r 30, 1884.

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N PRIZES ss of 1883.

es by Friends of n Fair. 884 will far surpass e prizes are larger, and novelties to be the most attractive Canada. Wait for it. Secretary for Prize mes, or information EO. MCBROOM,

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TORE. EET, LONDON. educed Prices.



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

VOL. 6.

WEEK ENDING SATURDAY, SEPT. 6, 1884.

NO. 308

CLERICAL

We make a specialty of Clerical Suits, and turn out better fitting and better finished gar-ments than any Western House.

N. Wilson & Co.,

The Nativity of Our Lady.

SEPTEMBER 8.

Summer suns forever shining,
Flowers and fruits forever twining,
Silvery waters ever flowing,
Songlike breezes ever blowing,
Shady groves forever ringing
With a low, melodious singing:
Iniant Mary! Joy of earth!
We with all this world of mirth,
Light-hearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

Angels round the Throne adoring.
Newest songs of praise outpouring,
Bursts of wonderful thanksglving,
Worshipping the Everliving.
All the vast angelic nations,
Lauding Him with gratulations:
Infant Mary! Joy of earth!
We with all this world of mirth,
Light-hearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

3.

God with each untold perfection Brooding o'er thy sweet election Giorified by wondrous tlisses, Stirring in his calm abysses, As if some new-born emotion Rippled His unchanging ocean: Infant Mary! Joy of earth! We with all this world of mirth, Lighthearted and joy-laden, Greet the morning of thy birth, Little Maiden!

Father, Son, and Holy Spirit.
Blazoning thee with matchless merit,
Wondrous graces on thee raining,
And their dread complacence deigning
To rest in thee as in no other.
Daughter, Bride, and Sinless Mother:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Malden!

Thou thyself a world of brightness,
Flower of more than anget's whiteness,
Rayished now with gladder Heaven
Than to angels hath been given,
Grandest worship in creation
Is thine infant jubilation:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Malden!

Spiendor of the pearliest morning
O'er the souls in limbus dawning,
Golden visions hovering o'er them,
Nearer Heaven unveils before them.
Sudden transports newly given
Sweeter than the looked-for Heaven
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and loy-laden,
Greet the morning of thy birth,
Little Maiden!

Joachim and Anna kneeling.
Looks of furtive wonder stealing,
High in ecstasy uplifted,
Father, mother, grandly gifted.
Weeping through excess of gladness rears of rapture, not of sadness:
Infant Mary! Joy of earth,
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

Ah! the first sight of thee sleeping.
And the first sound of thee weeping,
How the breathless Anna listened,
While the rapturous tear-drops glistened,
How she almost died of pleasure;
Feeding, fondly thee, her treasure:
Infant Mary! Joy of earth,
We with all this world of mirth,
Lighthearted and Joy-laden.
Greet the morning of thy birth,
Little Maiden!

All the joys upon God's mountain Gushing out from thee, their fountain, All the gladness of the golden Hosts to thee alone beholden, Hosts to thee alone beholden.
All the songs that men are singing.
Songs which all were of thy bringing
Infant Mary! Joy of earth!
We with all the world of mirth!
Lighthearted and joy-laden.
Greet the morning of thy birth,
Little Maiden!

Babe of Anna! Little Maiden!
We with transports overladen.
Spirits full, hearts almost broken,
Joy which can not be outspoken.
We thy birthday greet the dawning!
Of salvation's happy morning:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and Joy-laden.
Greet the morning of thy birth,
Little Maiden!

—F. W. FARER.

-F. W, FABER, D. D.

Irish Ecclesiastical Monthly LITURGY.

In what sense this Indulgence is Plenary. In what sense this Induspace is Pichary.

It is usual to print over the Privileged Altar the inscription "Altare Privilegiatum pro Defunctis," or simply "Altare Privilegiatum." This is the inscription recommended by the Congregation of Rites, but it is not an essential observance, so that its omission, will not be so that its omission will not be visited with the loss or suspension of the indulgence. Formerly it was not unusual in some churches, which had a Privileged Altar, to post on the door of the church the inscription, "Indulgences for the Dead," and over the altar itself or on a slab near it, "Liberatio Anime Unius a Purgatorio;" or again, "The Sovereign Pontiff has granted the deliverance of one soul from Purgatory to every Mass said at this altar. Such inscriptions the Con-

gregation strictly forbids. These latter inscriptions are either false These latter inscriptions are either false or misleading. Because, as a matter of fact, we cannot be absolutely sure that the soul for whom the plenary indulgence is gained, is freed from purgatory. The obstacle is not indeed on the part of the departed soul, who is confirmed in grace and retains no affection for any venial

sin. Neither does the uncertainty proceed from any want either of resources or of the will to apply them, on the part of the Church, to pay to the last farthing the debt of atonement still due to God by the soul in purgatory. For, the Pope, in granting this indulgence, presents to God from the Thesaurus Ecclesiae satisfactions fully sufficient to free the soul at once from the pains of purgatory. From this point of view the indulgence is plenary. Finally, the uncertainty does not, we suppose, result from want of compliance with the conditions necessary to gain the plenary indulgence, which include only the offering of Mass at a Privileged Altar for the departed soul. But the uncertainty comes from the manner in which the Church applies this and other indulgences to the dead. The indulgence is granted per modum suffragii, that is to say, the Church presents full satisfaction to God for his acceptance, but we cannot be absolutely sure in what measure God acceptance. God for his acceptance, but we cannot be absolutely sure in what measure God accepts this offering, or that he applies it, if accepted, to the relief of the particular person according to the intention of the Pope. This depends on the good pleasure of God.

of God.

From the definition just given of a Privileged Altar, it is manifest that, in order to gain this plenary indulgence, we have need, in the first place, of an altar that is duly privileged, and, secondly, we must celebrate Mass at that altar. We will arrange under these two heads our notes on this subject.

The conditions usually required for a Privileged Altar.

Compliance with certain conditions is always insisted on, before an altar can be privileged. The conditions may vary from time to time, so that in each case the most trustworthy source of information as to what they are, is the document authorizing the erection of such an altar. authorizing the erection of such an altar. Even after the conditions are known, a question might arise as to their interpretation, and we hope to anticipate the answer to difficulties of this kind by explaining the conditions that are ordinarily found in the Indult granting a Privileged

The usual conditions are two, namely:

1. That the altar is itself fixed. 2.

That there is not already in the church or chapel a similarly Privileged Altar Formerly it was usual to add a third condition requiring a certain number of Masses to be said at the Privileged Altar.

5.
The Privileged Altar must be Fixed, or rather a Fixture.

A Privileged Altar is always understood

to be a fixture unless the contrary is ex-pressly stated. This point has been de-cided by the Congregation of Indulgen-

ces :
"Quaeritur si a S. Sede indultum locale altaris privilegiati conceditur, neque ulla facta sit mentio nec in supplici libello, nec in rescripto de qualitate altaris, situe fixum scilicet, vel portatile; an altare censeri possit privilegiatum, etiamsi sit por-

statile?"
S. C. Indul. resp. "Negative, excepto casu indulti altaris privilegiati personalis, quo frui potest sacerdos in quocunque altari sive locali sive portatili celebraturus." 15 Dec. 1841.

It is not necessary that the express tatement of the sectable patture of the

statement of the portable nature of the altar be contained in the Rescript granting the privilege. It suffices to mention it in the petition, provided that what is asked in the petition is granted in the Rescript. This point also has been decided by the Congregation.

The reader will remark that we speak

of the altar as a fixture rather than as because it is not necessary that a Privil eged Altar should be, in the strict litur-gical sense, a fixed altar. In a fixed altar, properly so-called, the slab and the base on which it rests are equally essential parts, and it is, moreover, necessary that both these parts should be permanently united. Accordingly, they must be anointed at their juncture, to signify that they, when thus united, form the altar. Now a Privileged Altar need not be in this same force. This has been decided by this sense fixed. This has been decided by the Congregation of Indulgences:

1. "An in resolutione, data a S. Congregatione Indulgentiis Sacrisque Reliquiis praepo-ita, die 15 Dec. 1841, per verba altare fixum seu locale intellexit altare fixum prouti supra ex scriptoribus de rebus liturgicis definitum est?
"Et quatenus affirmitive?
2 "An vox altare portatile, in eadem re-

solutione habet candem significationem quam ex iisdem scriptoribus superius innicavit orator?"

Resp. S. Cong. Indulgentiis, &c.
Ad 1. "S. Congregationem intellexisse
altare fixum quidem quod a loco demoveri
non possit, sed non tamen cujus superior pars sive mensa sit ex integro lapide, vel adeo calce conjuncta, ut lapis consecratu amoveri non possit; secus enim, diruto altari, quod privilegiatum concessum erat ob alicujus sancti imaginem, post novam constructionem, novo indigeret privilegio.

Ad 2. "Intellexisse altare, ut dicitur, viaticum, quod constat tantum ex unico lapide integro tantae magnitudinis ut calicis pedem cum patena, saltem quoad majorem partem, capere possit, vel quod de uno in alium locum transfertur." 20th

It is certain, then, that this condition requires, not that the altar should be fixed in the strict liturgical sense, but that it be a fixture. By this is meant that the struc-ture, whether of stone or wood, is to be of a permanent kind, such as is ordinarily of a permanent kind, such as is ordinarily to be seen in most of our churches, and which we commonly speak of as the altar. The fixture is opposed to a mere tempor-ary altar, that is raised for a particular feast or occasion, or for a passing season of devotion, such as the month of May, and which is removed as soon as it has served its purpose.

The Congregation of Indulgences has

itself explained the meaning of this plen-ary indulgence of the Privileged Altar: "Episcopus S. Flori in Gallia quaerit utrum perindulgentiam altari privilegiato adnexam intelligenda sit Indulgentia Plenaria animam statim liberans ab omni-bus purgatorii poenis, an vero tantum In-

dulgentia quaedam secundum Divinae Misericordiae beneplacitum applicanda? S. Congregatio resp. "Per Indulgentiam altari privilegiato adnexam, si spectetur mens concedentis, et usus clavium potestatis, intelligendam esse Indulgentiam Placetare. iam Plenariam quae animam statim liberet am Plenariam quae animam statim liberet ab omnibus purgatorii poenis: si vero spectetur applicationis effectus, intelligen-dam esse Indulgentiam cujus mensura Divinae Misericordiae beneplacito et ac-ceptationi respondet." 28 Jul. 1840. See also Van de Burgt, De Celebratione Missae.

The following is a copy of a Rescript, granting a Privileged Altar to a certain convent in Ireland. It was obtained, as will be seen by the date, less than a year

ago:"Ex Audientia Sanctissimi habita die 21 Novembris, 1880.

"Sanctissimus Dominus Noster Leo Divina Providentia PP. XIII., referente me infrascripto Sacrae Congregationis de Propaganda Secretario benigne declaravit Propaganda Secretario benigne declaravit in perpetuum privilegiatum altare majus sacelli Monialium a Presentatione in civitate—diocesis—dummodo aliud altare privilegiatum non adest, pro cunctis Missae Sacrificiis, quae in eodem altari a quocunque Presbytero Sacculari vel cujusvis ordinis Regulari celebrabuntur. "Datum Romae ex aedibus dictae Sacrae Congregationis, die et anno, etc."

Congregationis, die et anno, etc."
S. C. censuit declarari: "Constare de privilegio, etiamsi mentio de altaris portatilitate in supplici tantum libello sit expressa, minime vero in concessionis rescripto." 31 Jan. 1843.

The decision referred to is the one quoted above. (15 Dec. 1841.) TO BE CONTINUED.

DIOCESE OF PETERBORO UGH.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF PETERBOROUGH—PUBLISHING THE ENCYCLICAL LETTER OF HIS HOLI-NESS, POPE LEO XIII., ON FREEMASONRY. JOHN FRANCIS JAMOT.

BY THE GRACE OF GOD, AND THE APPOINT-MENT OF THE HOLY SEE, BISHOP OF PETERBOROUGH.

To the Venerable Clergy, the Religious Commun-ities, and the beloved Laity of our Diocess, Health and Benediction in our Lord.

DEARLY BELOVED BRETHREN, -On the ooth of April last, our Most Holy Father, Pope Leo XIII., happily ruling the Church of 3od, published an Encyclical Letter (Humanum genus.) directing the Bishops of the Catholic world to warn their flocks against the dangers of the Masonic Society. Our duty is to promulgate that Encyclical, and to call your attention to the momentous admonitions which the Holy Father gives to His children all over the world.

As far as we are concerned, we have hardly or no occasion to deplore the evils of the Freemason Society. We have ascertained that not a single member of our flock belongs to it in our Episcopal city. We believe that we may say the same, or pretty much the same, of the other parts much the sa e, of the other parts of the Diocese. Still, were there one single individual, who would have had the weakness to allow himself to be entrapped into that society, it would be a sufficient reason for us to do our utmost to draw that poor soul from such sure way to per-

But, as the Holy Father says in His Encyclical, Freemasonry has invaded many countries, principally in Europe, waging war against God, against the Church, and against the authority and the safety of legitimately constituted Governments. Is it not to that society, dear Brethren, that we must attribute the sad state of affairs which we deplore in Italy, in France, and until lately in Belgium, and in many other countries of Europe? For instance, those infamous laws in France, which pretend to banish from schools the name of God and every emblem of religion, which take those schools from the influence of the clergy and of religious orders, have been first discussed and carried in the Masonic Lodges. That impious system tending to shape religious belief according to the narrow intelligence of man, removing every obstacle which would prevent corevery obstacte which would prevent cor-rupted nature from following the bent of its depraved appetite, which shakes or puts aside altogether the sanctity and in-dissolubility of marriage, all these errors, and many others, attacking immediately God himself or His divine perfections, as we will see by and bye, are the direct or logical consequences of the doctrine of Freemasonry.
To substantiate what we have just stated,

we beg to make reference to a book en-titled: "The secret warfare of Freemas-onry against Church and State," published by Burns, Oates & Co., London, in 1875, and in a special manner to the 4th chapter: "The covert war of the secret society against christianity," where we find abun-dant proofs showing that in several countries, as in Germany, England, France, and Belgium, prominent members of the as in Germany, England, France, confraternity have publicly announced at their meetings that they do not believe in the holiness of the christian religion, that they do not consider that the Bible is sacred, the fountain-head of truth, that Christ is truly God, and the Son of God, that it is the duty of all to contribute in maintaining and spreading Christ's kingdom. No wonder. Do we not know that the Lodges are opened to all alike, to the Infidel, to the Atheist, to the Jew, to the Mahomedan?

At page 69 of the same work, we read that a prominent officer of the Grand

Orient of France, Brother de Branville, is reported to have spoken as follows, at a meeting of the Lodge:—"The religious tenets of Freemasonry are only a continuation of the Egyptian doctrines transmitted to successive generations by the priests of the temple of Isis." Further on he adds: "It is an authenticated fact * * * that the craft reaches back to the mysteries of the beneficent Goddess Isis." We know that Isis was a feminine deity representing the

Let us come now to England. At pages 71, 72 and 73, of the same book, we read that an English organ of the sect, The Freemason's Quarterly Review, represents, first, the struggle which for centuries was carried on between Paganism and Christ-ianity, then remarks that "after the Cru-sades an association was formed in Europe sades an association was formed in Europe in opposition to the creed of Rome and of the universal faith of Europe, that association took upon itself to recognize the existence only of a God whose being is coeval with that of matter, who is incapable of admitting the plurality of persons, who is not subject to human infirmities, and, consequently, neither has died, nor can die; ** * that miracles must necessarily be rejected as a violation of the eternal and immutable laws of the universe, that Christ could not have been universe, that Christ could not have been God, but was merely a being of superior intelligence, a philosopher, a sage, a benefactor of humanity." Then it adds: "these doctrines are the fundamental principles of the same of ciples of Freemasonry." In other words, as the English organ says: "the fundamental principles of the sect are to deny the eternity of God, and to teach materialism and naturalism, since the existence of God is, according to this principle, coeval with that of matter, to deny the plurality of the Persons, or the mystery of the Blessed Trinity, to deny the Incarnation of the second Person of the Blessed Trinity and the Redemption, since the second Person could not become man, and could not die, and Christ is nothing more than a being of superior intelligence."

Thus we find the principal mysteries of Christianity denied by the organ of Free-masonry, in its name and with its appro-val, and the lowest form of natural religion given out as the only system admitted

by that society.

We might also ask how is it that Freemasons' reckon time, not from the birth
of Christ, as all christians do, but in accordance with the Jewish manner, from the
creation of the world. Thus instead of

1884, they say 5884, reckoning 4000 years before Christ, and 1884 years from the birth of Christ. This negative of the christian era speaks volumes, and is a sub-ject of boast for the craft. The Holy Father admits, that in the ranks of the society, and, as we know is the case in this New World, especially in the lower grades, individual members may be found who would not consent to go to

such extremes. They would indignantly repudiate many of the impious principles above enumerated. But, how is it that they do not see, that by the very fact they swear a blind obedience to their chiefs, when they bind themselves by oath to comply with laws and regulations, before they know them, they renounce, to say the least, their manhood, they sacrifice their christian liberty, and become the slaves of the leaders of the sect?

Far from it; like free and intelligent men, let us not bind ourselves to observe regulations, before we know them. Let us keep intact that christian liberty, the fruitful source of a meritorious life in the

ruttul source of a meritorious are in the sight of God, and of man.

A strong argument adduced to increase the members of the Masonic body, is to represent it as a benevolert and charitable society, proclaiming loudly that, in the hour of need, the members and their fam-ilies will be well provided for. Is there any christian charity in the doings of those Masons who consider it their first duty to protect a brother of the craft, when they know him by means of signs peculiar to them, even at the risk of inflicting a serithem, even at the risk of inflicting a serious injury to a third and innocent party? Is there christian charity in screening a guilty brother Mason, at the sacrifice of the first moral principles of christianity, and in opposition to the just laws of the land? Is there christian charity in those powerful associations, who overlook, to a certain extent, the convertions of many of their employees. who overlook, to a certain extent, the competency of many of their employees, provided they consent to occupy a subordinate position in the Lodge, where they are supreme rulers themselves, here they are supreme rulers themselves. though those employees, by joining the society, would go against their conscience and the teaching of their church?

They come to the assistance of a brother Mason and of his family at the hour of need! A little pamphlet, giving the following statistics in the Province of Quebec from the year 1870 to the year 1880, represents that something over \$24,-000 was the amount received in that Province during that period; that \$14,000 were spent to pay for regalia and for the salaries of officers, and the sum of \$2,032 was given to needy members, a very small percentage indeed, for charitable and benevolent purposes.

benevolent purposes.

Dear Brethren, let us always be docile to the teachings of the Church. As you have done in the past, continue to keep away from such dangerous associations, not only from the Masonic society, but also from those kindred confraternities, more or less modeled on the Masonic sys-tem, in which similar secrets and solemn promises are exacted, concerning certain duties, before you know them.

A wise rule for each of you would be to

join no association without asking first the advice, and obtaining the permission, of your confessor, or of your Parish Priest.

But, on the contrary, join some of those associations encouraged by the church, associations which will make you better Catholics, and will enable you to practice charity to others. Join some of the

various societies of the Blessed Virgin, or the Scapular, the Rosary, * * * the society of St. Vincent de Paul * * *

ety of St. Vincent de Paul * * *

The best and surest way to provide for old age and the time of sickness, is, every one according to his condition of life, to employ your time well, to practise temperance, to secure a home wherein you and your children will live in peace and comfort; or to deposit your savings in some of those safe institutions under the guarantee of the Government. Those guarantee of the Government. Those ways of investing your money are a great deal safer than to intrust it to societies which offer little or no guarantee, and which will first pay well their numerous officers, or which will fail much sooner than you expect.

which will first pay well their numerous officers, or which will fail much sooner than you expect.

In an instruction issued by the Holy Office on the 10th May last, the Holy Father gives, for one year, to be computed from the day of the publishing of the Encyclical in each Diocese, to all the priests approved by the Ordinary to hear confessions, all the faculties necessary to absolve from censures and to reconcile to God the members of the Masonic body, provided they be sincerely sorry for that great sin, and renounce Freemasonry.

The Holy Father wishes also that proper instructions be given for the purpose of explaining the doctrine of the church concerning such condemned societies.

For the rest, we refer you to the admirable Encyclical Humanum genus, of which you have heard so much lately, and which we shall send to the priests as soon as we get the authentic translation which has been prepared by special directions from the Pope Himself.

This Pastoral Letter is to be read in all the churches of the Diocese the first Sunday after its reception, as well as the

the churches of the Diocese the first Sun-day after its reception, as well as the Encyclical, which we shall not fail to forward to you, Rev. Brethren, as soon as we receive the authorised translation. Given at our residence, Peterborough, under our hand, and the counter signature of our Secretary, this 18th day of August, 1884, +JOHN FRANCIS JAMOT, Bishop of Peterborough.

By His Lordship's command. P. Conway, Secretary.

FROM MERRITTON.

LAYING THE CORNER-STONE OF A NEW PAR-OCHIAL RESIDENCE-AN INTERESTING CEREMONY.

On Sunday evening, Aug. 24th, the village of Merritton turned out en masse to witness the ceremony of blessing and laying the corner-stone of the new parochial residence which the Rev. A. P. Finan, P. P., aided by his generous parishioners, has undertaken to build here. At the hour announced for commencing the ceremony 7, p. p. seems four, or fire the ceremony, 7 p. m., some four or five hundred persons must have been on the nundred persons must have been on the grounds, many having come from St. Catharines and Thorold, attracted no doubt by the eloquence of the preacher who had been announced to speak, as well as to pay a gracious compliment to the esteemed pastor of the place.

