to purchase a part share of this fine collection for our gallery, at the urgent request of the nation. A gentleman, Mr. Challoner Smith, has spent

his life in collecting these exquisite mezz-tints, which are chiefly portraits of distinguished men and women, in some instances after Reynolds, Romney and other great painters, but in many cases being original works of art of the engraver. Two of the most distinguished artists represented in this collection were Irishmen. James McArdell, mezz-tint engraver, was born in Dublin in 1719. He removed to London early in life, and died there in 1795. He is said to have been the most skillful mezz-tint engraver of his day. Hugh Hamilton was also a native of our chief city who came into the world in the latter half of the eighteenth century. For some time he lived and worked in London, but twelve years of his life were spent in Italy. He painted the portraits of many distinguished Irishmen.

Here we have some of the loveliest faces that shine across the pages of Irish history. The beautiful Guntings are well represented, the two tall handsome Duchesses who in the space of two or three years were wild children on a Connaught bog and centres of London society, followed by a mob in the streets, and courted by the great ones of the world for their extraordinary beauty. Their hair was an old house, still standing, upon low-lying marshy lands of the County Galway; and their mother, a daughter of Viscount Mayo, married to a country squire, deploring that her lovely daughters of 17 and 15 should, for lack of means, be doomed to hide their unusual charms in the wilderness. With or without means she resolved to take them boldly to Dublin, where, in a hired house in Great Britain Street she was one evening heard to lament and weep because money failed her and the ballets were at the door. Mrs. Bellamy, the famous actress, tells how, in passing this house one evening, she ventured in to inquire the cause of the woman's grief which had fallen on her ear, and so well did she stand the friend of the mother whose acquaintance she thus made that the ballets were dismissed and the lovely girls for whose sake such difficulties had been dared, were introduced to the Castle and their future fortunes as Duchesses of Argyll and Countess of Coventry, dressed out in the borrowed plumage lent them by another charming functionary.

Besides the handsome pair, Maria and Elizabeth, we have here a lovely half-brother figure, Miss Kitty Gunning, a far more winning creature, I should say, than her splendid sisters, yet of her the world hears nothing, seeing she did not become a duchess. As she married a country squire and lived her life at home amongst the hills and pastures, it is more than probable that she was much the happiest woman of the three. At all events she did not die of painting her fair face like poor Maria, to whom the beauty that led her to such folly was a fatal gift. Near the sisters we have their benefactors, the interesting Peg Woffington, with rather bold, frank, large beauty, which seems to reflect the character of the kindly actress.

A portion of a screen entirely devoted to Thomas Moore and his father and mother brings to our minds the poet in his most amiable aspect, and our thoughts go back to the early days of the author of the Irish melodies, when the precocious boy developed his genius under the delighted eyes of the good old couple, who here smile upon him with good-humored fondness and pride. Something of this family group I will tell you next week.

DIocese of PETERBOROUGH.

Peterborough, Aug. 26th, 1888.

FEAST OF THE ASSUMPTION.

The solemnity of this festival was celebrated on Sunday, the 19th, in the cathedral by solemn High Mass. Canon Poulton, The Rev. Father McEvoy S. J., assisted by Rev. Father Connolly S. J., of Montreal, as deacon and Rev. Father Dubs as subdeacon. A sermon appropriate to the feast was delivered by Rev. Father Cronin of the diocese of Hamilton. The members of the Sacred Heart Society lately established in the parish, numbering about 800, received Holy Communion at the several masses. In the evening Father Cronin officiated at vespers and Father Connolly preached a most interesting and instructive sermon on "Leprosy as a Type of Sin and Error."

ST. JOSEPH'S HOSPITAL.

The new hospital on the St. Leonard's estate to be erected under the patronage of St. Joseph. Tenders have been already received for the excavation of the stone-work of the foundation and work to be commenced immediately with a view of laying the corner-stone before the close of the season.

FATHER CONWAY'S LOSS AND GAIN. Some time ago during a violent storm the steeple of Norwood church was blown down, fortunately without any further injury to the building. But it is an ill wind that blows nobody good, as we learn from yesterday's Norwood Reporter that Father Conway, in digging for water has struck not oil, but gold. The extent and value of the mine has yet to be discovered.

But the local papers prognosticate that before long Father Conway will be ranked amongst the millionaires. Since the discovery it is said that a certain confrere of his in a neighboring mission has been reading for his consolation the Book of Lamentations.

His Lordship, accompanied by Father McEvoy, leaves here on Tuesday for a visit to the Bishop of Kingston.

A great event next winter in the religious world will be the publication of Pate Didon's "Life of Christ," on which he has been engaged for many years, and which has been long eagerly expected by those who believe that the renowned Dominican preacher will entirely refute M. Ranan's work.

In 1886 Salt Lake City was visited for the first time by a Catholic priest, but none permanently resident there till the following year. Now the place has a bishop and six resident priests.

Oh, grieving heart! by anxious cares oppressed...

Art thou in weakness, poverty, and pain? He'll comfort thee...

Through many a sunless day and starless night His beacon-lamp...

When he was better to thee than thy fears. Hushed be thy murmurings...

He'll comfort thee with his right hand divine. Grieve not his tender by selfish fears...

Though dark the present, and the past a tomb. Where thy joys lie wrapped in midnight gloom...

God will then in patient trust the coming year. Wait thou to see that thy fears.

Y. Freeman's Journal. SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohue, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XXXIV. PENANCE. DEAR PEOPLE: In this, the last instruction on the sacrament of Penance...

we shall endeavor to embrace in brief form many things of importance for the people to know concerning this sacrament...

which has been omitted in previous instructions. In this as in other sacraments the matter is twofold, remote and proximate...

All sins committed after Baptism are the remote matter. The proximate matter consists in the three acts of the penitent...

of which we have already spoken, contrition, confession and satisfaction. Sins previously confessed and remitted by absolution can be sufficient matter for the sacrament of Penance...

for a sin remitted always remains a sin committed. Confession of absolution and contrition for that sin can be renewed. In case a person come to confession and confess no sin, mortal or venial, absolute absolution should not be given...

as there would be no matter for the sacrament. Venial sin is sufficient matter for absolution. It sometimes happens that the penitent confesses matter doubtfully sufficient. In this case the confessor asks the penitent to confess a sin of his past life in order that there may be certain matter for absolution...

and that the sacrament may be saved from the danger of nullity. Those who go frequently to confession and who carefully guard themselves against falling into any sin after telling their shortcomings should always tell a sin of their past life in order to guard against the danger of exposing the sacrament to nullity and in order to obtain the fruit of the sacrament. Those who do this must be careful to excuse themselves to contrition. Remember always that the sacrament has three parts, contrition, confession, and satisfaction, and that each part is an essential one.

The form of the sacrament is the words used by the priest in giving absolute absolution. The priest says: "I absolve thee from thy sins." If you have confessed your sins aright, if you are sorry for having committed them and are determined to perform the penance enjoined, then your sins are forgiven. The sentence of the priest is ratified in heaven: "Whose sins you shall forgive, they are forgiven."

A firm purpose of amendment is necessary in order that your sins be forgiven in the sacrament of Penance. This firm purpose of amendment is included in contrition, for you could not be truly sorry for your sins without having this purpose of avoiding them in future. This purpose ought to have three qualities. It should be firm, efficacious and universal. It should be firm, that is, there must be a serious decision on the part of the will by which you simply and absolutely determine to avoid sin in future. It must be efficacious, that is, you must be determined not only to avoid sin but to take whatever means are necessary for its avoidance. You must be determined to shun the proximate occasions of sin.

Your purpose of amendment must be universal. That is, it must extend to all mortal sins, not only to those you have committed, but to those you might commit. There can be no true and full conversion to God without an aversion to everything that is mortally sinful.

In case a person forget to confess a mortal sin and afterwards call it to mind, it must be confessed in the next confession. If a person forget to confess sin through culpable negligence, the confession is sacrilegious. Confession should be preceded by a diligent examination of conscience. The same diligence that is usually employed in other serious affairs of great importance will suffice. Equal diligence is not required of all. Those who go frequently to confession will not have to spend as long a time examining their conscience as those who have been a long time from that sacrament. Those engaged in business will require a longer time for examination than those who lead a quiet, uneventful life. The simple and illiterate are not exempted from the same accuracy in tracing the number of their sins as the educated, and finally, the sick are not required to give so much attention to the examination of conscience as those who are well. The examination of conscience should always be preceded by a prayer to the Holy Ghost for light to discover and grace to defeat your sins.