Punctually at the hour announced, a procession issued from the church and

procession issued from the church and procession issued from the church and proceeded to the south-west corner of the building, where Rev. A. P. Finan, as-sisted by Fathers Harris and Sullivan, blessed and located the stone with the usual prayers and ceremonies. In a cay ity prepared for their reception were placed a parchment with a long inscription, copies of the leading daily and local papers, together with a variety of Canadian coins. The corner-stone, which is of artistic design and elaborate workmanship, is a present from Mr. Cart-mell, of Thorold, and was prepared esmell, of thoroid, and was prepared especially under his own supervision. It is of the best quarry stone, highly polished, with two raised crosses that can be seen a long distance from any approach to the building. At the conclusion of the ceremony a collection was taken up and a handsome sum realized. So large was the assemblage that only a portion of them could be accommodated in the church. Accordingly, contiguous to it, a platform had been raised from which Rev. Father Harris proceeded to address them. As the rev. gentleman spoke for three quarters of an hour, we cannot attempt even an outline of his learned and eloquent discourse. He spoke of the sacrifices which the Savier made to redeem a fallen world, and gave a beautiful and succinct description of his life and labors. From this he drew practical lessons for his audience, pointing out their duties in contributing to build churches, schools, parochial residences etc., and in imitation of him, the necessity of making sacrifices to extend the religion so dear to him and so neces sary to eternal salvation. The fact that the audience stood throughout the discourse without evincing or manifesting any symptoms of fatigue is the best proof of the beauty and interesting character of the sermon. Benediction of the Most Blessed Sacrament, given by Rev. Father Sullivan, terminated the imposing proceedings. The building committee and the members of the Emerald B. A. and the C. M. B. A. were unremitting in their attention to the visitors, and contributed much to the success of the evening's ceremony. The choir was in its best voice and sang at intervals some beautiful and choice selections. Mr. Smith, with his usual courtesy, placed a number of street cars at the disposal of number of street cars at the disposal of those who came from St. Catharines, The building promises to be very beautiful and commodious. It will be con-structed of the best red brick, cut stone facings, etc., and will cost about \$2,500.

There is paid, so it is estimated, \$10,000,000 for liquor, by the people of Glasgow, while those of Paris spend \$115,000, 000 annually for the same delectable (1)

"MONUMENTAL" CHURCHES.

NOTES ON SOME OF ROME'S FAMOUS TEM-PLES.

The following churches were declared by the decree of the 16th of July to be "monumental": St. Peter in Chains, St. Mary of the Angels, with the adjacent Portico of Michael Angelo and the house

Portico of Michael Angelo and the house of the Carthusians; Santa Maria del Popolo, Santa Maria sopra Minerva, St. Ausia gustin, SS. Agnes and Constanza, with the adjacent ruins and Catacombs; St. Sebastian, with the adjacent ruins and Catacombs; St. Panera'ius, with the adjacent ruins and Catacombs; and St. Paul, with the annexed cloister.

According to Benedict XIV., St. Peter in Chains was the first church dedicated to God in Rome, by St. Peter. It is entitled the Eudoxian Basilica, from having been rebuilt by Eudoxia, the wife of Theodosius the Younger, who received from the Patriarch of Jerusalem the two chains by which St. Peter had been bound, and sent them to Eudoxia, the wife of Valentinian Emperor of the West, who and sent them to Eudoxia, the wife of Valentinian, Emperor of the West, who

Valentinian, Emperor of the West, who deposited them in the year 440 in the church which she rebuilt on the site of the present basilica. The Feast of St. Peter's Chains is held on the 1st of August. Saint Mary of the Angels is formed of the ancient pinacotheca of the celebrated Baths of Diocletian, in the building of which the Emperor employed many thousands of Christians as slaves. When peace was granted to the Church, a portion of the edifice was consecrated to the true was granted to the Church, a portion of the edifice was consecrated to the true God. The Basilica of St. Agnes was erected by the Emperor Constantine at the instance of his daughter Constanza, who here founded a convent for herself and other noble ladies. Tradition states that the Church of Santa Maria del Popolo stands on the site of the sepulchre of the family Dormitii, within which are deposited the ashes of the Emperor Nero. The church was built from the offerings of the people, hence its name, and dedicated to the Blessed Virgin. It was in the monastery attached to it that the author of the Reformation, the Augustinian monk, tery attached to it that the author of the Reformation, the Augustinian monk, Martin Luther, resided during his sojourn in Rome. Each of the churches referred to in the Ministerial decree has a special and interesting history of its own which ought to inspire respect at least in the minds of the Italian rulers.—Liverpool Cothelia (Errae) Catholic Times.

WHY THE FREE MASONS HOWL.

New York Freeman's Journal.

The knowledge that the majority in the Belgian Legislature will be Catholic has made the Free Masons furious. In Brussels, the mob showed its impotence by rioting. The New York Herald shows great sympathy for the disorderly champons of what it calls the "moderate government of M. Frere-Orban." It is enough for the Herald that M. Frere-Orban would have led a Belgian Kultur-kampf, if he dared; it considers mob rule better than "clerical" rule, and writes, under the heading of "Commotions in Belgium," one of the silliest articles that has ever appeared in the silliest editorial New York Freeman's Journal. has ever appeared in the silliest editorial page in the country. It concludes with the assertion that the Belgian clericals can do much mischief in office. They can ruin the corn laws. They can restrict the suffrage. They can bring about

civil war. Americans are concer wait for their overthrow," etc., etc. It is very evident that the New York Herald, and the other sheets whose contributors try to fill space, are unaware that the maligned clericals are the true friends of liberty of education. The Free Masons and Radicals are rioting because the Catholic majority propose to give parents freedom to have their children to religion in the schools. But, though the majority of Belgians are Catholics, the Free Masons threaten life and property simply because the rightfully elected deputies propose a new school law, which shall not impose atheistical schools on the people.

Americans are concerned to

people.

From the text of this proposed new school law, we discover that this law is more liberal in the best sense, more in consonance with the natural rights of parents, than any of the boasted school laws of these United States.

This "clerical" law proposes that each district (company a half here a half the second as the second as

district (commune) shall have a school in some convenient place. The district can adopt and subsidize one, or several private schools. In this case the law, with the advice of the standing committee, can dispense the district from the obligation of establishing and maintaining a ing and maintaining a district This dispensation can not be school. This dispensation can not be accorded if twenty heads of families hav-ing children of an age to attend school demand the establishing or the maintenance of a school for the education of their children.

Mark that. These twenty heads of

families may be Christians, Jews, or Infi-dels. Nevertheless, the detested "cleri-cals" will give them a school of their own, in which their children can be instructed according to the principles of their parents. The Free Masons do not want this fre dom for other people. They want athe istical schools for all.

These "clericals" want the children of the poor to be gratuitously educated ac-cording to the wishes of their parents. It turns out that the "clericals," who propose a most wise law, against which despotic Free Masons are "kicking," are willing to grant a larger measure of freedom than is even given to dissenters in the United States, from the doctrine that a child in school should know no God.

"Dar's many a rule," says Uncle Sam "wat won't work bofe ways. Whiskey will produce a headache, but a headache won't produce whiskey." acraing and Night Bloom

A star and a rosebud white, In the evening twilight gray. The earliest blossom of the night, The latest of the day. One in the darkness finding light, One, lost for aye.

Matoax P. O., Amelia Co., Virginia.

THE FIRST SISTERS OF CHARITY

Donahoe's Magazine.

When we see in our city streets a Sister of Charity dressed in her simple bluishgrey and overshadowed by the large, white-winged linen cornette, we are looking at a French peasant costume of two hundred years ago; and the first few peas hundred years ago; and the first few peasant girls who came to Panis from their pasture-watching, from their spinning-wheels, their lace-making, their work in the thatched huts and in the fields, and asked instead not only to serve but to be the very servants of the poor, are repre-sented now by a multitude of more than twenty thousand spread to the ends of the earth, and doing a work of charity whose extent and worth is beyond all human calculation. In order of time as well as ir numbers they rank first in the service of the poor; and how many religious orders have followed their initiative, we may judge from the statistics of France of late years; for in that one country in 1878, at the outbreak of hostility to the Church, there were no less than two hundred thou sand nums devoting their lives to the suf

fering and the poor. Numbers tell but little here. If we multiply them beyond the grasp of thought, by thinking of the further extent of Orders of Mercy throughout the rest of of Orders of Mercy throughout the rest of the world; if we multiply again by glanc-ing back at the long succession through these two centuries and more; we are only going through that process of self-delu-sion, which we fall into when numbers are beyond our conception and become words with no impression contained in them—such as the numbers stated but not underwhen all attempts at imagining are done, still there is before us the immeasurable future peopled with the active orders of charity ministering to the poor, each system receiving continually the fresh influx of new members and of youthful energy. It is only because the Sisters of Charity are best known to the world that their very name has become suggestive of sympathy; the Sister of Charity has become the type of compassion. What volumes of praise for the spirit of all the Catholic Orders of Mercy are implied in this one fact! And if the manner in which help and comfort are given can add without limit to the value of service, where are our numbers now, and who can measure the worth of the first step that was taken to lead out into the whole world's haunts of suffering this numberless and endles army of consolation? In going back to the origin of the Sisters of Charity we are about to look at the initiative in this boundless work of human compassion and divine love. That origin could not have been more humble and simple than it was. It has three characteristics that are not without their suggestive side. First, the movement began through individual effort at a time of such broadcast calamity, such a dead level of misery, that any human foresight would have said iadividual effort would be utterly thrown away. Secondly, the foundress, Louise de Marillac, accom-plished a work that deserves to be counted an immense public service—a benefaction to the world and to all time; and yet she was of the most gentle minded, the most delicately sensitive type of womanhood, always in the back-ground, always hidden, even now unknown—the Christian picture of the valient womand the property of the p of the valiant woman, and the very reverse of the world's type of an active public benefactress, the proverbial "woman with a mission." Thirdly, the whole work was a gradual and an unconscious one, without any previous resolve, without any design, with no idea of what was being accomplished; and yet those who had the labor had also the reward of seeing it completed. Every one familiar with the char-Vincent de Paul will readily understand how this great foundation was an unplanned work; it was one of the many examples of what in his own words was went to call his anxiety not to hurry and tumble over what God was working out. And as Louise de Marillac, or as she is oftener called by her marriage name, Mademoiselle Le Gras, was for ne tly forty years the friend and willing helper of the great apostle of the poor, it is easy to see how his spirit came to be hers, and how she labored as he did, without solicitude, without ambition, only doing with earnest hands the work that opportunity east in her way.

When we have glanced at these three

espects of the origin of the Sisters of Charity we shall have a mere outline of a wonderful work that Vincent de Paul counted as directly divine. And have said that it arose through inalways counted as directly divine. dividual effort at a time when anyone would have thought such efforts were lost would have thought such chors were lost like drops in an ocean of misery. The place and time will be suggested to us if we make the Paris of to-day dwindle and change into the city of between two and three centuries ago; and if to place a background to the latter part of our story we ground to the latter part of our story we gather a few suggestions of the sufferings inflicted on the French people by the war of the Fronde. The whole history of the foundation may be matched side by side with English events, by noting that Louise de Marillac was born in 1591—that is, when Elizabeth's anti-Catholic laws were being worked in full fury at Tyborn. were being worked in full fury at Tyburn; were being worked in full fury at Tyburn; and the death of the foundress occurred in 1660, about two months before that day of May when Charles II. landed. In the September of the same year, in Paris, a priest died, at an age half-way between eighty and ninety; with bright intelligence to the last, and promising with his dying breath that God who had begun the work, which he humbly disclaimed, would also

of the life of charity, and the day

The Paris of our times is more than

The Paris of our times is more than seven times larger than it was then. Northward of the Seine the old walls made their half-circle where now is the innermost circle of boulevards; beyond the river the loop of walls was still more narrowed, and there one suburb surrounded the Abbey of St. Germain, and another in the opposite direction clung round the little tributary of the Seine as far southward as the present site of the far southward as the present site of the Boulevard St. Marcel, thus enclosing the old Porte St. Victor in the town. All Boulevard St. Marcel, thus enclosing the old Porte St. Victor in the town. All round the circuit of the walls the faubourgs were thrown out, like clustered villages leading into the gates. Such were then those faubourgs, now buried deep round the heart of the great city—St. Honore, Montmartre, St. Denis and St. Martin. The two last named had merged in one, ending in the monastery of St. Lezare, where we shall find St. Vincent and his .priests during his later years. Pessing on still eastward, there was the Faubourg du Temple, and farther yet, Passing on still eastward, there was the Faubourg du Temple, and farther yet, close to the rounded towers and loopholed walls of the Bastile, there was another gateway with its faubourg branching out from it, that of St. Antoine. Tracts of cultivated ground filled the expanse between these faubourgs, and even within the walls there were broad spaces of open garden ground, such as the lands of Ste. Catherine. Paris had, of course, its Louvre even then, partly palace and partly even then, partly palace and partly armory, and its Tuilleries, the old chateau in the midst of quaint luxurious gardens dating from the time of Francis I., and farther up the river, on the site known now only by the Theatre Chatelet, with old Grand Chatelet, with its cluster of round pointed towers, looked down upon the water, and upon its oldest bridges leading towards Notre Dame, and its crowd of boats moored along the shore lines. The islands had been but little built over, except the principal island, where the double towers of the cathedral and the high roofs of the Hotel Dieu looked out over a close labyrinth of lanes. Two parallel lines of streets, continued beyond the river, traversed the whole city, in what may be roughly called a north to south direction. They are now represented by the Rue St. Martin taken with the Rue St. Jacques, and by the line of the Boulevard de Sebastopol and that of St. Michael beyond the river. The old street that traversed the ground where the demolition was made for the Sebastopol boulevard, after swerving at last a little more directly northward, passed under its gateway and out into the Faubourg St. Denis, where we shall find Mdle. Le Gras passing her later years in a house facing the monastery of St. Lazare. A former residence astery of St. Lazare. A former residence of hers was at La Chapelle; it was then in the open country, but like many another village it has long ago been merged in the spreading city, and the railways of the north-east are bringing the traffic of our days into the modern capital, where Mdle. Le Gras once managed her country homestead and taught the children of the vil-lage. To fix the period before our mind we may note that she had nearly completed her nineteenth year when Henry IV. was assassinated by Ravaillac; that she was was assassinated by Ravaillac; that she was married in her twenty-third year to Antoine Le Gras, who had held the office of secretary to the queen, Marie de Medicis; that nearly thirteen years after her wido whood began, at the end of the year that had seen the Duke of Buckingham's suite dazzling all Paris when he came to bing away Henriette Marie to be the queen of Forland; that the Grand the queen of Eogland; that the Grand Monarque became the boy-king of France the year after the first Sisters of Charity had taken their first tows; that the war of the Fronde broke out from the widespread enmity against the line of favorite ministers that culminated in Mazzrin, at a time when the first Sisters of Charity were doing their full work, but without formal approbation as a religious society, and that already at that time the health of the foundress was so broken that her pale and fragile looks made her prolonged life a mystery; and, lastly, we may notice that though the Fronde had formally ended in 1653, the evils it had wrought were still rife, when this frail life, that had seemed so weak and labored so strongly, came at last to an end in 1660. The miseries that flooded the land in the war of the Fronde were only the sudden and tenfold increase of an already existing state of disorder and wretchedness. France was divided into no less than seventy thousand fiefs and arriere fiefs, and while the peasantry with their labor and their cottages, belonged almost absolutely, life and roof, to the lords of the land, a system of taxation, infinitely varied but everywhere extremely hard, kept the rural classes in discontent and hopeless poverty. The poorest found relief at the chateaux and the monasteries; even non-Catholic writers admit that of the two the monasteries administered their charity more wisely, while that of the chateaux was likely to increase the sense of servi-tude. Broad tracts of the country were densely wooded, and besides the local laws to reduce the cottager's yearly store in favor of his master, there were other laws to keep him from preserving his harvest from the wild animals that abounded on the fringes of the forest lands; so that whether in favor of lord or of beast, the law seemed never to protect the men that called a field their own. Pestilence was constantly sweeping over the country. In 1631 the plague broke out, and spread through the whole of France; and when we hear of its increased virulence five years after, it is not because it had come afresh, but because it had never gone. At that time there was a law, made by Isaac Lafemas, of Champagne, ordering that any mendicant showing the least symptoms of contagious disease, should at once declare his ailment under penalty of being shot dead. Liable to be shot if he went abroad as a danger, the destitute man of the seventeenth century was clearly in that case on a level with the dog of the nineteenth. It is true there existed, in all the great towns, hospitals where the sick poor could be received; but they were in-sufficient at the best of times, and over-

better than plague-pits, though we may hope the example at Rouen was the worst, where, on the same bed of contagion, seven or eight sick lay together, and we hear even of one living man thus imprisoned among a group of the dead. When the same plague pits are the dead of the dead when the same plague pits and the simprisoned among a group of the dead. When the same plague pits a same plague pits, though we same satisfies the death of Father Courteau, the Indians were entrusted to Father McDougall, in passing through the Bras d'Or Lake hear even of one living man thus impris-oned among a group of the dead. When the first efforts were made to arrange a better service in the hospitals, we must not imagine that the ladies of Paris and the Filles de Charite, acting as their ser-vants, entered anything like the bright, airy, and well-ordered wards that we think of when we hear of a hospital now. But it was not only the hospital that were But it was not only the hospitals that were in disorder, the very streets were in a state of disorder and danger that can hardly be realized. The streets of the capital from nightfall till dawn were in profound dark-

ness. It was only two winters after the time we are considering, in 1662, that car-riers of torches and lanterns were commissioned by law to be stationed at the Palais de Justice, the Louvre, and the open street corners of the city, to be hired by the hour from the patent-owners who had bought their right from the State. Among bought their right from the State. Among the rich, carriages of the immense, lumbering, glass and gilt kind were coming into vogue; there had been very few at the beginning of the century; and the passage of these huge carriages, with their following of lacqueys, made increased disorder. We hear, for instance, how in a narrow street near the Louvre, the carriges of the Prince de Conti and of the Comte de Soi-sons one luckless day knocked together, and the blows exknocked together, and the blows ex-changed by the two retinues did not settle the quarrel, for the collision was avenged next day in a street battle between seven or eight hundred men Daylight disorder was nothing compared the dangers of the absolute nightly darkness, when every man (through the custom of the time, till they were forbid-den in 1660) carried pistols, sword or poniard, and beggars went in armed group or bands—the highwaymen of the less frequented streets. When on the one side was the courtly life of wealth, and on the ther, at untraversed distance, the squalor of poverty, it is no wonder that vice and of poverty, it is no wonder that vice and poverty, violence and beggary, became associated in one contempt by the classes who were never forced by circumstances to get a nearer view. In the atmosphere of the Court, to be a servant was to be a soulless chattel; to be poor was to be con-temptible; and seen from that distance poverty was a loathsome, social pestil-ence, and mendicancy a system with crime and violence lurking behind it. To turn to a page of the book before us, the reason of this prejudice may be seen in the state of the worst quarters of Paris. As the biographer of Mdle. Le Gras tells

"Although its population had hardly yet risen beyond seven hundred thousand, it counted at that time no less than forty thousand poor of the begging and vaga-bond classes. Wandering in the streets, often asking alms with a sword at their side, stealing what they failed to get honestly, these wretched men only too fre-quently schemed to attract attention by pretended infirmities, and came even to the foot of the altar to trouble those who knelt there. At night they shrank away into what were known as the "Cours de Miracle," filthy and infectious dens of which nothing in our day can give any idea. The greatest of these clusters of courts—to which all the rest were more or ess alike—had its entrance from the Rue Neuve-Saint-Sauveur in the district of St. Denis, and extended between the culde sac of l'Etoile and the Rue de Damiette and the Rue des Forges. To get in there one had first to go through a labyrinth of horrible streets, miry, narrow and of ill-repute; then to go down a crookedly winding descent that led out into a sort of

square, where one saw standing in a great niche a symbolic statue of God the Father, stolen no doubt from some church, and itations sunken below the level of the ground. Each of these contained more than fifty families crowded together;

Such was the state of life in many parts of Paris until the founding of the Hospital General by St. Vince t de Paul through the instrumentality of the Duch ess d'Aiguillon. Such it was at the time of the Fronde, unreclaimed and deemed irreclaimable; and it was the home for the oor at St. Laurent, where the Sisters of Charity undertook the work, that suggested the idea of the Hospital General and began the first attempt at reclamation. As we have said, at the time of the Fronds no such charity existed; and when the war swept in upon the city a vast increase of population, the "Cours de Miracle" were till brimful of squalor and vice.

TO BE CONTINUED.

Solid Comfort.

Every one likes to take solid comfort and it may be enjoyed by everyone who keeps Kidney-Wort in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, Blinnwass, Laundies or any affection of the iousness, Jaundice or any affection of the Liver, Kidneys or Bowels. It is a purely vegetable compound of roots, leaves and berries known to have special value in kidney troubles. Added to these are remedies acting directly on the Liver and Bowels. It removes the cause of disease and fortifies the system against new attacks.

are two concomitants of biliousness remedied by Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Heart-burn, which harasses the dyspeptic after meals, and all the perplexing and changeful symptoms of established indigestion, are dispersed by this salutary corrective tonic and celebrated blood purifier.—

families from Halifax, New Brunswick, and even Newfoundland. They fix their

them, men, women, and children, together with all the domestic animals that one can think of. The way they make their Retreat is really admirable. No one leaves the island without making a good confession, and devoutly receiving the Blessed Eucharist, and not unfrequently a dozen or so of young people are married at the end of the mission.