Let me say a word on general confessions. A general confession is a repetition of several confessions—of the sins of one's whole life or of a part of it. In regard of general confession, it is an axiom of theologians that for some it is necessary, for some injurious, and for others advantageous. It is necessary, when the previous confessions have been invalid for any cause. If you have committed a mortal sin, or if you have approached the tribunal without sorrow or a purpose of amendment, then you must make a general confession, extend-

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Christ, I united a great number of friends to be witnesses of my abjuration.

My lamented my weakness, others made a jest of it, but God, who called me to the faith, supported me, and I have a firm confidence that He will support me to my last breath." Such is the story of Mr. Thayer's conversion; but I must now pass rapidly on. He was received into the Church on May 25th, 1788. He then returned to France, entered a seminary, made ecclesiastical studies,

AND WAS ORDAINED PRIEST in 1787. He was prevailed on to write the history of his conversion, which he did, both in French and English, and the pamphlet was translated into many languages. It went through a great number of editions in English, both in England and in Ireland. The copy from which I have been reading to you was published in Dublin in 1800, and belongs to the Rev. Dr. Downes of Kilmallock whose sister made a translation to the Fathes Thayer, in Limerick, in the pamphlet written either before or just after his ordination. Mr. Thayer says: "This is the only desire of my heart, to extend, as much as lies in my power, the dominion of the true faith, which is now my joy and my comfort. I ambition nothing more; for this purpose I desire to be in America, in hope, notwithstanding my unworthiness, to be the instrument of the conversion of my countrymen; and such is my conviction of the truth of the Roman Catholic Church, and my gratitude for the signal grace of being called to the true faith, that I would willingly seal it with my blood if the Lord should so order."

I do not doubt but he would enable me to do it." When Mr. Thayer wrote this, there were throughout the whole United States only 25,000 Catholics, and twenty-four priests, and they had as yet no bishops, but were governed by a prefect apostolic. It is probable that Mr. Thayer waited for the appointment of a bishop, which took place in 1790, for that in that year he went to America. In the meantime he had been laboring in the poorest part of London, using an old factory as his chapel, and had converted several Protestants. In America he took part in the first national synod of Baltimore, in 1791; he labored hard; in several places built churches and schools, and engaged in every successful controversy with the Protestant ministers of Boston, to whom he once belonged. Why or when he left America I do not know, nor when or how he came to Ireland. He was certainly in Dublin in the beginning of 1809, and I am told he came to Limerick in 1812. He had been twenty-five years a priest, and

his first years had certainly not relaxed. About fifteen years ago I was told by a very old priest, the Rev. Patrick Benson of Feenagh, that he well remembered being taught his catechism by Father Thayer, and how zealous Father Thayer was in hearing the confessions of the poor. I am not sure that he is now living; but at that time, when old people were asked to recall to mind many details. My principal informants are the Rev. Dr. Downes and Mr. Hartney of Tralee, whose father was Mr. Thayer's intimate friend. Mr. Thayer must have been brought to Limerick by the Most Rev. Dr. Young, who was then bishop, and he was a friend of the well-known Catholic Father Patrick Hogan of St. Michael's. Father Thayer had no charge as parish priest or curate, but he said mass and heard confessions in St. Michael's and St. John's, and often preached. His sermons were principally controversial, and in those days such sermons were very great; as each depended on me to study as much as I could, and especially to extend the devotion to this dear Mother of God." The mystery of the holy Eucharist, which appeared to me so incredible, is become an ever-flowing source of spiritual delight. Confession, which I had considered as an insupportable yoke, seems infinitely sweet, by the tranquillity which it produces in the soul. His manner of life in Limerick, in his old age, showed the truth of these professions. He used to say mass daily at St. Michael's, about 11 o'clock, after hearing confessions from 7. He then took his one meal, which was both breakfast and dinner. He kept a perpetual fast, and never ate either meat or eggs. During the day he read the students from Park College used to read to him, by the bishop's leave, in order that he might lose no time. He would never sit near a fire nor allow one in his room. At night he used to take a little dry bread and one glass of wine; he heard confessions almost all day, and when the churches were closed would continue to do so in certain houses, and especially in his own lodgings, which you will be interested to know were over the shop of Mr. Bourke, the grover's, in Patrick street, and afterwards at Messrs. Ryan Brothers, cloth merchants, at the sign of the golden eagles, in the same street, opposite Ellen street. When he first came to Limerick, confessions, except at Easter, were rare, but he induced many to confess monthly, and some even more frequently. He had a vast number of penitents, and I have been told that they were nicknamed "Thayerites" by those who did not relish a pious superiority to their own.

His love for the poor was very great; he had depended on me to Blessed Benedict Joseph. He is a private fortune when young, but he had so entirely spent it in good works and aims before his death, that Dr. Downes tells me that he sold his watch shortly before his death in order to relieve the poor. Mr. Hartney says that he left nothing to purchase his grave; and Mr. Hartney's father, out of reverence and

charity, had his body placed in the vault of his uncle, Dr. McMahon, Bishop of Killaloe. This vault is in the Protestant churchyard in St. John's square. His last residence was, as I have said, at Mr. Ryan's, and his last sickness was dropsy; but even that did not interrupt his work of zeal; he continued to hear confessions sitting in his bed, and was occupied thus even on the very day of his death, which, according to one authority, was the 15th of February, 1815. You see, then, what is the influence of the saints. A Protestant paper said the other day that the life led by Blessed Benedict was of no earthly use to any living creature. From the history of Mr. Thayer, you may see at least one proof of its use. It changed a vain glorious tourist into a zealous Catholic priest, who spent his life and fortune in instructing, elevating and consoling the most ignorant and poor, whom the philosophers and men of science would have left to perish in their poverty and ignorance. Let us ask St. Benedict Joseph Labre by his prayers to raise up for many more zealous priests like Father Thayer, and to take under his special protection Limerick, which already owns itself his debtor.

ENGLISH CATHOLICS AND IRELAND.

English and Scotch opinion is being fast roused to indignation by the sight of the ghastly realities of the Balfour regime. The death of Dr. Ridley threw the light on the nature of political imprisonment under the Coercion Act, while the wholesale eviction on the Vandeleur estate are a practical comment on those provisions of the Tory Land Act which were designed to make the clergy not rather the perpetrators of the same bad methods which in former days made Irishmen hate all that was English, and made Ireland the weak spot of the Empire?

At the same time the absolute criminality of Ireland speaks volumes for the self-restraint of the people now that they know that these evil deeds of their rulers are done not with the consent of England, but with the consent only of English, and the levelling of the earth of Irish homes, and men ask themselves, are these the methods which are to secure the union of Ireland to the Empire, and knit the two peoples into one living whole or are they not rather the perpetration of the same bad methods which in former days made Irishmen hate all that was English, and made Ireland the weak spot of the Empire?

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Better than our Fears.

BY ANGELOUE DE LANDE.

Oh, grieving heart! by anxious cares oppressed... Seek the asylum on thy Saviour's breast...

N. Y. Freeman's Journal.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XXXIV. PENEANCE.

DEAR PEOPLE: In this, the last instruction on the sacrament of Penance, we shall endeavor to embrace in brief form many things of importance for the people to know concerning this sacrament which have been omitted in previous instructions.

In this as in other sacraments the matter is twofold, remote and proximate. All the sins committed after Baptism are the remote matter. The proximate matter consists in the three acts of the penitent, of which we have already spoken, contrition, confession and satisfaction.

It is necessary that the minister of this sacrament be a priest. The confessor is a judge in the confessional. Without jurisdiction he cannot exercise the functions of his office.

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at least over the period during which had confessions been made.

For very scrupulous persons, generally speaking, a general confession is injurious. Those people wish to tell the same story over and over again, and this repetition, so far from bringing them peace of mind, only increases their misery.

For some, it is very advantageous to make a general confession. Those who make it for the first time may find it the beginning of a life of perfection.

Devout persons find it of great assistance to make one every year, and the practice is highly approved by the saints.

When you confess all the sins of a year you are likely to have a more lively contrition than is had by confessing the ordinary faults of a week.

The confession of all the sins of a year is also likely to bring you greater humility, greater purity of heart, and a more efficacious purpose of amendment.

It also enables the confessor to know your spiritual condition, to estimate your loss and gain, to know your dominant failing, and to prescribe special means for your advancement.