Communion day is entirely consecrated to God. Having finished the ordinary

As for costly ornaments there are none: dozen or so of young people are married at the end of the mission.

at the end of the mission.

Communion day is entirely consecrated to God. Having finished the ordinary acts of thanksgiving the communicants make a profound bow to the Altar, and then march off in silence, to the highest point of the island where an immense wooden cross was long ago erected. There they pray for a while on bended knees, thanking God for His goodness towards them, in suffering death on the cross for them, in suffering death on the cross for their redemption. They do no work on Communion day, but give themselves up to prayer and meditation. It will be interesting to the readers of

The Aurora to learn something about the early history of the Micmacs of Cape Breton, as well as that of their Mission on Indian Island. They have no documents Indian Island, particularly on the Sunday of any importance in their hands, so that within the Octave of St. Ann. Last Sunof any importance in their hands, so that within the Octave of St. Ann. Last Sundawn by tradition. It is even hard to say by what chance the Indians came to Cape Breton. Their small canoes could never have ridden over the mighty waves of the Atlantic. It is more probable that having reached the North of Asia they passed over Behring Strait and descended to spread themselves over the length and and many guns filled the air for miles to spread themselves over the length and to spread themselves over the length and breadth of the Continent. In Cape Breton they have received extensive tracts of land, called 'Indian Reserves' which, if they could all be induced to cultivate, would make them the happiest of people. In addition to this they receive yearly supplies of seeds, &c., from the Government. Some of the Indians have excelent haves on well cultivated forms and lent houses, on well cultivated farms, and

all, if less tenacious of the ancient customs of their tribe, might be more or less at their ease. They have good schools in operation, and, indeed, their intellectual culture rises in some instances nearly to a level with that of their pale-face neigh-About the year 1735 a French priest named Fr. Maillard came from Canada to teach the Indians the way to God. He

may be truly called the Apostle of the Micmacs of Cape Breton. He made sac-rifices for them which show him to have been the devoted Servant who does every thing for the glory of his heavenly Master He built a church on Indian Island, which, however, at the time of the taking of Louisburg in 1758, was burnt to ashe By digging the ground a little near the present building, it is not hard to turn up the cinders of that modest little church. The Indians, as you know, were trouble some during the early days of the settle ment of Nova Scotia. When the little church on the island was destroyed, Fr. Maillard was probably captured with the Indians and taken to Halifax a prisoner. Others say that he fled thither with as many of the Indians as he could control name of Fr. Maillard will ever be held sacred by the Micmacs of Cape

island where they always managed to have a new church built, as soon as the old one became unfit for service. What they stood most in need of, was a resident priest, and indeed the bar examples shown them at times by their pale faced brethren made that want felt all the more. Yet

upon his neighbors' property. They listen to their chief as to a voice from heaven,

is, had gone to the trouble of asking any one of the Indians of Eskasoni, for exam-ple, about the mission given on the island, the New York Century Magazine might have another story perhaps to tell. That American gentleman might be taught probably that absolution from sin is not probably that absolutions at all an article like lager beer, which fills the market at certain seasons of the year. It is a wonder that Mr. S. G. W. Benjamin did not go so far as to say that absolutions become cheaper when sold en gros near the end of the mission to clear stock. The next time he feels for a trip through Cape Breton I would advise him not to go too Breton I would advise him not to go too Gound themselves alone at the City Hall. Bereton I would advise him not to go too near Whycocomagh, Middle River, or Eskasoni, lest the red man scent him, and give him, if not absolution, at least some government was dead or had fled—guards temporal punishment for the lie he has

dared to utter. I venture to say that in all Nova Scotia.

In passing through the Bras d'Or Lake one is surprised perhaps to see a Catholic church alone on a small island not very far from St. Peters. It belongs to the Indians of Cape Breton, who meet there once a year to make a spiritual retreat. On the 26th July, the feast of St. Ann, the patron Saint of the Indians are either already on the island or swiftly tending towards it, in their fast boats. The canoe is only a thing of the past.

At times their ranks are swelled by families from Halifax, New Brudswick, and even temporal projects for the spiritual and even temporal progress of the Indians of Cape Breton. He reaches the island even temporal progress of the Indians of Cape Breton. He reaches the island every year on the feast of St. Ann, the patron Saint of the whole octave. Though advanced in years, and suffering still from an accident which he met some years ago, he is still full of vigor. He is often assisted by the neighboring priests, generally by the P. of L'Ardoise. Father James M. Quinan was of immense service to the Indians. and even Newfoundland. They fix their camps, which they carry with them, on the edges of the island all around, and it is nice to see that pretty little temporary Indian Village. language, and such was his success that he could at last speak to them quite fluently in pure Micmac. In 1876 Father Mc-Indian Village.

There they are, the whole crowd of Dougall built the present church on the island—a very pretty structure sixty feet long, with a fine vestry. The Indians themselves contributed no less than one thousand eight hundred dollars towards the funds. The balance was the result

> it is only a poor Indian Mission church. There is, however, a fine statue of St. Ann represented in the act of teaching the Blessed Virgin. On the front of the tabernacle of the very neat Altar may be seen in bold figures 1717. The Altar Stone too is not without a history. The Indians say it was accidently found long ago at Malagawatch by a Canadian missionary, who presented it to them for the use of their mother church. It appears that a church must have existed, some time or other, near where that stone was

discovered.

It is well worth while to pay a visit to

around.

The procession, which commenced at 1.30

p. m., was most imposing. I will not at-tempt to describe it.

Ere this letter will be in print, the poor Indians will have bade farewell to their island, and although all are full of hopes, many will never perhaps see it again. No matter; the living will be back again next year, and the old programme will be carried out as usual as long as there remains any trace of the poor Indian. They all leave the mission with pious resolves, and their prayers no doubt are fervent. just on the point of parting they march off to the Cross I spoke of above, and there prostrate, give thanks to God once more for His goodness towards them.

A HANDFUL OF HEROES.

FEW PRIESTS THE SOLE SURVIVORS OF

New York Mail and Express. This is not by any means the first time hat the South of France has been visited by a serious epidemic—indeed the cholera of 1884 dwindles into insignificance when compared with the plague of 1720, which swept off 13,000 of the 20,000 inhabitants of Toulon, and slew every other resident of Marseilles. The infection was carried to the latter city by a Cypriote vessel on the 25th of May; on the 8th of June several deaths occurred among the laborers on the docks, and next day a young man and his sister were attacked and died. means of Warner's Safe Cure. This great
The chief magistrate of the city then was
remedy, I am happy to state, has restored the Marquis of Pilles, and the Aldermen were M. M. Moustier, Estelle, Audimar and

mastered.
But on the 221 of July the pestilence

became terrible. It was complicated by fears of famine, labor no longer finding employment, and the peasants refusing they remained ever attached to the Church, and I think it is pretty hard to find an Indian to-day in Nova Scotia who is not a Catholic.

They are more moral too, perhaps, than the white man would be if he should find himself in similar circumstances. Even when pressed by hunger it is almost a thing unknown for an Indian to encroach when pressed by hunger it is almost a thing unknown for an Indian to encroach when pressed by hunger it is almost a thing unknown for an Indian to encroach when pressed by hunger it is almost a thing unknown for an Indian to encroach when pressed by hunger it is almost a thing unknown for an Indian to encroach when pressed by hunger it is almost a thing unknown for an Indian to encroach when pressed by hunger it is almost a thing unknown for an Indian to encroach when the very churches were closed, and bands of stavying men tottered through the deserted streets, clamoring for bread out the walls, where all day long the courageous aldermen stood, the torrid sun courageous aldermen stood, the torrid sun upon his neighbors' property. They listen to their chief as to a voice from heaven, and thus submissive to his commands, they live in the greatest piety and harmony. They learn with the greatest of care their Christian doctrine, or at least as much of it as can be reasonably exceed the commands and the command of the dead were paid lifteen livres a day, no man could be found to wield the mony. They learn with the greatest of care their Christian doctrine, or at least as no man could be found to where the much of it as can be reasonably exacted long hooks with which the corpses were dragged forth, and galley slaves had were dragged forth, and galley slaves had to be pressed into the service. They worked under armed guards, for unless watched closely, they would rob the dwellings of the dead, stupefy themselves with liquoz and wantonly smash the deathcarts, which there were no artisans to repair or to replace. Gang after gang died off like flies, till, at the end of August, when the deaths had risen to 900,

police, clerks, servants. They remained alone at their posts until, at last, the fury of the plague was expended, and the sur-viving remnant of the population strag-gled back to reward the saviors of the city breath that God who had begun the work, which he hunably disclaimed, would also finish it. He died who had been the sanctifier of the priesthood of France, the apostle of the poor; "Monsieur Vincent," bowerished that they had not even sufficient at the years of pestilence, so important that they had not even sufficient at the years of pestilence, so important that they had not even sufficient at the years of pestilence, so important that they had not even sufficient as the was called, had seemed during his fifty years in Paris a character inseparable from it, a part of its life that could not some day be gone. And truly his work has never passed away; it has become to

places of the plague, carrying alms to the places of the plague, carrying alms to the living and consoling the dying with the sacrament, or listening to confessions breathed from lips baked and blackened with the fatal fever. The contagion spared him as it did his lay co-laborers, but when, on All-Saints' Day (the 1st of November), he, barefooted and with the cord of penitence around his neck, led through the city a procession of melancholy thanksgiving for the abatement of the plague, scarcely a handful of priests followed in his footsteps. The others had been swept away into the great ocean of nameless heroes.

A NATIONAL FAMINE.

WILL IT EVER OCCUR ?-THE WONDERFUL THE BREAD PROBLEM.

A National famine would cause the greatest disaster, and there are many who believe it will eventually occur. Still the diversities of climate, the richness of soil and the character of the country seems to proclaim the impossibility of such a calamity. But without such aids as machinery furnishes the grass and grain of the country could not be secured. With all the machinery at their disposal and the employment of every man that can be hired for such work, our farmers in the great grain growing sections of the country almost always fail to secure their entire crop in the best possible order, simply because sufficient help cannot be secured. Take away the harvesting machinery and the farm labor of the machinery and the farm labor of the country could scarcely care for more than a twentieth of the present average yearly crop. As a consequence fewer acres would be planted, the lesser yield would enhance the price of grain, and bread would reach a figure beyond the means of the laboring classes—in fact, become a luxury. Manufacturers of harvesting machinery have, therefore, benefited, not only the farmer by enabling him to reap more acres of grain than he otherwise could, but all

other classes through the cheapening of grain (and consequently of bread) as a result of the vast quantity produced,

There is no man in America who has
contributed more to this result that Mr. C. D. Dewey, president of the Johnston Harvester company, of Batavia, N. Y. Through his energy and ability the har-vesting of grain by means of his wonder-ful machines has become almost an exact science, and in the accomplishment of this purpose Mr. Dewey has been an indefati-gable worker. Indeed for an extended period he was so closely confined to his duties that he scarcely took time for pro-per rest or recreation. While in the very midst of these great labors he observed a peculiar sensation about the head which id not leave him and which he attributed did not leave him and which he attributed to the strain of business. He also noticed that his appetite was fickle and his sleep broken, but he did not anticipate the terrible troubles which were before him and like nearly every man who is prosecu-ting a great work his interest in the undertaking overcame all thoughts of self. But the physical difficulties which were slight at first, kept increasing. The little pains grew to agonies; the minor symptoms to serious calamities until at last he broke down completely and was confined to his bed for mere than two months. At that time his condition was deplorable. His mind was in a nearly comatose state and his body perfectly helpless. During the entire period he did not move a pillow's

length, so great was his exhaustion.

It would indeed be difficult to imagine a more helpless position than that in which Mr. Dewey then was. And yet to-day he is a picture of health and attends to his duties constantly. When asked how this had been accomplished he made answer as so many thousands of others have : than fifty families crowded tegether; which gives us for this one court five hundred families and at least three thousand inhabitants—a hideous population, without religion or law, without scrament or morality, always in revolt against the Church and in rebellion against society—is a Bossuet said, "a godless people among the people of God, men dead even before death—reduced to the life of beasts—a least in many leverses, and their history, if told in moved the dead and the pest-stricken outside of the walls, together with the other inmates of the infected gawelling, and programment or inmates of the infected gawelling, and programment or inmates of the infected gawelling, and programment or inmates of the many leverses, and their history, if told in many leverses, and the herotachemostate. M. Moustier, Estelle, Audimarand merly had. It is not surprising, therefore, Dieude—heroes all, as the event was to demonstrate. M. Moustier, Estelle, Audimarand merly had. It is not me to nearly the health and vigor I for-merly had. It is not surprising, therefore, end of all such taxations is sickness, pain and death. Fortunate is the one who finds the means of escape from this terrible established a foothold in a squalid quarter ending before it is too late. More fortuof the city, and the mortality speedily nate is the one who avoids its final stages by overcoming the first symptoms while they are yet in their beginnings and by such means as have been shown to be

How to Become Happy.

efficient and pure.

Many young persons are ever thinking over some new way of adding to their pleasures. They always look for more "fun," more joy. Once there was a wealthy and powerful king, full of care and very unbappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness. "Holy man," said the king, "I come to learn how I may be happy. Without making a reply, the wise man led the king making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which rock, had built her nest. "Why has the eagle built her nest yonder?" "Doubt-less," answered the king, "that it may be out of danger." "Then imitate the bird," said the wise man; "build thy home in beaven, and thou shalt have peace and

Higher Prices for Butter.

All dairymen who use Wells, Richardson Co's. improved Butter Color, agree that it increases the value of butter cents a pound. It is pure and harmless, convenient for instant use, has no taste or odor, and gives a clear, golden richness to the butter. It is the very best butter color obtainable, and is not expensive. In every state in the Union the demand for it is increasing. for it is increasing.

Mr. R. A. Harrison, Chemist and Druggist, Dunnville, Ont., writes : "I can with gist, Dunnville, Ont., writes: "I can with confidence recommend Northrop & Ly-mau's Vegetable Discovery and Dyspep-tic Cure for Dyspepsia, Impure Blood, Pimples on the Face, Biliousness and Constipation—such cases having come under my personal observation." Sold by Harkness and Co., Druggists, Dundas-Street SEPT. 6, 18

TITUS: A !

In the history of a certain Christian and his wife, whethree children, two whom from their trained up to serv the days of persec remained faithful auffer many torme Now it happen ruled over that k

name of Christian that the severest forced against th Christian Faith. that they refused gion, he comman and resolved in gain him over to to death. When Titus wa peror, the latter se that a decree has kingdom for ever gion which I prof

to obey this cor Titus answered your imperial co King in Heaven well as mine, an both bound to ob mand that we v no thing, not eve you threaten me mine to be unfait The Emperor l home for the pres

which I adore, an

shall see how vai Early next modispatched from peror has sent me your youngest because yesterday commands; and cruel death." The poor fath him when he he my boy!" he become of you? to remain faith

sure to be infliched, my child!

But the boy sayou have often ne to serve Hin if I persevere fa will take me to here will be sho with God forever At these word old man's cheek derly, he said: " of Jesus Christ. care. Fight brai for His sake. W in that kingdom

Two days afte other messengers his son had been had refused to that if he himsel to the royal com was to go with th the same fate as The poor fathe than the former yield. "No, my dearly as I love Thee still more. fice even her rat Thee. Go deare ter, "do not be a ings which will

happiness. God The child was She refused, an the same puni Not many day

sacrifice to our

lost two of vo

refuse now to o Simon, your or the Emperor, has treated the The afflicted the image of prayed for streetrial. "O Fath Thou knowes children, and he them for Thee Lord! May T Then, turning him for the las boy, you know sister and you have laid dow prove unfaith now safe with are beckoning them. Go the self to be a afraid of death nal life; your pot fear the ty

know it. Go manfully." Simon answ often said to C than offend Hi to prove the Nothing could this news, the Christ." Ha knees at his fa blessing, dear pray for me." up and joyful hands of those

him. Titus, thus dren, turned Like himself of God, and maternal hear children to th hesitate for a of the Mach them to die, husband in children," she wants to take

In the history of Japan it is related that a certain Christian, whose name was Titus, and his wife, who was called Mary, had three children, two sons and a daughter, whom from their earliest infancy they trained up to serve God. They lived in the days of persecution, when those who remained faithful to their religion had to suffer many torments and were often put to death.

"and I am come is a naveous trained to bring your wife before the Emperor, I that she also may die."

Titus, firm as a rock, made this answer: "You have taken from me my little ones; now you have come to take away their mother. There is one favor I ask of you, and that is, that you take me also, that my blood may be mingled with theirs."

God alone knew the grief which filled the hearts of this saintly couple as they

TITUS: A MARTYR STORY.

Now it happened that the prince who ruled over that kingdom hated the very name of Christian, and had issued a decree that the severest penalties were to be enforced explored the professed the forced against those who professed the Christian Faith. Informed that Titus Christian Faith. Informed that Ittus and his whole famtly were Christians, and their relithat they refused to renounce their reli-gion, he commanded him to be sent for, and resolved in his own mind either to gain him over to idolatry or to put him

When Titus was brought before the Emperor, the latter said to him: "You know that a decree has been published in this kingdom for every one to profess the reli-gion which I profess, and to adore the gods which I adore, and that those who refuse to obey this command shall be put to death."

Titus answered: "I know that such is Titus answered: "I know that such is your imperial command; but there is a King in Heaven who is your Master as well as mine, and whose decrees we are both bound to obey. Now it is His command that we worship and serve Him alone; Him, therefore, will I obey, and no thing, not even that death with which you theaten me, shall even theaten me, shall even cause me. you threaten me, shall ever cause me or mine to be unfaithful."

The Emperor became very angry when he heard these words, and said: "Go home for the present; in a little time we shall see how vain and empty is all this

boasting."

Early next morning a messenger was dispatched from the Palace. "The Emperor has sent me," he said, "to summon your youngest son before his tribunal, because yesterday you did not obey his commands; and if you still refuse, your son shall certainly be condemned to die a crued death." cruel death."

The poor father's heart sank within The poor father's heart sank within him when he heard this message. "Oh, my boy!" he cried out, "what will become of you? How will you be able to remain faithful amidst the tortures sure to be inflicted upon you? O my

child, my child!"

But the boy said: "Fear not, my father; you have often told me that God made me to serve Him in this world, and that if I persevere faithfully to the end, He will take me to Heaven. My suffering here will be short, and then—happiness with God forever."

At these words tears flowed down the

At these words tears flowed down the old man's cheeks. Embracing him ten-derly, he said: "Go. my son, in the Name of Jesus Cirist. I commit you to His care. Fight bravely, and fear not to die for His sake. We shall soon meet again in that kingdom where there is no separa-

Two days after this, the Emperor sent other messengers to Titus to tell him that his son had been put to death, because he had refused to renounce his faith; and that if he himself still refused to submit to the royal commands, his only daughter was to go with them to the judge to suffer the same fate as her brother.

The poor father felt this affliction more

than the former one, but he would not yield. "No, my God!" he exclaimed; "dearly as I love my darling child, I love Thee still more, and willingly will sacri-Thee. Go dearest," he said to his daughter, "do not be afraid of the short suffer ings which will procure for you eternal happiness. God, will protect and sustain

The child was taken before the Emperor and commanded to adore the heathen gods. She refused, and he ordered her to suffer the same punishment that had been inflicted on her brother.

Not many days after this, another order

was sent to Titus. "Come now and offer sacrifice to our gods," said the messenger. Be no longer obstinate; you have already lost two of your children; and if you refuse now to obey, I have orders to take Simon, your only surviving son, before the Emperor, who will treat him as he

has treated the others,"

The afflicted father knelt down before the image of our saviour crucified, and prayed for strength to support this new trial. "O Father in heaven!" he prayed, "Thou knowest how I have loved my children, and how I have sacrificed two of them for Thee. Yet Thou dost require one more offering. Take him, then, O Lord! May Thy adorable will be done!"
Then, turning to his son, and embracing him for the last time, he said: "My dear boy, you know what has become of your and your youngest brother; have laid down their lives rather than prove unfaithful to their God; they are now safe with Him in His kingdom, and are beckening you also to go and join them. Go then, my boy, and show yourself to be a worthy Christian; be not afraid of death for it will bring you eternal life; your brother and your sister did pot fear the tyrant; neither will you; I know it. Go then my son ; go and act

Simon answered: "My father, I have often said to God that I would rather die than offend Him; now is the time for me to prove the sincerity of these words. Nothing could give me greater joy than this news, that I am to be a martyr of Christ." Having said this, he fell on his knees at his father's feet. "Give me your blessing, dearest father," he said, "and pray for me." Having received it, he rose up and joyfully resigned himself into the hands of those who had been sent to take

Titus, thus deprived of all of his children, turned for consolation to his wife. Like himself, she was a faithful servant of God, and, although it had cost her maternal heart many a pang to resign her children to their cruel death, she did not hesitate for a moment. Like the mother of the Machabees, she had encouraged them to die, and now she supported her husband in his grief. "They are God's children," she said to him, "He has only lent them to us for a time, and now He wants to take them home. Let us resign them willingly to him; in a little time He

was again seen approaching the house of are the partakers, is to offer them to God, was again seen approaching the house of Titus. "Your son Simon has suffered the punishment of his disolethence," said he, "and I am come to tell you that if you still persist in your obstinac. I have orders to bring your wife before the Emperor, that she also may die."

Titus, firm as a rock, made this answer: "You have taken from me my little ones; now you have came to take away, their

the hearts of this saintly couple as they bade each other adieu; but they had the consolation of knowing that their separa-tion would be but for a short time, and that they would soon see each other again in Paradise.

The servants in the house wept bitterly

The servants in the house wept bitterly as they saw their beloved mistress led away. She alone was joyful and happy, and spoke to them of the happiness she felt at being chosen to die for God.

Again another messenger was sent to Titus. "Your wife has been beheaded," he said, "because she would not obey the royal decrees; I am come to summon you also, to share the same punishment."

"Thanks be to God!" exclaimed the holy man, as he raised his hands and eyes to heaven. "I have already suffered death four times, in the persons of my wife and little ones; willingly will I die a fifth time that I may go and be with them again."

He was then conducted to the palace. There was a look of triumph on his coun-

There was a look of triumph on his coun tenance as he stood before the Emperor With a voice full of emotion he besought him to command him to be executed with-out delay, that he might be the sooner with those he loved.

The tyrant was astonished at the

The tyrant was astonished at these words; but, instead of complying with his request, he tried every means he could think of to shake his constancy. But promises and threats were alike unheeded. "My duty in this world," he said, "is to serve and obey my God, in sorrow and joy, in adversity and in prosperity, and never while I live will I be unfaithful."

Suddenly the countrapage of the Em.

Suddenly the countenance of the Emperor changed. "Titus," he said, in a tone peror changed. "Ittus," he said, in a tone of mildness, "your heroic fidelity to your God deserves to be rewarded even in this world." Then turning to one of the officers standing near him, he whispered something into his ear. The officer instantly disappeared, and in a few moments returned, leading in Mary and her three children safe and unhurt. children safe and unhurt.

A cry of joy burst forth from the be-wildered Titus, as he flew to embrace them. "O my wife, my dearest little ones, do I really behold you again! O my God! eternal thanks be to thy goodness for thus restoring them to me again even in this world!" The spectators of this scene were moved

to tears; even the Emperor himself had to make great efforts to conceal his emo-"Titus," he said finally, "you told me that you were the servant of the God of Heaven, now you have proved it. Return

to your home; take your wife and your children with you, and let no one from this time forth molest you in the practice of that religion which has made you so many heroes."

That happy family, once more united, your world home and thanking God for History

returned home, and thanking God for His great mercy to them, they continued to the end of their lives in their fidelity to Him, and died as they had lived, faithful servants of the King of Heaven.—Ave

THE RT. REV. THOMAS SEARS, P. AP.

Our readers will recollect the announcement made several weeks ago of the de-plorable loss of Monsignor Sears' resi-dence at Codroy, Nild. On the occasion of this loss the Catholics of Codroy Valley presented the following

ADDRESS

ADDRESS:

DEAR AND VENERATED PASTOR:

We, your spiritual children of Codroy

Valley, hasten to approach you respectfully in the only manner which to us ns meet at the present moment to offer you our most sincere and heartfelt sympathy. It is with feelings of profound regret we regard the heavy loss you have sustained by the recent disastrous fire. This expression of condolence on our part we feel to be inadequate to the occasion, although it may be held a small measure of solace and relief to you in the painful situation in which you are nov

Truly you have been made to follow in the footsteps of your Divine Master. "You have not whereon to lay your head;" and we, who profess to follow the teaching of this Divine Master, so often and so well by you expounded, shall we stand in idleness, while you, one of the most zealous pastors of the Church by Him founded and established, are in grief, and without

a home ? It may not be. Can we for a moment forget that you have drained the best energies of an active. edifying, spotless life in struggling, often against fearful odds, but always with a very marked success, for our welfare and the general good of the community, who are proud to call you their pastor, and bear witness to the many and untold ad-vantages both spiritual and temporal, of which we continue to be perhaps the un-worthy recipients ever since you were sent by God's directing fiager to labor in this portion of the Vineyard? Can we forget your trials, journeys, travels by sea and land to administer to the sick, reclaim the fallen of your flock? The last journey was the most weary, embittered as it was by the sad tidings of an almost

irreparable loss. Tnen, dear kind Monsignor, we beg to assure you, in terms of truth, of the depth of our sorrow, and the genuine sympathy which we are ever willing to extend to you in your many and hard trials. As a proof that our attestations are not forced or constrained, we ask you, Monsignor, to call upon us in whatever way seems befitting and consistent with the duties we owe to ourselves and families, to assist it constructing in the first instance a dwelling in some way suitable for a prelate Holy Church, and his surroundings, and then a temple so far as lies in our ability worthy of the Great Lord who died to

redeem us. We have been taught that giving to the we have been taught that giving to the poor is lending to the Lord; that all we have of earthly goods, of health and ill give them back to us again in heaven."

Not long after these events, a messenger

We have been taught that giving to the word in the Lord; that all we have of earthly goods, of health and strength are from God; that the best use we can make of these gifts, of which we long after these events, a messenger

We have been taught that giving to the Why go limping and whining about coession on the river in canoes. Messrs. P. Moore and J. Donavan were judges, and acquitted themselves to the satisfactory of the evening there was a torchlight procession on the river in canoes. Messrs. Power corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? I don't be a strength are from God; that the best use loway's Corn Cure will remove them? I don't be a strength are from God; that the best use loway's Corn Cure will remove them? I don't be a strength are from God; that the best use loway's Corn Cure will remove them? I don't be a strength are from God; that the best use loway's Corn Cure will remove them? I don't be a strength are from God; that the best use loway's Corn Cure will remove them? I don't be a strength are from God; that the best use loway's Corn Cure will remove them? I don't be a strength are from God; that the best use loway's Corn Cure will remove them? I don't be a strength are from God; the s

and employ them in His service. Therefore, we do not hesitate to make an offering of such assistance as you may require
of us, believing that your behests and
requests will be guided by holy inspira-

tion.

That you, Monsignor, may be spared yet many years to guide and direct us, that the expression of our sorrow may be a balm to the susceptibilities mental and bodily of your devoted and widely estremed sister, whose prudence, ability, and sterling worth have availed so much, and sterling worth have availed so much. and proved all along such an efficient factor in the promotion of every good design and work amongst us, whose willdesign and work amongst us, whose will-ingness to help the distressed, and soothe the pains of the sick-bed by word and act, is in the mouths of all and beyond praise. That the most cordial relations may ever exist between your spiritual children

of the western shore and you, is the earnest wish of us, who, on this occasion ask your special blessing for ourselves and families, and who have the honor to subscribe our names to this address.

(Here followed forty-seven signatures on behalf also of many absent.") "on behalf also of many absent.")
The Monsignor replied in feeling language, thanking them for their sympathy and proffer of help. He reminded them that such calamities are sent us as warning to prepare for the great sacrifice which we must all make at death, the sacrifice. must all make at death—the sacrifice of all we possess in this world. We under-stand that the numerous friends of the venerable and respected Prefect Apostolic are devising some means of coming to his assistance in this his hour of need, and we feel sure that the call, whatever shape it may assume, will be generously responded

THE OUESTION OF THE HOUR.

Freeman's Journal.

Freeman's Journal.

The question, more important than the political question, is: Where shall I send my child to school?

To this there is only one answer: To the Catholic school. A father and mother will teach a child his prayers, as a matter of course. It is not enough that he learns to recite the Our Father, the Hail Mary, the Creed, the Confiteor; he ought to know a great deal more than that to fulfill know a great deal more than that to fulfil the end for which he was created. How many fathers and mothers have the time to teach him more—to explain the Catechism, to instruct him in his duties to-

wards God and man? He must learn them, if his parents have not determined to let him drift away from the Church. Where is he to learn them, if not in school? In Sunday school? where, at most, forty-four hours out of the whole year are devoted to religious teaching. The child of busy parents, at-tending a public school, and depending on a Sunday school for his religious instruction, has a very poor chance of know-ing anything about the teachings of the Church. And the worst of it is, he will never know how ignorant he is. There are many such boys grown up, in lodges of the Free Masons and the Odd Fellows who plead ignorance of the commands of the Church.

Next to the school, there is an impor tant factor in guiding young people, which ought to be more considered than

it is.

This is the parochial or family library. This is the parcehal or family library.

Teach the children to read good books by example. There are many instructive and interesting books in the catalogues of the Catholic publishers. Every family ought to have a few. Usually, the Catholic library is limited to a big gilt Bible and a "Life" bought on the fatal instalment, also whose goods have accessed. ment plan, whose agents have caused many to lose faith in Catholic literature. many to lose faith in Catholic literature. No family can afford to be without some good books. They will be read some time or other, if they are kept long enough. And no family calling itself Catholic can, without losing self-mespect, omit to have a Catholic journal coming into the house week after week. There is always something worth reading in it. And the appetite for it will, as the French say, grow in eating. Let parents provide good reading for their children, and cheer-ful homes, be they ever so humble, and the crop of sorrow for parents and sins of

A Good Doctor.

Laughter is one of the best physicians known, being as necessary as pure air to invalids, hypochondriacs, sufferers from nervous exhaustion, and those prostrated by business cares and mental worries. He is a gay companion, a foe to gloom and death, for, being a disciple of Moliere, joy, brightness, and health accompany him everywhere. His treatment is simple and applicable to all ages. He never makes any charge for his services, and he is always ready to come when sent for. His face wears the brightest of smiles, which are in themselves better than the most of the drugs in the pharmacopæa for curing certain diseases, and his presence is suffici-ent to rouse the weak and lethargic into new life. Invalids should consult him as often as possible if they would lighten their burdens, make their lives longer and happier, and defy the approaching of Time, which spares no one from its withering influence.

Ayer's Ague Cure, when used accord ing to directions, is warranted to eradicate from the system all forms of malarial disease, such as Fever and Ague, Chill Fever, Intermittent, Remittent and Bilious Fe-vers, and disorders of the liver. Try it. experiment is a safe one, and will cost you nothing if a cure is not effected. An Ex-Alderman Tried it.

Ex-Alderman Tayler, of Toronto, tried Hagyard's Yellow Oil for Rheumatism. It cured him after all other remedies had

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

A Cure for Cholera Morbus.

A positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaints incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry ; to be procured from any druggist.

"CALL AGAIN."

There was an animated debate in the House of Commons, recently, on the Limerick Police Tax, in the course of which Mr. Healy made an exceedingly happy reference to the "Life and Letters of Lord Macaulay," by Mr. George Otto

Trevelyan.

Although the rights of the work were reserved, he trusted that the privileges of the House would protect him if he read a short extract from it. At page 252 there was a statement of a remarkable character, which bore directly upon the subject upon which they were now engaged. It dealt upon the Reform Bill engaged. It dealt upon the Reform Bill of 1832, and of the agitation connected therewith:—"But those very men were now binding themselves to a declaration that unless the bill passed they would pay no taxes nor purchase property distrained by the tax gatherer. In thus renouncing the first obligation of a citizen they did, in fact, draw the sword, and they would have been cravens if they had left it in the scabbard" (loud cheers). But the most remarkable part cheers). But the most remarkable part of the statement was that "Lord Wilton did something to enhance the claim of his historic house upon the national grat-itude by giving practical effect to this audacious resolve, and after the lapse of two centuries another great rebellion, more effectual than its predecessor, and so brief and bloodless that history does not recognize it as a rebellion at all, was inaugurated by the essentially English proceeding of a quiet country gentleman telling the collector to call again." If that were read to the Limerick Corporation at a penny reading it would bring down the beauty of the beauty of the collector down the house, for they had it under the hand of the hight honorable gentleman that to resist the imposition of taxes—not of exceptional taxes under the Crimes' Act, but of the Queen's taxes -was an "essentially English proceed-ng." He would ask the right honorable gentleman why, in the case of 1832, what became an essentially English proceeding should become erroneous in the case of the Corporation of Limerick when it became an essentially Irish proceeding (cheers). He wanted to know were the Corporation and citizens of Limerick not entitled to tell the right honorable gentleman's policemen to call again, (laughter and cheers).

CELEBRATION AT MANIWAKI.

FEAST OF THE ASSUMPTION-GALA DAY-PROCESSION AND GAMES.

Maniwaki, August 20.-[Special]. has long been the custom for the inhab-itants of Maniwaki and the surrounding district of Desert, to have a general holi day some time in the month of August. It is general because all nationalities It is general because all nationalities take part. This year the 17th and 18th inst. were chosen. At 9.30 on the morning of the 17th, the St. John Baptist Society, St. Patrick's Society, Children of Mary, citizens and strangers assembled in St. Mary's Church, where divine services were held. Rev. P. Morout, O. M. I., spoke in French, and Rev. Dr. Mangin, O. M. I., of the Ottawa College, delivered the English sermon. After the services the procession formed in the following order: Standard bearer, Ottawa College Band, School Children, Ladies, St. Patrick's Society with flags Ottawa College Band, School Children, Ladies, St. Patrick's Society with flags and banners, St. John Baptist Soci-ety, flags and motioes, a nation of Algon-quin Indians, in their hunting uniform and band of their own; Children of Mary, visitors, and clergy of the place, in all about fifteen hundred. The procession moved down Main street to the Prairie Park, where the Indians were entertained by Rev. Father Provost with an address in their native language. The proces-sion then continued through the village back to the church where it dispersed. Almost every house in the place was decorated with evergreens and appro-On Monday the 18th the field and aquatic sports were the attraction, Mani-

vaki enjoys first class accommodations for both. Her Prairie Park borders or the Gatineau river which glides smoothly by, affording an unbroken surface for four or five miles. The spectators there fore, can from the same place see both turf and water races. Mr. William Logue, manager, and all the other gentlemen who were personally concerned in the management, are men of character and influence and did all they could to bring out courage, strength and speed. especially refreshing to see the real, rural, rustic simplicity displayed by the contestants. There was no jobbery or jockeying; no pulling or pocketing or knavery of any kind, but "go for all you're worth!" At 9 o'clock in the morning the aquatic races commenced. In the large canoe race, six men in each four canoes started, all manned The race was won by Capt. by Indians. Pisinwatch and crew. The small canoe race, two men in each, was won by Buck. shot Bros. In the small canoe race, two Indian girls in each canoe, the contestants pulled round the buoy in as quick time as the men. Miss Shimite and companion took first place. Between the races there was considerable amusement watching a number of lads trying to take a \$5 gold piece from the end of a timber 50-tt. pole, well greased, and extending from the shore over the water.

After many a ducking, a little Indian boy succeeded in scalping the pole's head of its treasure. At one o'clock p, m, a horse race, for a \$50 cup, catch weights, open to all, was won by "Star of the North." In the horse race for purses, Mr. Moore's horse, "Telegraph," took first money. One mile foot race, Mr. Patinaude stepped off with the purse, but was back in time to take first prize in the half mile race. Mr. Bodwin won the water-pail race. Mr. Poirier threw the stone farthest, and took first. Mr. Moody covered more space in a hop-stepand jump, and also the 100 yard dash, consequently he came out two first prizes ahead. Mr. Keaney took first in the standing jump. Frank : Comondo smoked them all out of time, and carried off first prize in the smoking race. In the evening there was a torchlight pro-

London Universe, Aug. 9th His Eminence the Cardinal Archbishop of Westminster preached at the High Mass in the Church of St. Charles, Ogle Mass in the Church of St. Charles, Ogle Street, on Sunday, in aid of the Univer-sity College Hospital. The Mass was sung by the Rev. Father Pownall, the Rev. Father Habingsreither acting as sung by the Rev. Father Pownall, the Rev. Father Habingsreither acting as deacon, and the parish priest, the Rev. T. Regan, as subdeacon. After the first Gospel his Eminence, speaking from the altar-steps and taking his text from the Gospel of the day, "And when He drew near seeing the city He wept over it," proceeded to say: That was the last time our Lord went to Jerusalem before He suffered. He came as they believed by the mountain path, and He wept over the city that lay before Him—the holy city, the city of God, and the city of the temple. He wept over it because there was not a Commandment of God that was not broken in that city. Even the was not a Commandment of God that was not broken in that city. Even the sanctity of the temple was sacrilegiously profaned. He saw that that people was about to commit the greatest sin the world has ever known—the summing up of the sins of the world, in the Deicide, the murder of the Son of God Himself, and therefore did He weep over that city. That (said his Eminence) brings before us a thought which is very fitting for this day. My purpose is to ask you to give your alms for a very excellent hospital. That brings to our minds two thoughts, first the sin of man and next the sorrow of God. St. Paul says in his epistle to the Romans that "every creature"—that is, the whole creation—"groaneth and travailleth together." All things join in one great mourning over the sins and misery of the world, and when the great cry went up God answered it. By the infinite pity and compassion that has no bound, He sent His son into the world, and placed Himself in the midst of all the creation He had made, and in contact with all the miseries of His creatures. He came to see, if I may say so, what this great cry signified; He came to see the destruction that sin had made. It is very THE WRECK OF THE WORLD

is to be found not in the inanimate, irra-tional world; not in the sky or the earth, the trees or the flowers; not in the fruit, the harvest, or the forest; not the cattle or the flocks; not, in fine, in the lower race of creation, but in the highest part of creation—in man, whom he had made to his own image and likeness, to whom he had given reason and intelligence, a free will, and a heart to love Him. There is the chief wreck and ruin of the world to be found. He came into the midst of those who were destroying one another and themselves. He found death reigning over those whom he had destined to be immortal. When he raised the daughter of the Ruler to life, and when he called Lazarus out of the tomb, there was death in the most innocent form, but there was also all around Him death in horrible forms. There was sin, the great cause of such death, the sinner turning his back on his Creator by giving his love to the crea-ture, to those that were beneath him, in-stead of to God. When he came to see all this and weep over it, He came to share it, for taking our manhood he made him-self susceptible of all the sorrow that sin has brought into the world. He sees the hatred with which men regarded him because He was better than themselves : He cause He was better than themselves: He suffered temptation—the Holy One of God, the sinless soul of Jesus, suffered temptation in the wilderness. He knew the bitterness of temptation. He was, so to speak, in contact with sin, as far as it is possible for the Sinless One to be. Satan came and breathed in His face, which was came and breathed in His face, which was an insult worse than was the conduct of those who spat in His face upon the cross those who spat in His face upon the cross or hose was employed, which was laid on or hose was employed, which was laid on cross the cross of the camp. priate mottoes. The day closed with a grand illumination.

of Calvary. He suffered the most exquisite pain that ever was inflicted on the sensitive nature of man. He had all the shrinking from death we have, but he had the sight of death, and that one of unimaginable agony all the days of the thirty three years of His life. We know what it is to foresee any great pain or sorrow. have known, some of us, what it is to be-lieve we may die in the beginning of a sickness, and we know how painful is that foresight of death. That foresight of death He tasted all His life, but God in His mercy keeps that from us. Our Lord

AN INTENSE ABHORRENCE OF DEATH. We fear it, and we shrink from it, but we have no notion of the destruction it makes of the fairest creation of God. Here we have the reason why He wept over Jerusalem, for He clothed Himself in a sympathy to know what we suffer. Here we have a high priest that is a Saviour, who was in all things as we are save and except one—that He was sinless. We have a Redeemer to whom we may go and speak with a perfect consciousness that there is no suffering of body or soul, of mind or heart, which He has not known, and we can confidently appeal to Him.
There is but one thing in which we cannot appeal to His experience, but even in that we can appeal to His boundless love and mercy—where our sorrows are caused by our sins. He tasted sorrow that He might be the consoler and comforter of the world. There is no pain of the body which He did not exquisitely suffer in His three hours' agony on the cross, and therefore He knows all that we suffer and can fore He knows all that we suffer and can sympathize with us. He has communica-ted His sympathy to His mystical body, to those who are the members of Jesus Christ. To them He has given a share of this supernatural sympathy. If one mem-ber of the body rejoices all rejoice with him, and if one sorrows the others also. There is a law of universal sympathy in all the members of the Church, because in them the Holy Ghost dwells, and thereby is the charity of God poured out into our hearts, and thus we have sympathy one with another. That is the great bond which joins us together. Our Lord fulfilled a threefold office-the pastor of souls that were wandering away in sin; He was the great physician of the soul as well as of the body, and He was God's almoner, for all His life He went about doing good, multiplying bread in the wilderness, opening the eyes of the blind, healing the sick, and doing what no physician on earth can do-raising the dead to

under the leadership of Prof. Valiquette, rendered some very choice music, and won many compliments.

CARDINAL MANNING AT ST.

CHARLES'S.

Leader Lider and Manning AT ST.