Frequent confession is also highly commended by spiritual fathers. It purifies the soul from every stain of sin. It purifies the heart, and makes us watchful over ourselves; lastly, it is a preparation for frequent communion.

These instructions on the sacrament of Penance would be incomplete without saying a word on the minister of the sacrament. On the part of the minister of the sacrament, Penance three things are absolutely required: the power of orders, the power of jurisdiction, and approbation.

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A MEMORABLE BIRTHDAY.

THE YEARS AND WORKS OF A GREAT CARDINAL'S LIFE.

From the Weekly Register.

The thoughts of Catholics all over the land will turn on July 15th towards Archbishop's House, Westminster, where the Cardinal Archbishop will keep his own simple way, his eightieth birthday. It was on July 15th, 1805, that Henry Edward Manning was born at Totterdean, and the history of his life may be said to be a history of much that is noblest and most humane in the national life of England during the eighty years that have since elapsed.

Leaving Oxford, after having taken his degree and a first class in classics, the future Prelate entered the Colonial Office, in preparation for the political career which had always had fascinations for him. He was soon face to face with the first, but not the last, great sacrifice of his life. His keen desire to be of use to his fellow men in the most direct and efficacious manner took him away from his new and beloved haunts, where a brilliant secular career seemed secured to him—and back to Oxford, where he became Fellow of Merton, and took Anglican Orders in the memorable year 1832.

The clearness of vision and precise logic which led him to make religion a part of his programme for benefitting his countrymen, led him, later on, to leave the pleasant life of an Anglican minister and to adhere to that religion which had, he sagaciously perceived, lost none of its power to influence—not a class or a group, but all mankind.

During the nineteen years which he passed in the Anglican ministry, he became Archdeacon of Colchester, and the advocate of many social reforms which were democratic to the core.

It needs no prophet to foretell what his career might have been had he remained where he was. But the pleasant present and the promised future were left out of sight when he came to a spiritual reckoning between the claims which he owed to his country and the claims which he owed to his conscience.

Which he began to fear was ground on error. So he left the Anglican communion, and sought admission into that fold of which he was to become a chief pastor and shepherd.

The nearly forty years of the Cardinal Archbishop's Catholic life are familiar enough. For almost a quarter of a century he has held the metropolitan See of England—with what advantages? He has done more for the Church, but also in the State. Selfish isolation and egotistic exclusiveness—are not the attributes of a Churchman of to-day, as the Cardinal Archbishop understands and lives a Churchman.

His large sympathies have led him once and again away from the beaten archiepiscopal tracks. The most fastidiously religious, ecclesiastic of history has not hesitated to associate with vulgar movements, so long as they had for their end the moral or physical benefit of the people.

When used according to directions, Ayer's Cure is warranted to eradicate from the system, Fever and Ague, Intermittent, Remittent, and Bilious Fevers, and all malarial diseases. Try it.

Consumptive Tendencies are often inherited, but the disease itself may be a foothold through impure blood, bad diet, unventilated rooms, etc.

Miss Mary Campbell, Elm, writes: "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies, but of no avail, until I used this celebrated Dyspeptic Cure. It has cured me of the Blood, Sick Headache, Liver and Kidney Complaints, Costiveness, etc., it is the best medicine known."

A Dozen Years. "DEAR SIR:—For twelve years I suffered from dyspepsia and liver complaint and was so weak I could not leave my bed for eight months, and had little hope of ever being cured. Three years ago I tried Burdock Blood Bitters, and am thankful to say I now enjoy good health, and I advise all who are afflicted to try B. B. B." Mrs. Harriett Hobbs, Muir Avenue, Brockton, Ont.

From Manitoba. "I have been cured of chronic diarrhoea by the use of Dr. Fowler's Extract of Wild Strawberry. I used about twelve bottles of it and am now entirely free from the disease. William McLaren, Clearwater, Man.

THE NEW MECCA.

In this age of misrepresentation, when the irrepressible Quack walks abroad through the medium of the printing press, and with an entire disregard of the consequences to humanity, seeks to impose his unskillful services or worthless decoctions upon the public, we take especial pleasure in saying a word in commendation of a reliable and justly famous Institution of Health.