CHARLES'S. plead. I believe that He who, in His pitiful love wept over Jerusalem, would, if weeping were possible, weep over the suffering, the misery, and the deaths of this city of London. I can conceive no more ghastly vision of sin and mortality than that which is to be found in the city in which we dwell. Every year eighty thousand go up before the judgment-seat of God. How many are attended by priest or physician God only knows; how many have no almoner by their bedside? We have indeed a multitude of noble priests, but every man knows that where there are seventy who are dying every there are seventy who are dying every moment—so that since I began to speak to you I know not how many have passed out of this world—perhaps not one in ten who are sick are sick unto death. There is not a trade or industry by which HONOURABLE AND HONEST WORKING MEN gain their bread which does not stealthily and continually wear into them and inflict on them some malady, so that the most laborious and industrious man at last carries with him the germs of his last malady arising from the honourable and industrious work by which he has lived. That is a most mournful thought. In those trades I know not how many men are trades I know not how many men are maimed, and what a multitude meet their death every year by accident? Every year I know not how many meet their death by accident in the streets of London—one almost every day. The hospital is the only provision we have for all this misery and suffering. His Eminence then proceeded to appeal for the generous denations of his hearers in favour of the then proceeded to appeal for the generous donations of his hearers in favour of the hospital, of which he spoke in terms of the deepest praise. The Cardinal also took occasion to publicly acknowledge his gratitude and the gratitude of the Catholic body generally for the kind manner in which the Protestant sisters nursing in the hospital looked after the spiritual conthe hospital looked after the spiritual conthe hospital looked after the spiritual con-solations of those Catholics who came under their care by at once—in cases of danger—communicating with the Catholic priest. His Eminence said that a hospital did not consist of four walls and a roof under which the poor sick might lay, but it was a place where skill, practice, and experience, as well as zealous care and kindness, prevailed and were constantly shown not to the rich and great but to the poor and the suffering. Speaking of the medical profession, the Cardinal continued to say that a more charitable body of men, more single-hearted specimens of disinter-ested generosity, could not be found than amongst the physicians and surgeons and the general body of the medical profession. They were to be found day and night at the bed-side of the sick. He (the Cardinal) had met them in his own time at the dead of night when the Catholic clergy met nobody else, and he knew that was done without fee or reward. For this, his Eminence said, we owe a great debt of gratitude to the medical officers debt of gratitude to the medical ofheers of the hospitals of London. In conclusion, the Cardinal said: Having made this appeal to you I have a certain pressure upon my heart. What can you do? The poverty of my flock is great I know. Your offerings of to-day when printed in the list, will no doubt seem to be very inadequate, but I believe I tell the truth when I say it will be found proportionate. when I say it will be found proportionate to your means. The little we send, we send with a great heart. We thank the hospitals most gratefully for all they have done, and are doing for us, and we wish them most heartily God speed in their work, which I am confident God will bless.

A TIPPERARY TURK.

During the operations of the Allies in

One morning while the water was being supplied, the minaret sounded for prayers, and one of the Turkish soldiers im-mediately went on his knees to praise Allah. Unfortunately, he went down upon the hose, and his weight suddenly stopped the current of that 'first of elements,' as Pinder calls water.

'Get up,' cried an English soldier. Voulez vous avez la bonte, mon cher Monsieur la Turque,' cried a French-man, with his native politeness, 'get up.' 'That ain't the way to make a Turk move,' cried another; 'this is the dodge. So saying, he knocked the turban off. Still the pious Mussulman went on with

his devotions. 'I'll make him stir his stumps,' said the other Englishman, giving him a remark-ably hard kick. To the wonder of all, still the unturbaned, well-kicked follower of the prophet went on praying as though he was a forty-horse parson.
'Heet away, mon—I'll show you how

'Hoot away, mon-I'll show you how we serve obstinate folks at Auld Reekie' quietly observed a Scotchman. He was, however, prevented; for the Turk, having finished his 'Allah vin en Allah,' rose, and egan to take off his coat, then to put himself in the most approved boxing attitude, a la Yankee Sullivan.

tude, a la Yankee Sullivan.

He then advances in true Tom Sawyer style to the Englishman who had kicked him in the lumber region. 'A ring!' a ring!' shouted the soldiers and sailors, perfectly astonished to see a Turk such an adept in the fistic art.

The Englishman, nothing loth to have a bit of fun with the Turk of such a John Rell ture of mind set to work, but found

Bull turn of mind, set to work, but found he had met his master. In five minutes he had received his quantum sufficit.

As the Turk coolly replaced his coat and turban, he turned around and said to the admiring by standers in the purest brogue:
Bad luck to ye, ye spalpeens! when ye'r afther kickin' a Turk, I'd advise ye, the next time, to be sure he's not an Irishman.' The mystery was solved—the Turk was a Tipperary man.

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The Carpolle Merord Published Weekly at 486 Richmond Street, London, Ontario. REV. JOHN F. COFFEY, Editor. THOS. COFFEY, Publisher & Proprietor.

Ottawa Agency: P. J. Coffey, Gen'l Agent, 74 George St. RATES PER ANNUM.—One Copy, \$2.00; hree Copies, \$5.25; Five Copies, \$7.50; Ten opies, \$12.50 Payable in every case in opies, \$12.50 Payable in every case in evance.

Advertising rates made known on appli-Approved by the Bishop of London, and recommended by the Bishops of Ottawa, Kingston, and. Peterboro, and leading Catholic Clergyme n throughout the Dominion. All correspondence addressed to the Publisher will receive prompt attention.

Arrears must be paid in full before the paper can be stopped.

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

Catholic Record.

LONDON, SATURDAY, SEPT. 6, 1884. THE ANNEXATION OF JAMAICA.

We announced in our last issue that we should this week discuss the proposed annexation of Jamaica to Canada. When first we heard mention of this extraordinary proposition we felt inclined to think it had no other basis than the silly wanderings of some superloyal imagination. In this view we must confess ourselves to have been deceived. There is on foot a well laid and carefully planned scheme to bring Jamaica into the Canadian Confederation. That plan has not yet in detail been laid before the public, but we may, from the information before us, fully discuss the principle of the scheme. But, before going further, let us ask and answer a question. Where and what manner of land is Jamaica? Jamaica is found, as to situa tion, soil, products and institutions thus briefly but clearly described :

"Ja maica aboriginally Xaymaca, or Land of Wood and Water—an island situated in the Caribbean Sea, about 90 miles to the south of Cubs, within 17 deg. 45 min.

—18 deg. 30 min. N. lat. and 76 deg. 10 min.—78 deg. 22 min. W. long. It is the largest and the most valuable of the British West Indian Islands, being 140 miles in length, and 45 in extreme breadth and a population now estimated at 500,-060. It was discovered in May, 1494, by Columbus, who called it St. Jago. It was taken possession of by the Spaniards in 1509; but in 1655, a British expedition sent out by Oliver Cromwell, under Penn and Venables, attacked the island, which capitulated after a trifling resistance. In 1670 it was formally ceded to England by the Treaty of Madrid. From the sea level on all sides of Jamaica a series of ridges gradually ascend towards the central ranges, from which they radiate, dividing the large rivers, and attaining, in the culminating Western peak of the Blue Mountains, an elevation of 7,-335 feet. From these mountains at least 70 streams descend to the north and south shores, but with the exception of one (the Black River, and that only for small craft) they are not navigable. Excellent harbours are everywhere to be found. Most of the staple products of tropical climates are raised, and in this direction great improvement has taken place during the last few years. The Governor is assisted by a Privy Counci not exceeding 8 members, and a Legisla Council tive Council consisting of 8 official and 8 mon-official members. Kingston is the port and largest town, and is now the capital and seat of government. Popu ation about 25,000.

Amount of public revenue in 1879 ... £547,003 Expenditure in 1879 502,938 Public debt in 1879 ... 718 608 Public debt is 1879. 718,698
Emports from United Kingdom, 1879. 994,578
Emports to United Kingdom, 1879. ... 1,347,342
Total imports from all countries, 1879. 1,347,342
Total exports to all countries, 1879. 1,337,571

The chief articles of export were:sugar, £415,404; rum, £197,325; tobacco, £249,158; fruit, £40,175,"

To this description we may add the further information that the entire white population of this island is hardly 20 .-900, while the purely negro population as fully 400,000, the remainder being made up of Chinese and inhabitants of every shade of color and almost every conceivable admixture of blood. The mass of the population have never had any share in the government of the island, which is controlled and directed in the interest of a few proprietors and merchants.many of whom do not reside in. and some of whom have never seen this island. Hence the disaffection that has at times manifested itself; hence the bloody uprisings of the down-trolden multitude; hence the present unsatisfactory political condition of the island. Who are they who propose this scheme of annexation-and who are they in Britain and in Canada who approve the scheme? As to the former a correspondent of the Mail gives us an idea :

"The accompanying copy of a resolution passed at a meeting of Jamaica proprietors and merchants held in London on the 7th inst., has just been forwarded me by the Hon, Mr. Solomon. It is important as showing the way in which the prospect of contederation with Canada is regarded by a body of capitalists having a very large stake in the prosperity of the island. Mr. Solomon that he will submit it to the Colonial Office, before leaving London for Jamaica, which he will do on Sept.

That this meeting of Jamaica proprietors and merchants approves of this scheme for the entrance of Jamaica as a province into the Canadian Dominion, and desires the Hon. Mr. Solomon to take the earliest opportunity of bringing the matter before the Jamaica Legislature so that official proposals may be made without loss of time to the Governmunication Mr. Solomon may have with

the Canadian Premier, Sir John Macdonald, he may be assured of the sup-port of the Jamaica proprietors and merchants in Great Britain.'

"These sugar and coffee planters know their own interest, and see in the duty free importation of their produce into the Dominion an immensely increased the Dominion an immensely increased demand for their principal crops. And our four and a half millions of sugar and coffee consumers will also know theirs when drinking their untaxed coffee sweetened with untaxed sugar, and enjoying the untaxed oranges, delicious guavas, yams, arrowroot, and other productions of the tropical farm, which I trust ere long we shall call ours.'

The monopolists of Jamaica are then interested in nav. anxious for the success of this scheme. They desire to secure for themselves a monopoly of Canadian markets and care little for the cheapening of tropical products to us, only in so far as this cheapening may swell their own receipts. Let us have reciprocal trade relations with the British West Indies, and the whole of the commercial argument in favor of the annexation of Jamaica falls to the ground. That commercial argument is the main one advanced by the correspondent of the Mail, Mr. A. Spencer Jones, who is evidently an enthusiastic admirer of the annexation scheme, and claims to be its first promoter. He tells us .

to every man's table and pocket, is but one of the many benefits which the acquisition of Jamaica will bestow on us. Our cotton factories, our hardware factories, our agricultural implement makers, our sho makers-in fact all our manufacturing interests, will find increased work, wages, and profits in supplying the nearly 600,000 new customers, which free admission to the Jamaica market will secure for them. And not only will our existing industries bo benefitted but new ones now unknown in Canada will soon spring up. The island, which from the height of its range of mountains—over 7,000 feet—possesses several climates, admirably adapted for the protetion of silk, and has in it negro peasantry or small landholders a class of men to whose habits that in-dustry is well adapted. As a laborer for hire on the large sugar estates, it cannot be denied that he is the inferior in steady industry of either the East Indian or Chinese coolie. The former class of laborers have already been brought from India in considerable numbers, at the joint cost of the planters and the Government, and that they are doing well is shown by the two facts that of the 22,837 coolies introduced up to September 30, 1882, only 5,821 had, at the end of their five years' indentures, claimed the free passage home, guaranteed them by the Government, and that those who returned, though penniless when leaving India, carried back with them over £40,-00 sterling in money and jewellery. In this demand for coolie labor may possibly be found a solution of the Chinese prob-lem with which we shall have to deal on

What guarantee is offered us that this annexation will cheapen those tropical products? The 600,000 new customers promised us by this ardent but injudicious writer would, we fear, in practice be found reduced by hundreds of thou. sands. Jamaicans, whether annexation come or not, will del in those markets that are cheapest. Will the markets of Canada be for them the cheapest? We do not think so. The cost of transportation is now so great and will, no doubt, continue to be so great, that nothing but an absolutely prohibitory exclusion of other goods than Canadian could secure for us the markets of Jamaica. from annexation the Jamaican p.o. prietors and traders would, by securing the Canadian market for their products, derive, we admit, great advantages, but the advantages promised to Canada by its advocates are vain and illusory to the last degree. The Mail correspondent tell us that :

the completion of our great railway."

"The United States thought no sacrifice of men or money too great to win back a South that had seceded—shall we as Canadians be so timid, so blind, so unfit for the responsibilities greatness as to refuse a South-which, should the Imperial Government con-sent, will be freely offered to us at the next session of the Jamaica Legisla-

There is no analogy whatever between the two cases. The United States fought for their existence as a nation, for a South, one with them geographically, commercially and politically. We, on the other hand, are asked to assume the grave responsibility of receiving into the Canadian Confederacy a South dissociated from us geographically, to a very great extent commercially, and which must eventually be wholly dissociated from us politically. We are asked to place ourselves in a position of antagonism to the United States of America, which cannot but view the annexation of Jamaica with displeasure as a further attempt at the establishment and perpetuation of monarchical institutions in a portion of America very largely subject to American influence. How grave, for instance, the responsibility of Canada in connection with Jamaica, with a large population of disaffected blacks in that island, and the United States in possession of Cuba? And what other purpose have the promoters of this scheme in Britain in view but the menacing of the American republic with the establishment at its very doors of institutions avowedly

and other West Indian possessions. It est citizens, as representative men before resumption of reciprocal trade relations, this folly and injustice. The British adjoining country. It will be fruitful of \$1,000 from its citizens. jealousies and heart-burnings between the two countries, injurious beyond calculation to this new and rising country. We have here already sufficient diversity of race and religion and climate. We have here already in this confederacy too many conflicting interests to satisfy without adding to our difficulties by the absorption of the complex population of Jamaica. The so-called legislature of that country is not qualified to speak for its inhabitants. These that body does not represent. It represents the proprietors and the traders. For them it speaks. By their views and the views of imperial policy, in which they readily acquiesce, this so-called legislature is governed. This legislature may vote us Jamaica, but they cannot vote us its people nor its people's heart. We have no objection to the black population, per se, of the island, for to us who favor the widest practicable extension of social and constitutional privileges to all men, a man's color amounts to nothing. But "The cheapening of tropical produce, though an advantage that will come home maintaining, as we do, that we have already such diverse elements to govern as to render our good government of the Jamaican negro a veritable impossibility We see in our absorption of the half million blacks of that island difficulties of an insuperable character. Certain of the Canadian promoters of the scheme are eager for its consummation because of its promised furtherance of their special views. We cannot but look upon their eagerness in this regard as indica tive of a desire to control the growing strength of the French race in Canada An addition of twenty or twenty-five Jamaicans to the Federal Parliament, with the necessary addition before long of fully as many more from the North West, would displace the Province 3of Quebec from its present position of influence in Federal councils. We raise a voice of solemn warning to our Quebec friends in what, we trust, may prove good time. Men there are who have long worn in their presence the mask of friendship, but who have secretly sworn to reduce at the first opportunity their political power and prestige. The Jamaica scheme nowion foot offers some of these unscrupulous politicians a long desired-for opportunity. We trust that the statesmen of the sister Province. rising above all partisan considerations. will be equal to the emergency, and prevent, as they can prevent, the consummation of a scheme that can bring to Canada naught but anxiety and peril. If Britain be earnest in her desire for

FLUNKEYISM.

the consolidation of her American posses.

sions, let her bring about West Indian

confederation. With such a confederation

Canada might establish reciprocal trade

relations, presenting none of the dangers

and securing us all the advantages of the

proposed annexation of Jamaica.

We find no fault with the visit of the British Association to Canada. On the contrary we are happy that those profound and sapient gentlemen have thought fit to visit this little country of which so little is known or cared for in Britain. But we do certainly, as a Cana. dian citizen, object to the nauseous display of flunkeyism made ever since their visit was first talked of. We can, in this great country, receive people hospitably without going on bended knee before them. In fact hospitality is one of the characteristics of the Canadian people. These British Association people are no better than ourselves. Some of them perhaps not as good, as an item in the Free Press will show :

"A few days ago while the Russell House guests were at dinner, they were surprised to see a party of ladies and gantlemen, evidently foreigners, enter the dining hall, and stare about on all ides. The visiting gentlemen kep heir head gear on and escorted th ladies up to the manager's private table one corner of the room. They turned to backs of the chairs towards the table, sat down, and again stared about the room. When the waiters started the room. When the waiters started to serve them, the gentlemen took off their hats and coolly laid them upon the table. The ladies in the party conducted themselves more becomingly. The guests were greatly amused at the rather vulgar actions of the strangers who were, it was afterwards ascertained from the register of the hotel, members of the British Association."

In another Ottawa paper of the same date this item attracted our attention "The committee for the reception of the delegates of the British Association is working with great vigor. Already subscriptions to the amount of \$1,000 have been realized. Those representing the association will

rive on the 30th by special train from Montreal and will return in the evening. Anything more stupidly ridiculous, anything partaking more of the character of imposition than these subscriptions for purposes of hospitality we know not. Poor men—men who cannot, without injustice to their families, contribute to the wants of the cholera patients. The priest is compelled to dig the graves and bury the dead almost single-handed."

ing America to the acquisition of Cuba place themselves, at the expense of hon- can be no fear for its future. We have will, if carried out, forever prevent the strangers. There should be an end to so much desired between the old Association could have been well enough Provinces of Canada and the received at Ottawa without dragging this

> THE FREE PRESS ON THE PRESI-DENCY.

Our sapient contemporary, the Free Press, which so often affects to despise American institutions, in its issue of the lst inst., undertakes to lecture the American nation on its duties in regard of the Presidency. To the lofty mind of the Free Press the Presidency is, of course, a matter of small moment to the world at large. Small, however, as it is n the eye of our contemporary, it has managed to draw from it an article which for absolute disregard of facts can only be excused by the evidently gross ignorance of the writer. He says, for in-

stance : "A large number of the influential Republicans have arrived at the conclusion that it will be better to elect a Demo cratic President like Mr. Cleveland, than saddle the American people with a per sonage of Mr. Blaine's antecedents reputation. It is alleged that a well-be-haved Convention at Chicago would have nominated Arthur, who was alluded to in a resolution as follows:—'We believe his eminent services are entitled to and will receive the hearty approval of every citizen.' Why, then, has not the every citizen.' Why, then, has not the faithful, the honorable, the well-tried servant been continued? If the good work of civil reform and general purifi cation which President Arthur has given himself to is to go on, why not continue him in it; why substitute Mr. Blaine, whose name is associated with so many questionable transactions? One en is that the Republican con vention at Chicago was shamefully manipulated in Mr. Blaine's interest. We re told that many delegates treated as merchandise, to be bartered for wine, money, or promise of position, and that the convention instead of being a deliberative body was converted into howling pandemonium, overflowed by the worst elements of Chicago, admitted vithout tickets. Upon the principle that no clean thing can come out of an unclean thing it is easy to account for the selection of Mr. Blaine, and all reputable nominations rejected. But there are among the Republicans very many thousands who, to promote the objects to which the Republican party has re-cently devoted itself, would prefer to see them advanced by Mr. Cleveland than aid prostrate again by Mr. Blaine.'

We certainly cannot be accused of any leaning towards the republican party. We have always given our adhesion so far as it might go, to the Democrats. But in this contest we are certainly in favor of the election of Blaine and Logan, on account of the views of the former on the foreign policy that Americans should pursue. As far as the democratic politics of the Union are concerned, we are now, as we have always been, strongly in favor of the old time democratic doctrine of state rights. But this is not to-day the living issue it was some years ago. When it does come into prominence again we will be as strong in our advocacy as ever of that sound constitutional doctrine that good word includes and expresses. The Free Press betrays its own character by the

"It is well-known, that so far as politi-"It is well-known, that so had as point cal principles are concerned, there is at the present time very little difference claims to be willing to advance and protect "labor," though the phraseology in which their intentions has been couched reminds one more of an intricate maze of irreconcilable argument than of a well Seeing that so little difference as to prin ciple exists, prevailing tendency is pay more attention to the characters and public services of the men.'

There is nothing of the kind known. that very little difference of principle prevails between the two great American parties. After Mr. Blaine's election the Free Press will find that a very great difference exists. Especially so if the scheme for the annexation of Jamaica to Canada is ever laid before the Parlia ment of the Dominion and assented to by that body. Then the Free Press will find that at least one American party guided by certain principles different in many important regards from those guiding and controlling certain small classes of American citizens.

TRUE HEROISM.

The French clergy have, from the very first outbreak of the cholera, given ample proof of that heroism which has everywhere distinguished them. An epidemic may alarm the people but it has no terrors for the ministers of God. In a secular journal we lately read an item that gave us great edification:

"At Pintsdebon, a village in the department of Yonne, an average of two persons daily die of cholera. The panic there is intense. The laborers have abandoned their work in the harvest fields and fled. The villagers have shut themselves up in their cottages and re use to open the doors for anyone. The parish priest at Noyers has gone to the relief of the almost deserted inhabitants. The nurses are sick and unable to attend

never, ourselves, despaired of that great nation, for the moment, unfortunately, under radical control. France can, however, do, and will no doubt do, that which Belgium has done, liberate herself from the odious tyranny of an aggressive and unscrupulous infidelity.

THE KHARTOUM EXPEDITION.

One of the peculiar features of this very peculiar expedition, of which General Wolseley is to have the command-inchief, is the invitation extended to Canadian voyageurs to take part therein. Anything, we must say it, more extraordinary we have never heard of. Gen. Wolseley's expedition up the Nile bears not the slightest analogy to his Red River campaign of 1870. In the latter case the General had nothing but physical difficulties to contend with. Ever when arrived at Fort Garry there was no foe to meet him. But in the case of the Nile expedition there will likely not only be a foe at the end of the journey, if ever it be reached, but multitudes of foes along the way. Besides, there is the difference of climate, which to those of our Canadian voyageurs who may go, will prove to them an insuperable obstacle to real serviceableness. From the Ottawa Free Press we cull some particulars concerning the employment of Can-

"In conversation with Lord Melgund downe, this forenoon a Free Fress representative learned that some time ago the Imperial government telegraphed to the Governor-General for 00 men to go as voyageurs to assist in navigating the small boats through the rapids of the Nile, in connection with the relief of General Gordon, It is understood that the idea of sending for Canadians first emanated in the mind of General Wolseley, who, during the Red River expedition, had good reason to know the efficient manner in which his work was then discharged, chiefly by Indians. In the present case it was Indians that the British Government requested. On enquiry, however, Lord Lansdowne ascertained that Canadians vere equally as expert, if not better, in performing the duties required as were The first order to send three nundred was afterwards increased to six hundred. In both cases the answer sent. Lord Melgund stated that the wages of the men will be paid in what is known as the sliding scale, from the time they leave Canada until they return. The lowest grade will receive \$30 per month, the next \$35 and the highest \$40. It may be added that there will be no difficulty in securing the number of men required.'

We hope, for the honor of Canadian good judgment, that there will be difficulty in securing the number of men required. The wages offered are very poor, and the service demanded extraordinary. A city contemporary of the Free Press, the Ottawa Sun, in very energetic language gives a view of the case in which we are prepared to concur :

"There seems to be ground for fear that the expedition for Crank Gordon may prove a failure, owing to the tardiness of the British Govern ment about setting it in motion. Gordon is reported to be provisioned only until Monday next, and the relief party, it is said, can hardly reach him before the 1st of November. So well informed an authority as Sir Samuel Baker, who is familiar with the country to be traversed, speaks gloomily of the prospect, and says that the boats relied on for passing the cataracts of the Nile are totally unsuited for the purpose. The British government is open to censure for having failed to start the expedition last April so as to take advantage of high water in the Nile. Should disaster or failure overtake the expedition it would probably prove fatal to the ministry,—a result which, in view of the important undertaking in the matter of extension of the franchise, would be much to be

General Wolseley is an officer of many noble qualities, in whose success we have always rejoiced. We will not indeed regret any success he may, in the expedition to Khartoum, meet with. But we do think, that heretofore he has permitted his generous instincts only too often to supplant his good judgment. He has been, it is true, successful, but success is often brought to a very sudden and wholly unexpected termination. We Laurent and Rev. Mr. Frayling. The hope it may not be so in the case of Gen. altar was beautifully decorated for the eral Wolseley. His has been a noble occasion. The choir, under the direction career from the outset. We hope it may continue so till its termination. It will appropriate music in magnificent style. be interesting to our readers to know that elaborate preparations are making Ave Verum in good voice. The serfor the success of the expedition to Khartoum. A cable despatch dated the o'clock. After the service His Grace 31st says:

"Certain particulars with reference to the relief expedition up the Nile have been finally arranged. The forces which will proceed south of Assouan will be composed of 8,000 British troops, 2,500 Egyptians, and a flotilla of 950 river boats. The boats will be manned by 400 Canadians, 300 Kroomen, and about 2,000 Egyptian and Nubian boatmen. The cost of the expedition is estimated at £8,000 000. It is reported that Gen. Lord Wolseley, before accepting the chief command of the expedition, insisted upon being granted carte blanche as ted upon being granted carte blanch to the strength of the equipments of the force. The total number of British troops in Egypt at the present moment is 10,-128, of whom 601 are on the sick list. its very doors of institutions avowedly injustice to their families, contribute inimical to republicanism. This menace will have but one effect, that of stimulations arowedly injustice to their families, contribute for such purposes, are often victimized by worthless schemers who manage to such heroes as this good priest, there When all the reinforcements destined

pedition to Khartoum will not be decided peauton to knartoum will not be decided upon until Gen. Wolseley reaches Egypt. General orders have already been given, however, to eliminate from the troops all men whose physique renders it unlikely that they would be able to undergo the privations which the expedition will, no doubt, be exposed to. Several special correspondents left London for Egypt last night."

EDITORIAL NOTES.

- The Belgian Chamber of Deputies has, by a vote of 80 to 49, adopted the new education bill in its entirety. This vote is quite decisive, and though the bill is not all it might be, it is certainly a vast improvement on the radical and Masonic system for five years in force.

- The latest despatches give color and strength to the rumored alliance between France and Germany. A Berin despatch says :- "Courcel dined with the Emperor to-day. Rumors of a Franco-German alliance strengthen-by the statement that German residents in China have been placed under French protection."

- We read with pleasure the following dispatch : "The British Government is preparing a bill to modify the Land Law in Scotland for the purpose of protecting the Crofters from summary eviction. It is rumored the bill is based upon Land League principles," The Government cannot do better than take a leaf from the book of the League.

- The British press is ever ready to give credence to charges of brutality against French officers and soldiers. The London Times is now, however, compelled to take a back seat on this account. We are told by a cablegram that the London Times gives a review of the recent Blue Book relating to Madagascar, and says :- "It is a conclusive disproof of the charges of savagery and elementary barbarism brought against

the French by the Malagassies." - The Czar is really an object of pity to all Europe. He is to visit Warsaw this week, and Warsaw is alive with spies and detectives on the look-out for Nihilists. "Five hundred secret police have, we are informed, arrived at Warsaw from St. Petersburg. The Czar arrives at Warsaw on Sept, 6th and will remain until the 9th, when he goes to Skernilvic, remaining until the 19th and will then spend some time hunting in Jomazof forests."

-The policy of France in regard of China promised a most brilliant success. We are informed that the rumors of an alliance between France and Japan are again revived. It is said that France has formally invited Japan to occupy the Island of Formosa, while France, with the aid of Courbet's fleet, is to seize and hold Hainan. An alliance with Japan were certainly the crowning of all French efforts to secure predominance in China.

- Our esteemed city contemporary the Free Press lately favored its readers with this choice item: "Rev. Charles Sharp, of Bloomfield, Pa., Catholic Church, while crazed with disease, suicided yesterday afternoon by shooting." The Free Press has acquired a certain reputation for enterprise in publishing divorce and suicide items, but in this case it is entirely astray. There may have been at Bloomfield a "Chas, Sharp" and even a "Rev. Chas. Sharp," but no such person there exercised the Catholic ministry. Nor can we from the ample sources of information at our command find the slightest trace of a priest of that name or any similar one at any time within recent years exercising ecclesiastical functions in any part of the United States.

- The twenty-fifth anniversary of the appointment of the Most Rev. Dr. Lynch to the episcopate was celebrated on Tuesday, August 26th. The Globe of next day spoke of the celebration in these terms: "There was a very large congregation at St. Michael's Cathedral yesterday morning to the commemorate the twenty-fifth anniversary of the appointment of His Grace Archbishop Lynch to the diocese of Teronto. His Grace said pontifical high mass, assisted by Rev. Vicar-General of Mr. Lemaitre, organist, rendered Miss Tillie Myers sang Ave Maria and vice concluded about half-past nine dined at the palace in company with His Lordship Bishop O'Mahony Rev. Father of Guelph; and the different parish priests of the city of Toronto. The grand celebration of His Grace's appointment will take place in November, when it is expected that four or five archbishops, ten bishops, and between two and three hundred priests will participate in the services.

- Mr. Gladstone's reception in Scotland has been of a most enthusiastic character. On Saturday, the 30th, he reached Edinburgh, where he received time enjoyed, and and resonant. The decorated in Glads estimated that 5.000 assemblage. Memb Lords and Comme officials were on t stone made a spe the Franchise Bill. ceded to Tory idea conflict, laying pa the practical conce should not go into in order to allow th distribution Bill. that the subject o reform involved to be contained in one the Franchise bill ward the Redistribu the Lords would l end the conflict. enter upon the que necessary. The Fr itary principle in those placing it in the elected Cham enemies. He stron of the Lords to de to the country. The a principle was tree He would rather a the Franchise Bill in political life, th innovation. A vot the proceedings, w

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change was, we learn, crowded with eager listeners and the greatest enthusiasm prevailed. The Premier appeared in better health than he has for a long time enjoyed, and his voice was clear and resonant. The hall was lavishly decorated in Gladstone's honor. It is estimated that 5,000 persons were in the assemblage. Members of the Houses of Lords and Commons and influential officials were on the platform. Gladstone made a speech. He recounted the Franchise Bill, which had been conceded to Tory ideas in order to avert a conflict, laying particular stress upon the practical concession that the bill should not go into operation until 1886, in order to allow the passage of the Redistribution Bill. Gladstone contended that the subject of complete electoral reform involved too many questions to be contained in one measure. The government had a fixed purpose of passing the Franchise bill before bringing forward the Redistribution Bill. He hoped the Lords would listen to reason and end the conflict. He was reluctant to enter upon the question of reform in the House of Lords until found absolutely necessary. The Franchise Bill sufficed to engross his whole attention. He was not averse to the admixture of the hereditary principle in the constitution, but those placing it in direct conflict with the elected Chamber were its worst enemies. He strongly denied the right of the Lords to decide when to appeal to the country. The admittance of such a principle was treason to British liberty. He would rather abandon his share in the Franchise Bill, and with it his share in political life, than sanction such an innovation. A vote of confidence closed the proceedings, which were most enthu-

THE GREAT BOTHWELL PICNIC.

Bothwell's great festival takes place on Thursday, Sept. 4. Fully 5000 people are expected. Return tickets at half fare will be sold from all stations. Sir John A. Macdonald, the Hon. E. Blake, Hon. Messrs. Anglin, Carling, Ross, Mills, the 7th Batt. Band, Lacrosse and Base Ball games are counted among the attractions of the day, and a most enjoyable time is anticipated.

DESCRIPTION OF THE ONTARIO AND QUEBEC LINE.

From the Montreal Herald.

The Ontario and Quebec Railway is Some of the districts through which it passes are among the finest, from an agricultural point of view, in the Province of Ontario. The country traversed is at present supplied with railway facilities by a number of lines which run in-land at right angles from the Grand Trunk, such as the Midland, the Coburg, Peterboro and Marmora, the Canada Central and the Kingston and Pembroke. These lines, however, in most cases only give connection with Toronto and Mon-

than by the present route, and incomparably more speedy, so that it is safe to assert that all the travel from Toronto and points west of it to Ottawa will at once seek the Ontario and Quebec. The superior character of the new road will pable the trains to make as good or enable the trains to make as good or better time over it from Montreal to Toronto as can be made on the Grand Trunk, with the additional advantage of being able to take in the Capital on the The mail train which leaves this morning at 8.45, will reach Ottawa at 12.05. Smith's Falls at 2.00 and Toronto at 10.30 p.m. Out of this should be taken a stop of 25 minutes at Carleton Place for dinner, so that the actual running time, ordinary stoppages included, between Montreal and Toronto will be a little over thirteen hours. The night express will do even better than this, for it will leave Montreal at 8 p. m. and

reach Toronto at 9.15 a. m.

The day mail train which leaves Toronto at 9.10 a. m. will reach Montreal at 10.55 p. m.; and the night express nich leaves Toronto at 7,40 p. m. is due Montreal at 8.25 a. m. There will in Montreal at 8.25 a.m. There will thus be through trains each way daily, making the run in from twelve and a half to thirteen and a half hours.

With respect to the character of the road it may be said that it is first-class in every respect. It is laid throughout with steel rails weighing 56 lbs. to the lineal yard. The fastenings are fishplates and angle irons, the rails being joined between the sleepers, thus giving an elasticity to the track which is absent from roads where fastening is on the sleeper and greatly promoting ease of travelling. The bridges are of iron, of the most approved pattern and of the strongest construction. The steepest gradient on the line is 57 feet to the mile, which is less than the extreme grade of almost any other road in Can-ada. The equipment of the rolling stock is unsurpassed, the passenger cars being of the most elegant and comfortable description, and the sleeping and parlor cars which will be attached to each train being all that the most luxur-

ARCHDIOCESE OF HALIFAX.

CORNELIUS, BY THE GRACE OF GOD, AND

FAVOR OF THE APOSTOLIC SEE, ARCH-BISHOP OF HALIFAX. To the Clergy and Laity of the Diocese of Hali-fax, health and benediction in the Lord. DEARLY BELOYED:—Man, the work of God's right hand, being composed of a body that is visible, and an invisible soul, body that is visible, and an invisible soul, belongs partly to the Material and partly to the Spiritual Order. He has, more-over, been raised by the will of his Maker to a supernatural state, having been en-dowed with an almost unlimited capacity for happiness, and fitted for the attain-ment of everlasting bliss. By reason of his material part man tends to earthly and sensual things; but on account of his spiritual soul he can never be satisfied with these; he longs for and aspires to some-thing above and beyond the vulgar pleasures of the sense. It is a sad truth that many lead the lives of brutes, degrading their nature by living "according to the flesh," glorying, sometimes, in their shame, or seeking to excuse their conduct by asserting that all are equally vicious. These "animal men," like those of whom St. Peter spoke, "who have walked in St. Peter spoke, "who have waked in riotousness, lusts, excess of wine, revellings, banquettings and unlawful worshipping of idols" (I Pet. IV—3) are not, and cannot be satisfied with these things; yet, but the exact the exact the reachest of the satisfied with these things. annot be satisfied with these things; yet, do they, as the same apostle speaks, "think it strange that you run not with them into the same confusion of riotousness, speaking evil of you." They cannot destroy the spiritual nature of the soul, but they succeed in degrading it. In the war that is waged between the body and the spirit they weakly yield the victory to the flesh: they forget the warning words of the apostle—"Forif you live according to the flesh, you shall die: but if by the

in God's Providence are held up to ridi-This is no overdrawn picture; it is no diseased imagination; it is a sad and sober truth. Let any man calmly look at the world, its modes of speech, and its heroes, and he will see how little they are in ac-THE ONTARIO SECTION, C. P. R. cord with the Gospel of Christ, but how like to the state of the Gentiles, described by St. Peter, who have walked in riotousness, lusts, excess of wine, revellings, ban-quetings, and unlawful worshipping of idols."

spirit you mortify the deeds of the flesh,

you shall live."—(Rom. VIII—13). How few, alas! heed those words; how many

look upon them as mere empty sounds.
"The animal man," living "according to

an "advanced timber; the miseratic sophistries, the senseless jargon of materialists are looked upon as deep philosophy: immoral publications find a ready sale: social honors are showered upon the successful swindler, and only the believers

But our Holy Church, Dearly Beloved, is not content with pointing out and deploring the evils that afflict society. Like a skilful physician she probes the The Ontario and Quebec Railway is 199 miles in length and extends from Toronto to Perth, where it joins the system of roads already owned by the Canadian Pacific. It passes through portions of eight counties, viz., York, Ontario, Durham, Peterboro, Hastings, Lennox, Addington, Frontenac and Lanark. sensational declamation; they are to "utter by the tongue plain speech;" otherwise "how shall it be known what is spoken?" (Cor. XIV—9.) They are warned to be exact, "for if the trumpet give an uncertain sound, who shall prepare himself to battle?" The mission of the Church is the mission of Christ continued to our own day; her methods are His methods; her voice is His voice—"who hears you hears me." Just as through him "men are made alive," so through her men are to be sanctified. She may be

of the Ontario and Quebec from Toronto to Perth is 199 miles, from Perth to Ottawa is 57 miles, so that the distance from Toronto to the Capital by the new line will be 256 miles, or 27 miles shorter these evils, so that we may realize our danger, and realizing it apply the preven-tion or cure. But we are taught: "Let no man, when he is tempted, say that he is tempted of God; for God is not a tempter of evils : and he tempteth no man. Then there is placed before us the glorious example of God's holy ones—mortals like ourselves—who lived undefiled in the midst of an unclean world, and amongst a faithless people were faithful to God's law. If they, strengthened by the graces received through the sacraments, could do this, why cannot we, aided by these same sacraments, do likewise? In the midst, then, of the faithlessness,

ride and corruption of the world what n incentive to virtue is a serious consideration of the life of God's most gracendowed creature. Perfect humility in the most exalted station : absolute chastity in the midst of a carnal-minded people entire self-denial in every stage of her life,—such is the beautiful and consoling picture presented for our imitation by the life of the Blessed Virgin. And how completely is not that life opposed to the life of the "animal man." Little wonder that he is impatient of her praises, or that he even blasphemes her holy name. Every word spoken in her praise is a con-Every word spoken in her praise is a con-demnation of himself: every exaltation of her incomparable virtue shows more fully the loathsomeness of his base deeds. He lives "according to the flesh," and, consequently, "shall die;" she mortified by the Spirit, "the deeds of the flesh," and, therefore, she "shall live."

Whilst, then, it is only natural that the "animal man" should hate the name of the Blessed Virgin, so it is equally natural that Holy Church should love her, and should propose her life as a model for those who wish to walk as children of light. Hence the Pope has ordered a Solemn Tridaum to be celebrated in each Diocese on the sixth, seventh and eighth of the coming September, in honor of the Glorious Virgin Mary. For centuries the eighth of September has been kept in the Church as the day of nativity of our Lady. This celebration goes back to the early ages of Christianity; it was always early ages of Christianity; it was always aday of joy for the Faithful. St. Peter Damian gives us the reason: "Let us God the cause, and natural laws—effects

rejoice," he says, "on this day, dearly beloved, on which, whilst venerating the birth of the Most Blessed Virgin, we also celebrate the beginning of all the Festivals of the New Testament." Yes; as she was mother of the God-made man through whom all Christian celebrations have come, her birth is truly the beginning of them all, for, without her, they would never have been. And before him Peter of Sicily had said: "To-day clear signs of our reconciliation with God are seen; to-day our humanity, formerly cast away, rejoices, beholding the beginning of the restoration."—(In Concep. Deip. Or.) Isidore of Thessaly, after relating the feating his called the feath of the world man, and for a long series of years, another kind of darkness was spread over the whole earth until the joyous birth of the most pure and Blessed Virgin shed light over all the world."—(Orat. in Nativ. B. V.)

Thus through the ages the nativity of our sweet Mother was celebrated with joy by her loving children; they offered her their homage, and they asked her prayers. This is what we are now called upon to the Blessed Virgin, shall be celebrated on the sixth, seventh and eighth of September of the Say of the seed of the says, a spend of our regarding devotion to the Blessed Virgin, shall be celebrated on the sixth, seventh and eighth of September of the system of the Blessed Virgin, shall be celebrated on the sixth, seventh and eighth of September of the system of the Blessed Virgin, shall be celebrated on the sixth, seventh and eighth of September of the system of the spending devotion to the Blessed Virgin shed light over all the world."—(Grat. in Nativ. B. V.)

do. But as the teaching of our religion regarding devotion to the Blessed Virgin is so often, and, it would seem, at times, wilfully, misrepresented, a few words on this subject may not be amiss. We believe this subject may not be amiss. We believe that to God only is supreme honor due; only He can give grace, sanctify souls, and bestow on the deserving everlasting happiness. There is only one Redeemer, Jesus Christ; there is no other name under heaven through which salvation can be obtained. This is what Catholies believe, what they are taught in their Catechism, what they hear from the pulpit, what they profess publicly and privately. But whilst they hold fast to this, they know that it is lawful to honor God's holy ones, and especially our Blessed Lady; they know that it is as lawful to ask her prayers as to ask those of our friends on earth; and they know Blessed Lady; they know that it is as lawful to ask her prayers as to ask those of our friends on earth; and they know of a surety that God will listen to her more readily than to those who are less the flesh," abounds on every side. Hence it is that the world offers a premium for vice; the scoffer of Holy Scripture is called "learned;" the drivelling sceptic is an "advanced thinker;" the miserable

That we should honor our Blessed Lady and sing Her praises, God himself taught us. In the first Chapter of St. Luke we are told how God sent His Angel to the Virgin Mary. The angel was sent on the most important of Missions; the Son of God was about to assume human flesh. God was about to assume human flesh, and the angel was to make this known to His future mother. The words spoken by the Angel were the words of God, the respect shown by the Angel was the outcome of God-given knowledge. What were these words? Will it be believed that they were the same which we are that they were the same which we are blamed for repeating! But there they stand recorded for ever in Holy Writ: Hail, full of grace, the Lord is with thee: Blessed art thou among women." What more do we want? God teaches us through His Angel, the measure of respect and praise which is to be accorded to our Lady. She is "full of grace"—that is, without any room for shade or thought of sin; the Lord is with her,—therefore most dear to Him, most beloved by Him, most powerful to obtain favors from Him. She is "blessed among women,"—therefore the noblest type of womanly perfection, the grandest embodiment of human virtue. This is what God teaches regarding our Blessed Lady; our devotion to her requires no other justification. But not only are we taught to honor her, we are, also, taught that through her God is pleased to work His greatest wonders. Through her all good has come to mankind, for through her has come the Redeemer, the incarnate God. To give us confidence in her intercession for the sin; the Lord is with her,-therefore

us confidence in her intercession for the obtaining of special graces, Holy Scripture records that the first spiritual favor conferred by the incarnate Lord, viz., the sanctification of the Baptist, was conferred through the instrumentality of the sive connection with Toronto and Montreal by a very circuitous route, whereas the new line will be the shortest possible to Toronto and Ottawa, and, when the air line from Montreal to Smith's Falls is completed, the shortest possible to Montreal. Even now, going round as it does by the Capital, it gives a much more speedy and convenient access to Montreal than any of the lateral lines which connect with the Grand Trunk.

We have already stated that the length of the Ontario and Ouebec from Toronto of the Church, the trumpet of Christ, "gives no although Christ reposing in the womb of souls, and triumph by divine charity in the end.

What then is the special remedy for the pride, and lust, and drunkenness, which are the fountain sources of nearly all the sins of our time? Are we to look upon these as inseparable from our nature, and almost if not entirely, incurable? Our of the Ontario and Ouebec from Toronto although Christ reposing in the womb of his mother could have sanctified John as his precursor he could not have done it in a manner apparent to all. Therefore he caused Mary to salute Elizabeth so that the word, proceeding from the bosom of the mother, where the Lord was indwelling, and passing through the ears of Elizabeth, might descend to John, and thus anoint him as a prophet. (Hm. 27 in C. 2 Math.) And in the third century

Origenes wrote: "Before Mary had arrived and had saluted Elizabeth, the infant did not rejoice in her womb; but as soon as Mary had spoken the word, which the Son of God, in the womb, suggested to his mother, the infant exulted for joy, and then first Jesus made his precursor also his prophet." (Hom. VII in Luc.)