We refer to Dr. J. C. Ayer's "World's Dispensary and Invalid Hotel," the pride of the good City of Buffalo and the "Mecca" of a multitude of invalids who owe recovery to the skillful treatment and attention there received.

Dr. Ayer's establishment is a most valuable and complete artistic structure, connected by an open passage way: One an Invalid Hotel and Surgical Institute, presided over by a corps of Eighteen Celebrated Physicians and Surgeons, and provided throughout with the most luxurious appointments and conveniences that taste can suggest and money can supply.

Here are capacious rooms, reading-rooms, spacious sleeping apartments, Turkish Baths, and every possible convenience of a magnificently constructed and liberally managed Hotel, with art and every department a marvel of artistic fitness and completeness.

The adjoining structure is known as the "World's Dispensary." Upon each of its six immense floors a scene is presented which, when once observed, can never be forgotten.

In the Laboratory on the top floor, a large number of careful chemists are constantly employed in the preparation of Dr. Ayer's Golden Medical Discovery, Favorite Prescription, and other world-famed preparations, which at all hours of the busy day, are being gurgled through a system of tubing from its birthplace on the fifth floor to the bottling and labelling department in the vast basement of the building.

The intermediate floors are alive with the buzz and whirl of not alone, fourteen printing presses, throwing off a countless variety of pamphlets, circulars, and labels, but of folding presses and pasting machinery, all operated by the deft fingers of cleanly dressed and intelligent young ladies, all operating together and filling the place with the music of a well-disciplined activity.

Dr. Ayer has done and is doing a great work for humanity, and can accept the honors and emoluments of his recognized position with a knowledge that no success was ever more worthily attained.

To go through a detailed account of the myriad mechanical and electrical appliances and contrivances here to be found in perfection of construction and application, or to load your observation through suit upon suit of cheerful and elegant consulting and treatment rooms, and to dwell upon the other thousand-and-one attractive and useful features of the establishment, would be a pleasing task, but, at the present moment, for us an impossible one.

Enough for us to say that the people of the country should be proud of this great enterprise, built up, solely, on the elements of truth, and cananism, viz., Puck, Integrity and Ability.

Twenty-two years of the daily and hourly exercise of these characteristics has gained for Dr. Ayer the confidence of the entire public, and the heartfelt thanks of the patrons of his skill, "whose name is Legion."

Honest and True. This is eminently the case with Polson's Nervine and great pain cure. It is an honest remedy, for it contains the most powerful, the purest, and most certain pain-subduing remedies known to medical science. It is honest, for it does all that it claims to do. It is honest, because it is the best in the world. It only costs ten or twenty-five cents to try, and you can buy a bottle at any drugstore.

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get a clear, clean stomach from all impurities with a few doses of Parmentier's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be returned.

It can be no harm to try Freeman's Worm Powder if your child is ailing, febrile or fretful.

ALL AGES AND CONDITIONS of people may use National Pills without injury and with great benefit.

A SINGLE SCRATCH may cause a festering sore. Victoria Carbolic, saline rapidly heals cuts, ulcers, bruises, burns and all sores.

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of biters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

Nathan S. Cleveland, 27 E. Canton st., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of indigestion, headache, debility, dizziness, and loss of appetite. I concluded that all her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time reestablished her former health. I find Ayer's Sarsaparilla a most valuable remedy for the lassitude and debility incident to spring time."

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

CATARRH ELY'S GROOM BALM Gives Relief at once and Cures Cold in Head CATARRH HAY-FEVER Not a Liquid, Snuff or powder. Free from injurious drugs and Offensive odors.

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c.

A POOR MAN'S FRIEND. One that will save days of sickness and many a dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This Friend is FRENCH'S PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia, Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Bruises, Sprains, Burns, Scalds and Cappings, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines the World Around.

THE GREAT BLOOD PURIFIER. Dr. CHANNING'S Compound Extract of Pure Red Jamaica SARSAPARILLA

For the cure of Scrofula, Salt Rheum, Cancer, all skin Diseases, Eczema, Itching, Swellings of the Liver and Spleen, Rheumatic Affections, Diseases of the Kidneys, Bladder and Urinary Organs, Protrusion of the Uterus, Bright's Disease, Catarrh, and all diseases resulting from a depraved and impure condition of the blood.