Holy Scripture also records that Christ's first miracle was performed at the request of his Blessed Mother. At the quest of his Blessed Mother. At the marriage feast, in Cana of Galilee, Christ did a "beginning of miracles," and he did it sooner than he would have done, because asked by her, for he tells us "Myhour is not yet come." (John 22.) According to Christ Himself, His almighty power would not have been used so soon were it not for the request of our dear Mother. And still men, whose knowledge is just sufficient to enable them to blas pheme, would have us believe that her intercession is of no avail, and that God never exercises His omnipotence, in modifying the forces of nature, at the prayer of the just man. God abrogates no law when working a miracle; he who is the author of natural forces and as a conse quence of natural laws, has not abdicated his mastery over them ; they exist because he has willed it; they act in this, or that manner because he gave them that initial manner because he gave them that initial direction. As the skilled engineer, by a slight movement of his finger, can, without changing or destroying the laws of action in a complicated machine, produce various and, apparently, contradictory effects, can make the huge hammer or threatening saw arrest its destructive course, and turn back when within an inch of a human head; so God the architect and engineer head; so God, the architect and engineer of the universe, without destroying his own laws, can guide and govern their action, can stay the march of disease, arrest the storm cloud, or send to the

the sixth, seventh and eighth of Septem-ber of this year. The devotions to consist of the recitation of five decades of the Rosary, after which the Blessed Sacrament will be exposed, the O! Salutaris, and Litany of Loretto, with versicle and prayer to be sung, followed by the Tantum Ergo and Benediction. An Indulgence of seven years and seven quarantines is granted by the Holy See for each time one is present at the devotions : those who attend on the three days, can gain a Plenary Indulgence, applicable to the souls in Purgatory, by confessing and re-ceiving Holy Communion within the triduum, and praying according to the inten-tion of the Holy Father.

Do you, dear brethren of the Clergy,

trusting spirit, in adoring God and honour-ing the Immaculate Virgin. Dissensions will be healed, hardened hearts will be softened, the good will be strengthened, the wavering confirmed, sinners converted. A moment of grace for which, perhaps, you have been praying, is about to be given to your people: souls for which you will have to give an account may now be rescued, if only your zeal will second the intentions of Holy Church. Whilst inculcating true and tender devotion to our What Lady during these days, strive to make it elieved we are they or Confraternity. Endeavour to get boys Writ: after making their first Communion to thee: join some Sodality for the young. By What hes us the Pastor, these Sodalities for the young are he made to preduce incalculable good. can be made to produce incalculable good. Our Holy Father has repeatedly exhorted all, old and young, to become members of some pious Confraternity. The Chil-dren of Mary, St. Vincent of Paul, and the Third Order of St. Francis have been specially mentioned. For young boys a special Sodality could be formed, in which the leading feature would be monthly Communion. If we are to have virtuous men,—men of faith and prayer,—we must train up boys to a frequentation of the Sacraments. This can be accomplished more readily through means of a Sodality

than in any other way.

The grace of our Lord Jesus Christ be This Pastoral shall be read in every Church of the Diocese, on the first Sun-

day after its reception. + C. O'BRIEN, Abp. of Halifax. E. F. MURPHY, Secretary. Halifax, Feast of the Assumption, 1884.

THE KHARTOUM EXPEDITION.

London, Aug. 30.-Lord Wolseley will take leave of the Queen to-day, and starts Sunday for Egypt. He proposes to reach Dongola Bay, Nov. 7, and troops have been ordered to go to that point immediately to sustain the Madir.

Wolsely has the fullest confidence in his ability to secure the relief of Gordon. He says the difficulties of navigation presented by the Nile are not to be compared with those surmounted by the Red River expedition. The press have generally warmly endorsed his selection, taking it as an indication that the Government proposes the adoption of a vigorous Egyptian policy. France also regards the appointment in this light, and has ordered M. Barrer, who has been on furlough in

France, to return to Egypt at once.

London, Aug. 30.—The Republique
Francaise says: "The mission of North Francaise says: "The mission of North-brook and Wolseley to Egypt is a chal-lenge to Europe and a public assumption that England has exclusive ownership in Egypt. Has England considered her strength," the paper asks, "before taking so grave a step. It is to be noted that Egypt formed the substance of the recent correspondence between Bismarck and the

correspondence between Bismarck and the French ambassador to Germany."

Caro, Aug. 30.—Staffordshire and Berkshire regiments are being pushed after the Sussex regiment which has arrived at Wady Halfa. Boats are passing the Semneh cataract, and greatly helping the transportation of troops. Gen. the transportation of troops. Gen. Wood, Col. Duncan and Major Sand, with two companies of Egyptians, have arrived

at Wady Halfa.

London, Aug. 30.—The Government has ordered 250,000 pounds more of Chicago compressed beef for the Soudan

expedition.
London, Aug. 30.—Certain particulars with reference to the relief expedition up the Nile have been finally arranged. The force which will proceed south of Assouan will be composed of 8,000 British troops, 2,500 Egyptians and a flotilla of 950 river boats. The boats will be manned by 400 2,500 Egyptians and a flotilla of 950 river boats. The boats will be manned by 400 Canadians, 300 Kroomen and about 2,000 Egyptian and Nubian boatmen. The cost of the expedition is estimated at £8,-000,000.

100,000.

It is reported that Gen. Lord Wolseley, before accepting the chief command of the expedition, insisted upon being granted carte blanche as to the strength and equipments of the force. The total number of British troops in Egypt, at the present

New York Freeman's Journal.

The Protestants of Nimes, France, have built a hospital in that town. It is served by Protestant deaconesses. The Nimes municipality having decided that this new establishment should receive cholera patients, the Mayor, M. Ali-Margarot, wrote, not to the Bishop of Nimes, but to the Archbishop of Avignon, asking for Sisters of Charity for the new hospital.

hospital.

The friends of general "laicization" in France have much to learn from the cholera. A dispatch states that Puitsde-bon,in the Department of Yonne, an average of two persons daily die of cholera. The panic there is intense. The la-borers have abandoned their work in the harvest fields and fled. The villagers have shut themselves up in their cottages and refuse to open the doors for any one. The parish priest at Noyes has gone to the relief of the almost deserted inhabitants. The nurses are sick and unable to attend to the wants of the cholera patients. The priest is compelled to dig graves and bury the dead almost single-handed.

Catholic Columbian

Monkeys, by their imitative pranks excite merriment, and become a sort of burlesque of human nature. There are human monkeys, too, that afford a good share of amusement, and none do this more successfully than the ministers of the Church of England, especially the Ritualistic branch. The following, taken from one of their organs-The Church Times—fully illustrates our meaning:
"The dedication Festival of the Church of St. James the Great has been observed this year in a very marked and successful manner. On the vigil evensong was sung at 7.30, and a sermon was preached by the Rev. E. J. Scarlett, priest in charge. The church was beautifully decorated, the altar, with its numerous lights and vases of flowers, presenting a very striking appearance. On St. James' Day there was a missa cantata at 6:30 a.m., the priest in charge being the celebrant. Matins followed at 7:30. A second celebration was held at 8, the celebrant being the Rev. G. Arbuthnot, Vicar of Stratford. Between seventy and eighty persons com-municated at the two celebrations. In the afternoon a cricket match was played by the clergy and choir against the congregation, resulting in a victory for the latter. Tea followed in the vicarage grounds, at which about 300 persons were present. The choir then engaged in various sports in an adjacent field, and prizes were distributed to the successful competitors. Having robed at the vicarage, the clergy and choir, followed by a large number of the congregation, walked in procession through the streets to church, singing the following hymn: "Onward Christian Soldiers," 'Through the night of doubt and sorrow." "Biessed City, Heavenly Jerusalem," and "Alleluia sing to Jesus." A processional cross was borne before the choir, another before the clergy and two beautiful banners were

also used.

Kansas City Catholic Tribune Young man, what is your ambition? Is it to be a 'jolly fellow?' Then select a promiscuous crowd, tell miscellaneous stories, sing ribald s ngs, drink when-ever invited, and your goal is reached To be a 'generous fellow?' Sprightly step up to the bar, invite everybody to drink, throw down money in a nonto drink, throw down money in a non-chalant way, bow politely to all, walk out in a dignified manner, and you have earned your title. To be 'one of the boys?' Drink often, and show a disposition to 'treat' but never do it; talk slang swear, don't comb your hair, pull you hat over your eyes, swagger while walk ing, enrage children and insult women, and you are full fledged. To be a 'bully? Add to the elements of 'one of the boys the art to attack the weak on all occa the art to attack the weak on all occasions, to provoke quarriels, and expose your badge of full membership to police court habituates. To be an 'upright, honest fellow?' Do unto others as you would wish they should do to you; treat everybody civilly, ladies courteously, expressed follows. everybody civilly, ladies courteously, age respectfully, position deferentially, children kindly, the Holy Church with sincere humility. It is in your power to be a 'jolly fellow,' a 'generous fellow,' 'one of the boys,' a 'bully,' or 'an honest and upright fellow.' Which will you be? There is no choice if you wish to be a man.

NEWS NOTES.

German army officers are prohibited from entering the Chinese service during

the present Franco-Chinese war.
The cholera has ravaged Italy during the past week, but late returns show a satisfactory decrease both in Italy and France. Later cases are milder in their form.

powerless to quell the disturbance.

The British Government is preparing a bill to modify the land law in Scotland for the purpose of protecting the Crofters from summary eviction. It is rumored the bill is based upon Land League principles.

ments of the force. The total number of British troops in Egypt at the present moment is 10,128, of whom 601 are on the sick list. When all the reinforcements destined for Egypt reach there the total number will be 15,000.

The exact composition of the force C'Connor, in returning thanks for this, Richard Lalor and Arthur O'Connor, Nationalist members of Parliament for

says: "This money will enable me to re-tain my seat in the House of Commons. I am convinced the regular payment of Irish members is a necessity, if we are to continue the fight."

THE EASTERN WAR.

Shanghai, Aug. 30.—All the French have left Canton. It is asserted that Admiral Courbet left Minriker with the

intention of going to Canton.

The Chinese military commanders everywhere have received imperial orders to attack all the French war ships and merchant vessels which attempt to enter the leading treaty ports. Those in port have been ordered to depart immedi-

ately.

§ ¡Shanghai, Aug. 30.—As soon as the French fleet began to ascend the river yesterday, Chinese to the number of 15,000 were at once put to work repairing the damage the French had inflicted upon the Mic Fiver test. The French upon the Min River forts. The French and English engineers in the Chinese army intend to erect sand forts and breastworks. If they had had these, says the despatch, instead of the toy forts that were there, the French fleet would not have found such easy work silencing the guns. The bursting of the Krupp guns by gun cotton has inflicted irrepar-able damage on the Chinese artillery ser-

vice. They were the largest and best pieces of ordinance the Chinese had. The operations in the Min River are concluded. They were attended with complete success. All the batteries along the river were destroyed and most of the cannons exploded with gun cot-ton. We were obliged to leave some intact, because the men in order to reach them would have been exposed to a heavy musketry fire, to which no reply would

have been possible.

Our losses during the week were 10 killed, including 1 officer, and 13 seriously and 28 slightly wounded.

In the Mingan and Kinpai channels

were several casemated batteries. Two of these were clad from 12 to 30 centimetres thick with plates of sheet iron bolted together. The calibers of the Chines ranged from 14 to 21 centimeters. The calibers of the Chinese guns

Minister Ferry sent the following tele-gram to Courbet: "The country which hailed you as victor at Sontay is now your debtor for another deed. The Govern-ment of the Republic is happy to express

the nation's gratitude to your admirable crews and their glorious leader."

London, Aug. 30.—The Pall Mall Gazette says: "There is not the slightest foundation for the report that China wishes to come to an agreement with France. The Chinese consider the Foo Chow affair as an act of treachery on the part of Courbet, who took advantage of permission accorded war ships of friendly powers to enter Chinese ports. The bar-barity of continuing the fire hours after the Chinese vessels ceased fire is a cause for intense excitement against Euro-

Paris, Aug. 30.—The Avenier Militaire recognizes the probability of a French campaign in China, and advises the Government to make preparations for sending 60,000 troops to that country. The Government, it thinks, should rely on the idea

that China will finally be compelled to pay the cost of the war. London, Aug. 31.—Ferry, in replying to a note sent him by Earl Granville since the bombardment of Foo Chow, renewed the assurance that France desires to limit her operations in the East to those of her fleet.

It is reported Ferry has instructed Patenotre to resume negotiations at Pekin. Pending the result Admiral Cour-bet's squadron will remain at anchorage off the Isle of Matson. Should Patenotre fail to obtain a resumption of negotiations Courbet is left with absolute freedom to act. In the latter case it is expected he will attack Canton. The consular body at Shaughai, through the French Consul, has been assured that Shanghai will not be attacked.

Canton, Aug. 31.—The French customs officials have left. The Vicercy fears that an attack will be made upon the Bogue forts. An efficial reward has been offered for the heads of all Frenchmen.

Shanghai, Aug 13 —It is rumored that China has formally declared war against France and notified Japan.



LORETTO ACADEMY

SEMINARY FOR THE

Education of Young Ladies, under the direction of the Ladies of Loretto, a branch of Loretto Abby, Rat&farnham, Dublin.

This institution is beautifully situated on the Can dian side of the River overlooking the Fallsg. TI Scholastic year commences the first of September at closes at the end of June. Terms moderate, Fe particulars apply to the LADY SUPERIOR.

Most encouraging accounts have reached the National League office, in Dublin, of the state of the Registration of Voters all over the country. Mr. T. Harrington, M.P., put himself in communication with the local leaders in the different places where the National forces were weak, with the result that it is supposed that several seats have been rendered secure for the National Party by this week's

Work.
The Lord Mayor of Dublin has received a most satisfactory answer to a question he asked on behalf of Mr. Parnell, respect-ing the projected National Museum in Dublin. Mr. Dawson has been hammering away at Mr. Courtney on the subject, during the greater part of the past session, but got very evasive replies, and Mr. Parnell accordingly addressed his query to Mr. Gladstone himself. It was answered, Mr. Gladstone himself. It was answered, however, by the Chancellor of the Exchequer, whose ready acknowledgment that the work should be begun immediately, was a direct rebuke to Mr. Courtney for the quibbling policy followed previously by him. For sixteen years now this work has been delayed on the most palpably false pretexts, and but for the vigorous and persistent interpellations, addressed to Ministers this session, it would, doubtless, have remained untouched for another sixteen. The estimated cost of the works is under £120,000, but they can hardly be completed for a but they can hardly be completed for a considerable amount above that. In addition to being an institution of great national utility and importance in itself, the building will be a very tangible boon to the working classes of Dublin by the employment it will provide.

Carlow.

Up again goes the cry against land grabbing, and not without effect where it has been raised. Thus, some families having been evicted at Ardentesgle, about three miles from Carlow, a public meeting was convened for Sunday, August 3, to make an effective protest. On the previous day, however, all the evicted was ous day, however, all the evicted were reinstated as caretakers. We may conclude, then, that even the mere announce-ment of the meeting produced a good rement of the meeting produced a good result, so far as it goes. The meeting was held at Graigue, the Queen's county suburb of Carlow. It was unusually large; the Rev. D. Byrne, P. P., presided; nearly a dozen other priests were on the platform, and there were influential deputations present from Pathylle. tions present from Rathvilly, Marybor-ough, Arles, Athy, Bagnalstown, Castle-comer, Churchtown, Killeen, Ballylinan, Leighlinbridge, Clonmore, Tullow, and Carlow town. Mr. Michael Davitt was the principal speaker at this demonstra-tion. He was very heartily cheered by the large audience. On his way down from Dublin, too, it may be noted, he was warmly received by crowds, assembled at the railway stations of Athy and Carlow, and complimentary addresses were read to him from the Athy branch of the National League and from the Town Commissioners of Carlow. Besides the resolutions, now usually adopted at National League meetings, including apresolutions, now usually adopted at National League meetings, including approval of the principles of the Migration Company, and a pledge to prohibit hunting until the National demands are conceded, the following resolution was passed: "That we heartily sympathize with the people lately evicted in this neighborhood, and hope that the land-grabber, whom we despise, shall no more be heard of in this locality."

Wexford.

Two families at Boulavogue, county Wexford, were recently turned out on the roadside, and their holdings handed over to Emergency men. A mass meeting was thereupon promptly arranged for Sunday, August 3d, and it speaks volumes for the spirit and organization of the men of the Ferns district that the meeting should have been so successful on such short notice. The Rev. J. D. Hoare, Administrator, Ballogh—was in the chair. supported by several other priests on the platform, and by a large number of platform, and by a large number of influential local men, as well as by Mr. Harrington, M. P. National League resolutions were unanimously adopted, and in addition there was a resolution condemning "the evictions of Edward Redmond with his family of six, and the Breen family, consisting of twelve." More significant even than the unanimous adoption of this resolution was the manadoption of this resolution was the man ner in which certain remarks of the chief speakers were received by the meeting. Father Kenny, P. P., Oulart, brought out the applause of the farmers when he told them they ought to prohibit hunting over the lands so long as bad landlords existed in the country. A sim-ilar earnest demonstration greeted his de-claration that no man should be so selfish and unpatriotic as to offer for farms from which the tenant had been evicted. Harrington hit the nail on the head when he said that the people are determined against both landlord rapacity and landgrabbing, but that if they dispensed with organization and did not stand shoulder to shoulder the greedy and covetous landgrabber would again see his sun rising. That is the truth; for selfishness in human nature is strong, and it requires a strong public opinion to counteract its temp

King's County.

In the King's County there was an expression of public feeling on Sunday, August 3d, at Kinnitty, where an impor-tant meeting was held, the Rev. John Howard, C.C., being in the chair. A branch of the National League was established, and the customary resolutions were passed. The meeting further resolved that passed. The meeting further resolved that in future the Parliamentary representatives of the county should be chosen by a county convention, subject to the approval of Mr. Parnell, and gave a pledge to pay the members. Evidently the true ideas both as regards organization and Parliamentary representation are sinking. Parliamentary representation are sinking deeply and quickly into the Irish mind.

Some of the hired magistrates, to judge from their decisions, might almost be suspected of trying to turn the Coercion Act into ridicule. At Clara, on August 2d, a woman was sent to jail for 15 days for having used intimidatory language to a man who had taken land formerly held by her husband. But the man in question. her husband. But the man in question, we read, did not hear the language, because he happened to be deaf; and the evidence on which the woman was convicted was supplied by a policeman. But the police-

man was not intimidated by what he did hear, a:d who, then, was intimidated by the woman's language? This is a conundrum which we should be glad to have After their peculiar decision we are not surprised to read that they would have imposed a heavier sentence on the woman for not having intimidated the deaf man, but for the peaceable condition of the district.

Some time ago the Rev. John Sullivan, Protestant Rector of Tullilease, brought an ejectment against one of his laborers, a man named Larkin, who also rented two acres of land; and Larkin was evicted; after which the house was burned. Recently Mr. Sullivan wanted to sell experience. cently Mr. Sullivan wanted to sell some meadowing, but nobody would bid, although several were in attendance, until the dispute with Larkin was settled. Mr. Sullivan had the good sense to act on the Sullivan had the good sense to act on the suggestion, and the result is that Larkin has been admitted back as tenant, receiving two acres better land than he had previously held, besides getting a better house than the one which was burned. The auction postponed, was then held, and realized satisfactory prices, ranging from £5 to £7 10s. per acre.

A branch of the National League has again been established in the parish of Killeedy, county Limerick. One was founded there about sighteen months ago, but it was allowed to die out through apathy. The present branch starts with a good promise. It grieves us deeply to have to announce

the death of the Very Rev. Dr. Ryan, after a long and protracted illness, at his residence, Limerick.

A meeting of the citizens of Limerick, which was called by the Mayor, was held on August 4, with the object of aiding the leaderning fund that is at recent being Indemnity fund that is at present being started for Mr. O'Brien, M.P. The Mayor started for Mr. O Brien, M.P. The mayor presided, and there was a very large attendance, which included magistrates, members of the Corporation, the High Sheriff and several priests. Mr. Hall, J.P., proposed the first resolution, which declared that it was the imperative duty of every Irishman, irrespective of creed or class, to see that Mr. O'Brien, M.P., shall not suffer any pecuniary loss for his action in defence of public decency and moral-ity. The second resolution, which was proposed by Rev. Mr. Lee, expressed the conviction of the meeting that it was a gross injustice to have the case tried before such a prejudiced tribunal as a Belfast jury. A subscription list was then opened,

a very large sum of money was

Another notice to quit has been given to Captain O'Shea and O'Gorman Mahon. On August 3d, a large and enthusiastic meeting was held at Feakle, county Clare, to found a branch of the National League. Among the resolutions was one declaring that all confidence was lost in those two representatives of Clare, and calling on the patriotic men of that county o assist in organizing it with a view to holding a convention at an early date to consider the representation of the constituency. Contingents, with bands and ban-ners, attended from all the surrounding districts. A Government note-taker at-

Father John Ryan, P. P., of New Inn, Cahir, on August 1st was asked by a police sergeant from Cashel to pay three shil-lings towards a sum awarded to a woman living in Clonmel, a distance of eight miles from Father Ryan's parish. The reverend gentleman says with much force that for fifty years he, as a Catholic priest, has been unceasing in his denunciation of crime, and also in his efforts to prevent crime. Believing that the demand

was an unjust and insulting one, Father Ryan refused to pay the money. At a very large meeting of the Clonmel Branch of the League it was announced that nearly 100 Nationalist claims to vote had been lodged with the town clerk through the agency of the Registry Committee of the branch. The branch also recommended its treasurer, Alderman Patrick Murphy, to the Town Council, as the most suitable candidate for the office of Mayor.

There is a rumor afloat that Mr. Tom Dickson, the useless M. P. for Tyrone, is to get his reward at last. Lord Monck is understood to be about vacating his pos tion as Chief Land Commissioner, and it is asserted that Mr. Dickson is to be so fortunate as to get the place. Lord Monck was notoriously hostile to the farming interest. It is not likely that Mr. Dickson will be much of an improvement. He has been a weak, servile, and pliant Gladstonian in Parliament.

Mr. O'Connor Power has attained the summit of his ambition. He has been figuring as Crown Prosecutor on behalf of the British Government! There is, of course, no such functionary at the English Bar corresponding to the George Boltons and Peter O'Briens of Irish experience, and the custom is that the charge of Crown cases shall, at every assizes, be entrusted to each barrister in assizes, be entrusted to each barrister in rotation of seniority on the circuit. But such is the Government regard for the "repentant Rebel" that they took him off his own circuit recently and sent him down "special" to Chelmsford, to prosecute in a murder case. The people of Mayo will be glad to learn that he convicted his man, and, no doubt, thereupon received the thanks of Her Majesty's Attorney-General. Apparently, there are

more ways of buying a member of Parliament than giving him a place.

The Ballina Herald says:—The families sent by the Board of Guardians to America color in the same of the ica, early in summer, have begun to find their way back. One family is already in Ardnaree, and we learn that four more have reached Queenstown. Being in a destitute state, their home broken up, and their occupations gone, they will pro-bably, with others to follow, become a charge upon the rates.

Strong Endorsement.

Tae Clergy, the Medical Faculty, the Press and the People all endorse Burdock Blood Bitters as the best system-renovating, blood-purifying tonic known.
work bears out their best recommend.

Worms often cause serious illness. The cure is Dr. Low's Worm Syrup. It destroys and expels Worms effectually.

Life in the Polar Regions:

It is impossible to form an idea of a It is impossible to form an idea of a tempest in the polar seas. The icebergs are like floating rocks whirled along a rapid current. The huge crystal moun-tains dash against each other, backward and forward, bursting with a roar like thunder, and returning to the charge until, losing their equilibrium, they tumble over a cloud of spray, upheaving the ice-fields, which fall afterward like the crack of a whip-lash on the boiling sea. The sea-gulls fly away screaming, and often a black shining whale comes for an instant puffing to the surface. When the midnight sun grazes the horizon, the floating mountains and the rocks seem immersed in a wave of beau-tiful purple light. The cold is by no means so insupportable as is supposed. We have passed from a heated cabin at We have passed from a heated cabin at thirty degrees above zero to forty-seven degrees below zero in the open air with-out inconvenience. A much higher de-gree of cold becomes, however, insufferable if there is wind. At fifteen degrees below zero a steam, as if from a boiling kettle, rises from the water. At once rozen by the wind, it falls in a fine powder. This phenomenon is called seasmoke. At forty degrees the snow and human bodies also smoke, which smoke changes at once into millions of tiny par ticles, like needles of ice, which fill the air and make a light continuous noise like the rustle of a stiff silk. At this

Cigars go out by contact with the ice on the beard. To talk is fatiguing. At night the eyelids are covered with a crust of ice, which must be carefully removed be A Great Problem. -Take all the Kidney and Liver

temperature the trunks of trees burst with a loud report, the rocks break up

and the earth opens and vomits smoking water. Knives break in cutting butter

—Take all the Blood purifiers,

—Take all the Rheumatic remedies,

—Take all the Dyspepsia and indigestion
cures, -Take all the Ague, Fever, and bilious

Take all the Brain and Nerve force -Take all the Great health restorers.

—In short, take all the best qualities of all these, and the —best —Qualities of all the best medicines in the world, and you will find that —Hop
—Bitters have the best curative qualitie and powers of all

and powers of all

In them, and that they will cure when any or all of these, singly or —combined

Fail. A thorough trial will give positive proof of this.

Hardened Liver.

Five years ago I broke down with kidney and liver complaint and rheumatism.
Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled

with water.
All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave. J. W. Morey, Buffalo, Oct. 1, 1881.

Poverty and Suffering. "I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one

year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. know it."—A Workingman.

More genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

Respect Age.

Age should always command respect. In ne case of Dr. Fowler's Extract of Wild Age should always command respect. In the case of Dr. Fowler's Extract of Wild Strawberry it certainly does, for 25 years that has been the standard remedy with the people, for Cholera Morbus, Dysentery, Diarrhæa, Colic and all Bowel Complaints.

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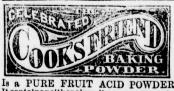
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Fattening Anim

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Orchard Dry the surplus Gather pickles Train strawbern Pick pears just Plant some shel Many new fru dent. The Egyptian for quality and k Potatoes are n

left in the ground

Fruit bores : 1 Remedy: charge Blackberries sh after mid summe they will ripen u standing the wint Propagating the plants. During shoots into lengt removing the lea a trench made w spot, so that on the surface, an

the surface, and them as firmly a now you will h plantation. Winter Spina vegetable in the sown this month 10th to the 25th ground, sowing one foot apart. the seed will yie an ordinary fam the prickly spin should generally sets in, usually sets should received swamp hay or the ease with v and the acceptab in the early spri for fresh vegetal ach is not met should be.

FLOWER Pansies dislike Tree roses are Gas tar will d Tie up the pla Ivies winter v eeding taxes The pleasures

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land whereon clover has been grown for seed the year before than where it was mown twice for hay.

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by proper attention to topping. In laying up stacks the great point is to keep the centre constantly highest. Hay stacks may be benefited by the use of a load of straw placed carefully on top of them and afterwards raked downward. Straw if preserved in good condition is such a great help in wintering the farm stock, that whatever has to go into stacks, as much pains should be taken in building these as with hay stacks. Good straw with the addition of a small quantity of grain or meal, will serve as well as hay in wintering

meal, will serve as well as hay in wintering stock, and be much cheaper. It should be fed just liberal enough that the refuse will make a good bed for the animals.

Fattening Animals to increase the Manure Pile—The practice of buying cattle in the fall and fattening them on the farm as a means of enlarging the manure supply is getty year, and the invreese in the as a means of entarging the manure sup-ply is every year on the increase in the eastern part of the country. It is found that in the average season the animals can be fatted to a good profit, and much feed which otherwise would have been mar-keted, is kept on the farm in the shape of manure just as it ought to be. Starting the season with a barn full of straw, hay, eats and some grain, and a herd of twenty the season with a barn full of straw, hay, oats and some grain, and a herd of twenty or more steers in a lean condition, by spring the animals may be in shape to sell for a large advance on what they cost. Then this gain, added to the value of an immense heap of the richest kind of animal manure yielded, leaves large values on the right side of the balance, after paying all expenses. Usually some wheat bran, or brewing-grain can enter into the feed with advantage, but to the cattle and to the manure. Such a course kept up for years, results in building up the fertility of the farm amazingly, in the most consistent manner, and at the same time that the farmer by careful management is cointhe farmer by careful management is coining profits directly by the operation.

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Dry the surplus limas. Gather pickles every other day. Red cedar makes the best labels Train strawberries along the row. Pick pears just before they are ripe. Plant some shelter belts next season Many new fruits have come by acci-

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Potatoes are never benefited by being

left in the ground after they are ripe.

Fruit bores: people who visit you to eat your fruit raised at much trouble. Remedy: charge the full retail price.

Blackberries should be left uncultivated after mid summer, as in this condition will ripen up their wood better for

Propagating the Winter.

Propagating the Currant.—There is no easier task than to get up a stock of young plants. During this month, cut up the shoots into lengths of six or eight inches, removing the leaves; set the cuttings into a trench made with a spade in a dry rich spot, so that only the top bud is above the surface, and pack the soil against them as firmly as possible. A year from now you will have strong plants for a

plantation.
Winter Spinach.—This is the earliest vegetable in the spring, if the seeds are sown this month. At any time from the 10th to the 25th, they may go into the ground, sowing rather thickly in drills one foot apart. Phree or four ounces of the seed will yield an abundant crop for an ordinary family. The kind known as an ordinary family. The kind known as the prickly spinach is the hardiest, and should generally be sown. Just as winter sets in, usually about December 1st, the bed should receive a coat of two inches of swamp hay or other litter. Considering the ease with which the crop is grown, and the acceptable dish of greens it makes in the early spring when the system craves for fresh vegetable food, the winter spin-ach is not met in gardens as often as it should be.

FLOWERS AND THE LAWN. Pansies dislike fresh manure. Tree roses are late bloomers.

the flowers The pleasures of gardening are among the sweetest delights of life.

The weeping elm or ash easily forms a delightful live arbor on the lawn.

When a Fight Needs water.—If in whocking on the side of the pot near the middle with the finger knuckle, it gives forth a hollow ring, water is needed; if there is a dull sound, it indicates that the soil is still sufficiently loaded with moist-

Fall neglected sheep will suffer all winter.

Regular salting improves the appetite of animals.

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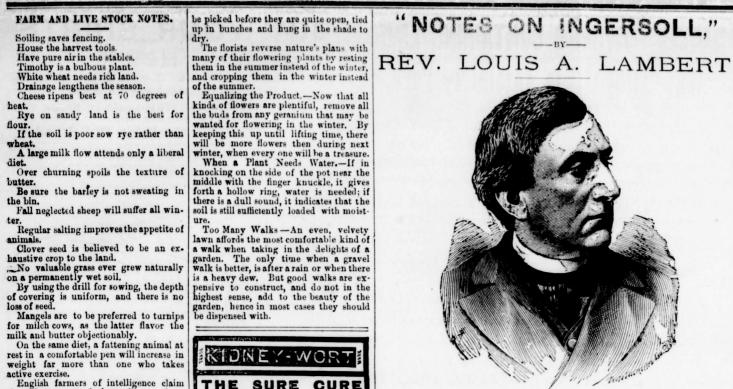
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RISH BENEVOLENT SOCIETY —The regular monthly meeting of the Irish Berevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.59. All members are requested to be present. C. A. Sitpit, President. To be present. C. A. SIPPI, President.

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ASSOCIATION—The regular meetings of
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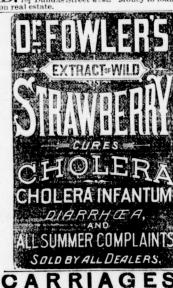
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members of the C. M. B. A., and med cal certificates of 78 applicants approved.
FROM THE SUPREME RECORDER. Alleghany, N. Y., Aug. 11, 1884,
To the Officers of and the Representatives to
the Supreme Council of the C. M. B. A.:
You are hereby officially notified that

the first biennial and fifth convention of the Supreme Council of the C. M. B. A. will be held at Detroit, in the Young ing Tuesday, Sept. 9th, at 9 a. m. Head-quarters at the Griswold House, on Con-gress St., near Woodward ave. Rates \$1.75 to \$2.00 per day. We expect to procure special rates of fare from Buffalo to Detroit and return-of which you will be hereafter notified. Fraternally yours, C. J. Hickey, Sup. Rec. The representatives from the Grand

Council of Canada to the Supreme Council Convention are Rev. P. Bardou, Cayuga; D. J. O'Connor, Stratford; Thomas O'Neail, Paris, and Thomas Coffey, 2nd Vice President. T. A. Bourke and Jno.

This convention will be of more than ordinary interest to C. M. B. A. bers in Canada, on account of the petition from our Grand Council in re separate beneficiary jurisdiction, and amend ments to the constitution adopted at

our late G. C. Convention.

A meeting of Branch No. 26, Montreal, was held on the evening of the 25th of August, the president, Mr. T. J. Finn, in the chair. After routine business, the subject of the regretted decease of the late Mr. Patrick Dinahan, a valued member of the association, was brought up, and it was resolved to attend the funeral in a body. A committee was appointed to draft resolutions of condole the family of the deceased, and it was also resolved that out of respect to his memory the hall of the branch be draped in mourning for the period of one

The remains of the late Mr. Dinahan were brought from Montreal to London to be interred in the family plot. The funeral took place from the G. W. R. Station on the 30th inst., and was largely attended by friends and relatives of deceased. The members of Branch No. 4 of this city marched in procession from the station to the Cathedral, where Requiem Mass was celebrated by Rev. Father Walsh. Mons. Bruyere, Rev. Fathers Tiernan and Cook, also Rev. Father Dinahan, O. S. D., brother of deceased, were present.

Father Tiernan preached a very impressive sermon; his words will long be remembered by those who heard them. Brother Dinahan was but a short time a member of our C. M. B. A. His death caused by inflammation after about twenty hours' illness. May he rest in

nent 14 the word "mem bers" should read "member." 6. In amendment 15, instead of "Art. 3," read "Art 2."

3," read "Art 2."
7. In amendment 23 the word "office" in the 3rd line should read "officer."
8. In amendment 27 the clause proposition beginning with the word ed for insertion beginning with the words
"From the Supreme Recorder, etc.," are
intended to follow the word "procures"
in the leaventh line of the section in in the eleventh line of the section

9. The second line of amendment 31 should read the words "present and"

after the word, etc.

10. The word "of" referred to in the 2nd line of amendment 35 is the word "of" at the end of the line referred to in

PORT ARTHUR.

Port Arthur Herald. The Sisters of St. Joseph are to be congratulated on the success of the concert that was given in their behalf in the town hall last night, and those who had the management of affairs in hand are deserving of thanks for having provided as really enjoyable an affair. The optor deserving of thanks for having provided so really enjoyable an affair. The entertainment was a most gratifying success, financially and otherwise. The programme, an excellent one, was carried through without a jar, each and every piece being rendered in splendid style. Where all did so well it would be difficult to particularize, but we may be allowed to remark that when the Sister desire to give another concert, if they can desire to give another concert, if they can but secure the services of Messrs. Dromgole and Beid their success will be as-sured. The singing of Mrs. Feron and Miss Laird, and Mrs. P. G. Bogue, also helped materially to render the concert a great success. A little disappoint-ment may have been felt by some on account of the unavoidable absence of Father Lory, but we think on the whole the audience were quite satisfied to "put up with what they got.." Below is

	Overture, "Dame Blanche,"Boieldieu Mr. Kreissmaum.
	Solo, "Cujus Animam."
	Solo, "The Lonely Harp," Miss Cowall
	Solo, "Nelson,"Braham Mr. Dromgole.
	Duett, "See the Pale Morn,"Campans
	Solo, "Let me Dream Again,"Sullivan
	Comic, "Mo-ri-ar-ty,"
	PART II.
	Violin Solo, "Trambilder."Lumly Mr. Nicholson.
	Solo, "Good Bye,"Test
	Duett, "I would that my Love," Mendelsohr Mrs. Bogue and Mr. Filjiano
	Solo, "The Flower Girl," Bevignan Mrs. Feron
tt	Solo, "The March of the Cameron Men,"
	Solo, "Down the shadowed lane she goes," Mrs. Le May.
31 i.	Comic Song— Mr, W. J. Reid.

THE PROGRAMME :

AN ANTI-MASONIC LEAGUE.-The Pope's Encyclical, "Humanum genus," has elicited a special response in France in the formation of an Anti-Masonic League, the members of which pledge themselves to special religious practices, and never to belong to any secret society. The League was inaugurated at La Salette, a large cross brought by the pilgrims from Jerusalem being carried up the mountain by men and women bare-footed, who relieve each other at successive stations. High Mass was celebrated at an altar in the open air, and the rest seemblage, was addressed. and the vast assemblage was addressed by Mgr. Fava, Bishop of Grenoble, and by the Rev. Pere Picard, who having been very ill, spoke from his bed, raised on a table for the purpose.

In this city, on the 31st of August, the wife of J. D. LeBell, Esq., of a son.

MARKET REPORT.

OTTAWA.
Correct report made every week for "The Catholic Record." GRAIN—Gats, 42c to 44c. Peas, 70c; Spring wheat, 0 90 to \$1 00; Fall wheat, 1 00 to \$1 10; Scotch, 1 20. Rye, 48c to 50c; Beans, 1 25 to 1 5c. DIARY PRODUCE — Butter in palls, 15c to 16c; tubs, 14c to 15c; prints, 00c to 20c. Cheese, 12 to 15c. Eggs, 17c to 20c per doz.

POULTRY—Chickens per pair, 50 to 00. Geese, 8c to \$1 00 each. Turkeys, \$0 00 to \$1 50 each.

MEATS—PORK — Mess, per barrel, 15 00 to 16 50; ham. 14c to 17c; bacon, green, 9c to 13c; young pigs, 2 00 to 4 00 each. Beef, live weight, 4]c to 5†c. Mutton and lamb, 19c. Miscellaneous — Potatoes, new, 00c gal.; 35c to 45c a bag. Cabbage, per dozen heads, 50c to 65c. Cucumbers, per doz. 50c. Carrots, per doz. 20c. Hay, 13 00 to 14 00; straw, 4 75 to 500. Flour, No. 1, 5 50 to 5 75. Oatmeal, 4 75 per barrel. Provender, 1 40 per cwt. Hides, rough, 5½c to 6c; inspected, No. 1, 7 50 to 8 00 per cwt.

MONTREAL.

FLOUR—Receipts 400 bbls. Quotations are as follows: Superior, \$5.35 to \$5.45; extra \$5.35 to \$5.45; extra \$5.35 to \$5.45; extra \$5.35 to \$5.45; extra \$5.35 to \$5.45; superfine, \$4.90 to \$4.95; spring extra, \$4.25 to \$4.30; superfine, \$3.25 to \$5.25; strong bakers, \$4.75 to \$5.75; fine, \$3.00 to \$3.10; middlings, \$2.75 to \$2.90; pollards, \$2.50 to \$2.75; Ontario bags, \$1.50 to \$2.25; city bags, \$2.75 to \$2.90; GRAIN—Wheat, white winter, \$1.13 to 1.15. Corn, 672 to 673 to 710. Page 13.13 to 1.15. Corn, 672 to 673 to 710. Page 13.15 to 1.15. Corn, 672 to 673 to 710. Barley, 55 to 65c. PROVISIONS—Butter, new townships, 14 to 167; Morrisburg, 14c to 16c; Eastern Townships, 18 to 20c; Western, 12c to 14c. Cheese, 81c to 83c. Pork, 19.00 to \$2.00. Lard, 10c to 11c. Bacon, 13c to 14c; hams, 13c to 14c. MONTREAL.

TORONTO. TORONTO.

Toronto, July. 7.—Wheat—Fall, No. 2, 109 to 1 10; No. 3, 107 to 1 08; spring, No. 1, 1 09 to 1 10; No. 2, 107 to 1 08; No. 3, 1 05 to 1 05. Barley, No. 1, 70 to 70e; No. 2, 65 to 65e; No. 3, extra, 60 to 69e; No. 3, 50 to 52e. Peas, No. 1, 78 to 80e No. 2, 73 to 74. Oats, No. 1, 40to 41e; No. 2, 40e; Corn, 00 to 00e. Wool, 00 to 00e. Flour, superior, 50 to 55e; extra, 475 to 0 00. Bran, 1550 to 1559. Butter, 12 to 19e. Hogs, street, 75e to 75e. Barley, (street), 68 to 00e. Rye, street, 60 to 00e. Wheat, street, spring, 105 to 11; fall, 101 to 1 03. Oatmeal, 5 00 to 0 00. Cornmeal, 3 75 to 3 90.

LONDON.

The following typographical errors, of which our representatives to the Supreme Council will please take notice, appear in the report of the Amendments to the Constitution Bylaws and rules of order adopted by our Grand Council at its last meeting.

1. Amendment No. 6 should come under the head "Supreme Council amendments."

2. The word "chairman" in the 2nd line of amendment No. 8 should read "Chairmen."

3. The word "chairman" in the second line of amendment 12 should read "chairmen."

3. The word "chairman" in the second line of amendment 12 should read "chairmen." LONDON.

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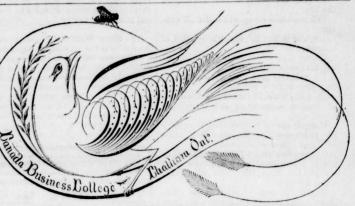
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John Martin, v

N. W

136

Green grows t grave, And pure the fair, When tranquil wave, Or sunrise sh And green the hearts,
Jewelled with precious parts,
With benison

That youth in l Where gifted Adare," Remembrance For it display Taught them in

Their fruits are

An exile, like s By-laws tyrar To Canada the To find new f hand. He sought not he followed d And gloomy for And on the b But God hath patruct
Others in justice
To all eternity
Rest way-work

CAT

While the la ton,—a conver was Chaplain o was among the approaching, h The superinte dying woman, est manner in request moved her: "You sha him myself." the priest's how Father Wiley, that he was a conversation remark to a Pr met on leaving certain things meant to exan

ing the truth visited by Fath last sacraments estant ('hanlair poor, weak han exclaimed: "Ge bless you, and before you die in heaven. No Haskins did be course of time ant harvests of abandoned, and him the kindes devoted of frie to his memory founded in Bos titute boys. I many sacrifices devotedness it linquished.

Phila

The Liberali State above th advanced and terests, and me secular know special, chief n nis is to be France, promit tries, has often the falsity of progress of the we have observ ment official. dealing with th ing those who Instead of doir flight, leaving best they mig eighty years of of the fugitive them with such

efficiency, that thanks of the p tion of his eccl