CAUTION—Ask for "Dr. Channing's Sarsaparilla" take no other in its place.

DAVIS & LAWRENCE CO., Limited, SOLE AGENTS, MONTREAL.

DIGESTIVE TABLETS FOR AFTER DINNER PILLS, for enfeebled digestion, produced from wheat of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

HIND'S HONEY AND ALMOND CREAM. For Chapped Hands, Face and Lips, Rough and Hot Skin, Chafing, Sunburn, Burns, Scalds, Itching, Chubbiness, Hair, Sprains, Bruises, and all unpleasant conditions of the Skin of the Face, Neck, and Hands. Price 25 cents per bottle. Sold by Druggists.

BREADMAKER'S YEAST. BREAD made of this Yeast took 1st Prize at Ontario Fair and 1st Prize at Montreal Fair in 1882. Over 10,000 ladies have written to say that it surpasses any yeast ever used by them. It makes the lightest, whitest, sweetest bread, rolls, buns and neckly-bread puddings. Bakers in nearly every town in Canada use this yeast. PRICE FIVE CENTS.

FULCHER'S "TALLY HO" LIVERY. First-class turn-outs for Driving or Riding. Also Covered and Open Busses. The finest stable in London for boarding horses. Telephone 67.

ACADEMY OF THE SACRED HEART. Conducted by the Ladies of the Sacred Heart, Locality, suitable for healthiness offering peculiar advantages, bracing, water pure and food wholesome. The enjoyment of invigorating exercise, the system of education thorough and practical. Educational advantages unsurpassed. French is taught free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary excursions are held monthly, and instrumental music forms a prominent feature. Musical Soirees take place in the evening, and instrumental music is promoted and insured self-possession. Attention is paid to the physical and intellectual development of the students. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE. Offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to the study of the French language, with thoroughness in the rudiments as well as the higher English and French literature. Board and tuition in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music, \$20; Bed and bedding \$10; Washing, \$5; Bed \$20. For further particulars apply to MOTHER SUPERIOR, MONTREAL, QUEBEC ST., 48-50.

ST. MARY'S ACADEMY, WINDSOR, Ontario.—This Institution is pleasant, located in the town of Windsor, opposite the city, and contains in its system of education, great facilities for securing the French language, with thoroughness in the rudiments as well as the higher English and French literature. Board and tuition in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music, \$20; Bed and bedding \$10; Washing, \$5; Bed \$20. For further particulars apply to MOTHER SUPERIOR, MONTREAL, QUEBEC ST., 48-50.

URSULINE ACADEMY, CHATHAM, Ont.—Under the care of the Ursuline Nuns, this Institution is pleasantly situated on the Great Western Railway, a mile and a half from Chatham. It has been supplied with all the modern improvements. The best system of heating has been introduced with the system of education embraces every branch of the French language, including vocal and instrumental music, paid semi-annually in advance. Drawing, Music, and Painting, form extra charges. For further particulars apply to MOTHER SUPERIOR, MONTREAL, QUEBEC ST., 48-50.

ASSUMPTION COLLEGE, SANDWICH, Ont.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$100 per annum. For full particulars apply to REV. DENIS O'CONNOR, President, 46-47 Professional.

JOHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 455, Peterborough. Collections promptly attended to.

FRANCIS BOURKE, M. D., PHYSICIAN. Surgeon, etc. Office and residence 20 Wellington Street, London. Telephone.

GRAYDON & McCANN, BARRISTERS, Solicitors, etc. Office, 25 Dundas Street, London, Canada. Private funds to loan on real estate. N. P. GRAYDON. B. C. McCANN.

GEORGE C. DAVIS, DENTIST. Office, Dundas Street, four doors east of Richmond. Vitalizer administered for the painless extraction of teeth.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month, at the hour of 7 o'clock, in the room of the A. B. O. Club, Richmond St., Members are requested to attend punctually. Secretary: O'MEARA, Pres., Wm. CORCORAN, Sec.

NEW FALL WOOLENS. The Latest Styles in Stripes and Plaid Suitings and Trouserings. Clerical and Dress Suits a Special Feature.

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BUILDERS' HARDWARE. Glass, Paints, Oil, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Now 14 and 15 Adelaide Street and Baiton's Piers for Russell's Patent Fences.

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